TOPSELL

HISTORIE

OF

SERPENTS

1608

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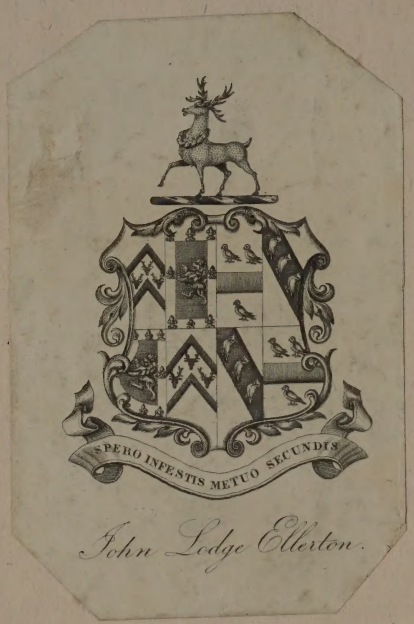


John Lodge Ellerton.

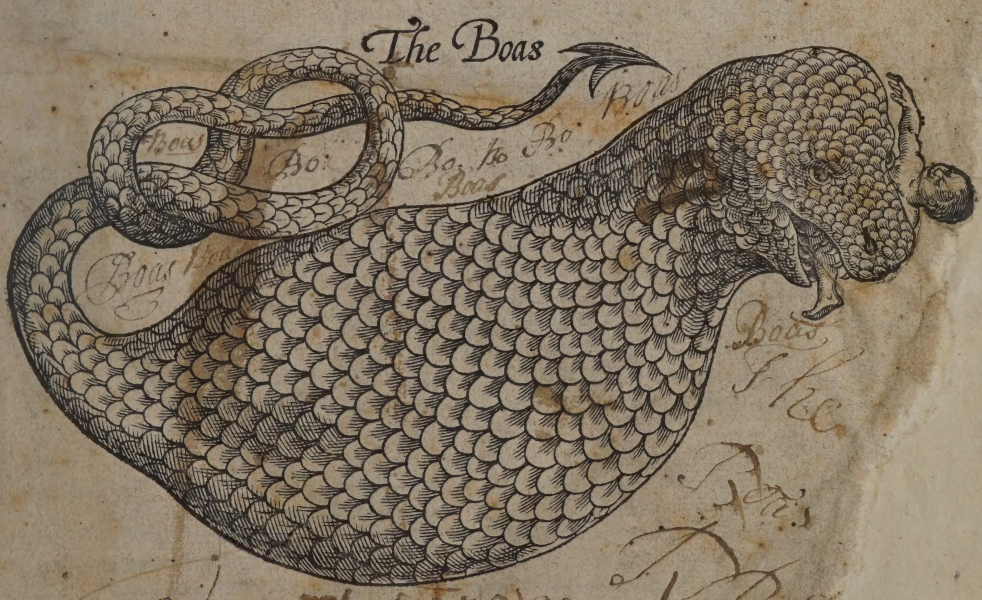
THE HISTORIE OF SERPENTS.

OR,

The second Booke of liuing Creatures:

Wherein is contained their Diuine, Naturall, and Morall descriptions, with their liuely Figures, Names, Conditions, Kindes and Natures of all venemous Beasts: *with their seuerall Poysons and Antidotes; their deepe hatred to Mankind, and the* wonderfull worke of God in their Creation, and Destruction.

Necessary and profitable to all sortes of Men: Collected out of diuine Scriptures, Fathers, Phylosophers, Physitians, and Poets: amplified with sundry accidentall Histories, Hieroglyphicks, Epigrams, Emblems, and Ænigmaticall obseruations. By EDVVARD TOPSELL.



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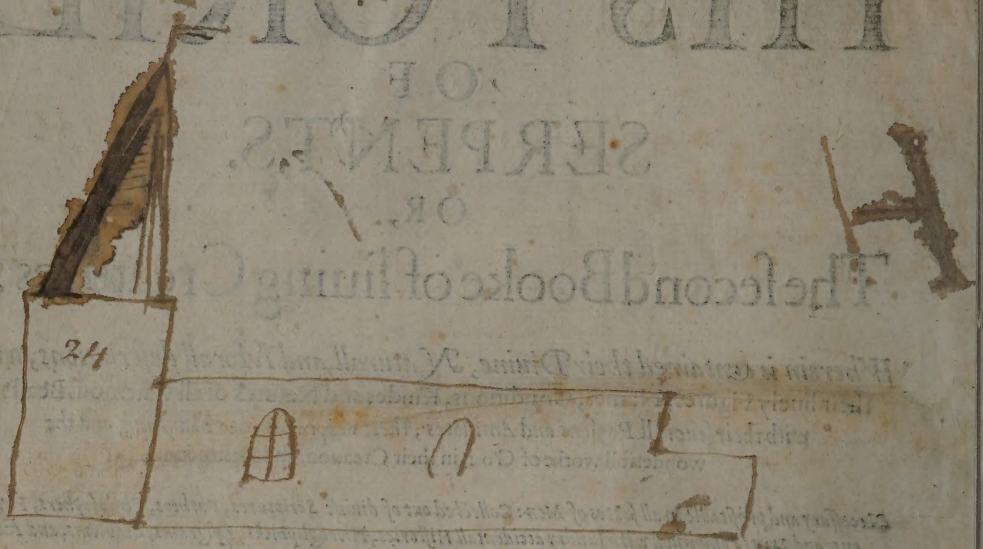
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TO THE REVEREND AND RIGHT VVORSHIPFVLL RICHARD NEILE, D. of DIVINITY, Deane of VVestminster, Maister of *the* SAVOY, *and Clearke of the King his most excellent* Maiesties Closet, all felicitie Temporall, *Spirituall, and Eternall.*

RIght worthy DEANE, if it be true that the Heathen man said, *Otiũ sine literis mors, & vivi hominis sepultura*, I thinke there is nothing more commendable then the study of those Letters and that poynt of Learning, which GOD himselfe hath wrote, not onely by the great Spirit of the Prophets, but also by his owne hand, without Scribe or other instrument, (the Creation and seuerall dispositions of liuing creatures:) wherin with the greatest and noblest Characters that euer were, he hath engrauen the highest vvisedome of all Maiestie. And to say the truth, no knowledge of politicall States, no Science Geographicall of the round Worlds Orbe, no speculation Astronomicall of the Heauens lights or motions, nor Art of speech, reason or workes, is comparable to this Learning, but a man destitute heereof, is dead and buried in a liuing graue, stinking before God and Angels. Wherefore this beeing my opinion, and I trust the syncerity of my iudgement touching Gods liuing works, it may serue for a reason for the vndertaking of these labours; because as *Xenophon* writeth vpon another case, *Ek toon ponoon malaka gignetai*, out of these paynes are begotten many pleasures.

But whereas some thinke that there is knowledge enough of those creatures by theyr out-sides, & the noyse of theyr names, is a complete Lecture for humane vnderstanding, I would but referre them to *Philo Iudæus*, writing in his Questions vppon *Genesis* in this manner; *Sicut cæci tractant tantum ipsam corporis spissitudinẽ tactu, non decus colorum, non formas, non figuras, non aliud quicquam eximiæ qualitatis testimonium præbens: Sic minus docti, & inertis animæ oculi, nihil in historijs intrinsecus cernere possunt.* Wherefore, seeing that blind men cannot be comforted so much by their groping feeling, as other which enioy the commodity of all their sences, no man shall iustly blame the Printers and my labour, if we set forth Gods workes fiue times more plainely, pleasantly, and largely, then euer before they were in any language of Christendome.

I haue therefore now aduentured to put abroade into the World, the second Booke of Liuing-creatures, which entreateth of Serpents, and all venomous Wormes of the Earth and Waters; vvhich for their Maker had the Sonne of GOD as vvell as men, for their antiquitie, were from the beginning before men; for their wit and disposition in nature, come neerest to men; for their seate and habitation, dwell in one and the same Element with men; for their spirits & inclination, are most vnreconcileable enemies to men; and for their vse and commodity, very beneficiall to men: Therefore their knowledge is from God, their continuance from Heauen, theyr natures worth our study, & the fruite seruiceable to man-kind.

Aequè pauperibus prodeſt, locupletibus æquè.
Aequè neglectum pueris, ſenibuſq; nocebit.

I could therefore arrogate to my ſelfe that *Virgilian* praiſe, *Pandere res alta terra & caligine tectas:* but I will not, for if I haue deſerued well, let another mans mouth ſpeake it, and if the preſent enuious world will not, poſterity I know will glorifie God for me. For my conſcience beeing free from the ruſt of vaine-bragging, I dare be bold to pray vvith *Nehemiah, Recordare mei Domine in bonitate, ſecundum omnia quæ feci huic populo:* And therefore, if I be not buried till I be naturally dead, I will neuer die in idlenes, nor carry about my body, to containe a liuing mans Sepulture.

Although (I truſt) it ſhall appeare to you R: W: that there is ſtore and variety of matter compriſed in this thinne Volume of Serpents, inſomuch as it is needleſſe for mee (if not impoſſible) to ſay much more, yet pardon me (according to your accuſtomed clemencie) if I range a little in this poynt of Diuinitie, which is the cognizance I weare, and the robe where-withall it hath pleaſed my Sauiour *Ieſus Chriſt* to clothe mee, that I ſhould be the man and the meane, (although the meaneſt of a thouſand now aliue) to declare & publiſh to this preſent, and all ſucceeding ages of our Country-men, the ſecrets vvhich God hath regiſtred in the indelible natures of liuing creatures.

I haue oftentimes admired the frequent mention of Serpents, which you know (better then my ſelfe) is more then once remembred by GOD in Holy-vvrit: but eſpeciallie there are three memorable things concerning Serpents recorded; Firſt, a Hiſtory, the ſecond; a Figure, the third; an Allegory. The Hiſtory, is the ſeduction of our firſt Mother by a Serpent. Whereof Authours write diuerſly, enquiring whether it were a true Serpent, or a falſe created Serpent, or the Deuill, (which our Sauiour termeth a Serpent in trope,) were alſo ſo called by *Moſes:* but the aunſwere is made, that it was a true Serpent, and that (as *Peter Lombard* writeth) he was onely permitted by GOD to take the Serpents body to doe that thing, his words *Lib: 2. Sent: diſt: 21. Cap: 2.* are theſe; *Serpentem autem animal ex omnibus delegit, tum quia rationali creaturæ omnis irrationalis ſubiecta erat: tum quia per ſolum ſerpentem id facere à Deo permiſſus eſt diabolus, non autem per columbæ formam, quòd fortaſſe maluiſſet, vt melius fraudem ſubeſſe in ſatanæ verbis, Homo ex eo ſubolfaceret, quòd Serpens loquebatur. Et clarius ipſius tentatoris, id eſt, diaboli naturæ, per colubrum illum tortuoſis anfractibus mobilem, ac proinde magis operi iſti congruum, ſignificaretur.* Which opinion (as you know very well) was before him giuen by S. *Auſten, Lib: De Ciuit: Dei, 14. & cap. 11.*

Ioſephus writeth, that before that time, the Serpent was very familiar with man, and that the deuill choſe him for that purpoſe, by falſe friendſhip to deceiue him, vvherefore God in the Iudgement after the fall committed, tooke away from him his legges, & maketh him creepe vppon the earth. But ſeeing there is no ſuch thing reported in *Geneſis*, eſpecially that the Serpent loſt any members, I will not auerre that for truth: but rather adde vnto *Peter Lombard*, that the Serpents ſubtiltie, aboue all the reſidue of creatures, was the cauſe that the deuill entred into him. Where-vnto *Epiphanius* in his Treatiſe againſt the *Ophitæ*, agreeth. But in this action, the Serpent was but the deuills trunke, neither ſerued it for any other purpoſe but to couer him; ſo as the words which were ſpoken, were the words of the deuill, and that S. *Auſten De Gen: ad lit:* writeth, *Serpentem, dum eum Eua loqueretur, neque intellexiſſe quid diceret, neque rationalem animam habuiſſe.* But as hee ſpeaketh by phanaticall men, ſo did hee out of the Serpent. And yet GOD (becauſe hee was the deuills inſtrument) hath taken from him his voyce, leauing him onelie hyſſing; and inſteed of thoſe ſmooth words where-withall the woman was beguiled, hee hath giuen him poyſon vnder his tongue, to which the Scripture alludeth, Pſalm. 140. 3. Rom. 3. 13. as *Ioſephus* alſo affirmeth, *Lib: 1. cap. 3. Antiq.* And for this cauſe alſo was it puniſhed to grouell and creepe vpon the earth, and to ſuffer the enmity of man. For according to the Lords ſaying, that hath no power but to byte our heeles, & lower parts, and we on the other-ſide, make all force to bruize his head. I ſhall not need to allegorize this ſtory, it is better knowne to you then to my ſelfe, and I liſt not write thoſe things vvhich are impertinent to the matter. And therefore thus much ſhall ſuffice for this firſt record of the Serpent in holy Scripture, and ſo I will proceede to the ſecond.

Another

Another memory of the Serpent is, the type of *Chriſt Ieſus*, repreſented in the Brazen Serpent, erected at the Lords owne commaundement, for the curing of the Burning-ſerpents poyſon in the Wildernes. Many ſuch ſtatues of Serpents I haue remembred in the diſcourſe following, differing onely in the end and benefit. This working miraculouſlie thoſe things, becauſe it repreſented *Chriſt* crucified, which thoſe could not doe, being but the inuentions of man: yet of this Saint *Auſten* maketh this elegant alluſion to *Chriſt*, in Iohn 3. *Tract:* 12. *Magnum hoc Sacramentum & qui legerunt nouerunt &c.* This, ſayth he, is a great Sacrament, and they which haue read it, know it. For what are the fiery-byting-Serpents, but ſinnes ariſing out of the mortality of fleſh? What is that ſame Serpent lifted vp? but the death of our Lord vpon the Croſſe. For becauſe death came by the Serpent, death is figured in the forme of a Serpent. The byting of the Serpent was deadlie, the death of our Lord was liuely. The Serpent is looked vpon, that it might not be harmfull, death is looked vpon that it might be of no force. *Sed cuius mors, mors vitæ, ſi dici poteſt mors vitæ, imò quia dici poteſt, mirabiliter dicitur.* Shall not that be ſpoken which was to be done? Shall I be ſcrupulous to ſay that, which my Lord did not diſdaine to doe? Was not *Chriſt* life? and yet he was on the Croſſe. Was hee not life? and yet hee dyed. *Sed in morte Chriſti mors mortua eſt, quia vita mortua occidit mortem, plenitudo vitæ occidit mortem, abſorpta eſt mors in Chriſti corpore.* But as they which did looke vpon the Brazen Serpent, did not periſh although they were bytten; ſo they which by fayth looke vppon *Chriſt* crucified, are ſaued from the perrill of their ſinnes: but with this difference betwixt the type and the perſon repreſented, that they were ſaued from a temporall death, and the faithfull from an eternall. Thus farre Saint *Auſten*, and thus much of the Serpent in figure.

The third and laſt mention of Serpent that I apprehend, is that allegoricall precept, or inſtruction of our moſt bleſſed Sauiour, where he exhorteth vs to be wiſe as Serpents, to be innocent as Doues. Which words haue often driuen mee into the ſerious conſideration of the Serpents nature: that ſo I might at one time or other, attaine our Sauiours meaning, for ſurely I thought of them, as that Learned-man did of the Iewes, *Hoſtes ſunt in cordibus, ſuffragatores in libris:* and becauſe of *Chriſts* reference, whatſoeuer the Serpents are in their nature and inclination to vs, yet in their wiſedome (as in a Booke) they are our inſtructors and helpers. And certainely, ſeeing there are no vertues of that worth to a Chriſtian life, as are Innocencie and Wiſedome, I could neuer ſatisfie my ſelfe in their diquiſition, how we ſhould goe to creatures ſo farre different in nature, betwixt whom is no concord, and take out their ſeuerall vertues, to marry them together in one humane breaſt. Well I knew the worth of thoſe vertues, and the neceſſity of their imitation, yet how to make vſe of them in a Chriſtian life, was *Hic labor, hoc opus.*

The Serpent in the earth, & the Doue in the ayre, doth it teach vs that with wiſedome we muſt dwell below on earth, and with inocencie, as with the wings of a Doue, flye vp into heauen aboue? Or that in our pollicie while wee liue, wee may wind and turne in worldly affayres like a Serpents path, but in heauenly, keepe a ſtraight and ſwift courſe, like as the Doues doe in their flight? Or that wee be euer armed to defend our ſelues, as the Serpent is with poyſon, neuer vnfurniſhed, and yet be without hart and courage, as is a Doue? Or that there were no man in nature ſo wiſe as Serpents, or ſo innocent as Doues? Surely theſe thoughts draue me to looke vpon the Fathers, the beſt Expoſitors of this Text, for my ſatisfaction; that at leaſt, if I could neuer attaine to the perfect ſcience of Wiſedome and Innocencie, yet I might ſhew my louing endeuour vnto both. They told me with one conſent, that forasmuch as men deſire wiſedome vvithout innocencie, our Sauiour to reprooue that affection, teacheth to conioyne both together, for *Prudentia ſine ſimplicitate, malitia, ſimplicitas, ſine prudentia ſtultitia:* and therefore, *Ne machinemur dolos, habeamus ſimplicitatem Columbæ, et ne ab alijs ſupplantemur, aſtutiam Serpentis:* to this effect you know they all vvrite. But yet this did not ſatisfie mee, for mee thought there was yet a more eminent meaning, or deeper ſecret, like ſome new *Mercurius*, or *Elixar vitæ*, contayned in thoſe words. Wherefore I ſought further, and ſo I found, that Serpents defend their head, ſo muſt men theyr fayth; that they caſt theyr skinne, ſo muſt men their ſinnes; that they ſtop their eares againſt Inchaunters, ſo muſt men theyr eares

against the deuills tentations; that they byte at mens lower parts or heeles, so must we at the roote of our vnlawfull desires; that for hatred of men they seek peace among thornes and bryars, so must good men flie the society of those things which might endanger their soules; that they swym keeping their head out of the water, so ought men not to be drowned in pleasure; that they eate dust, according to the sentence of the Almightie, so must we be content with whatsoeuer estate God shall send vs: and to conclude, saith S. *Austen Solertiam habent in fœtuum æducatione, in latibulorum ædificatione, in nutrimentorum acquisitione, in vulnerum medicatione, in nociuorum cuitatione, in mutationis temporum præcognitione, & suorum comparium dilectione.* These are high poynts of vvisedome for men to imitate, and I know not what more can be added vnto them, if they were generall, except I should reckon the vicious affections of Serpents, which haue far moe disciples then their vertuous inclination.

The Serpents spirit is a lofty and high spirit, reaching not onely after men, but also after the birds of the ayre, not beeing afrayd of the Elephants. Heerein many follow them, for

Omnis cura viris vter esset Induperator.

And it is true, as writeth *Seneca*, *Animi hominũ sunt ignei, & prouide sursum tendunt.* It was the poesie of *Pompey*, *Semper ego cupio, præcellere, & esse supremus.* And of *Cæsar*, *Malem in appido primus esse quam Romæ secundus.* Another vice in Serpents is theyr desire of reuenge, for euen to the losse of theyr liues, and when they are more then halfe dead, they kill other. Euen so it is become a noble euill to shed blood, or at the least to disgrace and disable other to the poynt of death. S. *Austen* sayth, that as a vessell is corrupted vvith the sharpe Vineger it contayneth, so is the body and minde of man, by the wrathfull reuenge it taketh. The inhabitants of *Dinantium*, a Towne of *Burgundie*, to despight theyr Duke *Charles*, for some iniuries to them done, made his picture of vvood, with all his Armes and Coates of honour vppon it, and so brought the same to a Towne of his called *Bouinium*, where they set it in a filthy stinking poole, full of Toades and Frogs, and other venomous beasts, and cryed out to the *Bouinians*, *Hic sedet magnus bufo Dux vester.* To whom the *Bouinians* sent a man with dehorting perswasions, to remoue their minds from that vndutifull disloyaltie of contempt and rebellion, which they shewed against theyr Prince; but that messenger they instantly killed: afterwards they sent a little boy, vvith Letters to perswade them to make peace, sue for pardon, and to turne away the rage of vvarre which the Duke was preparing against them; as soone as the little boy had deliuered the Letters, they tore him in peeces like so many Wolues.

Thus they tooke theyr reuenge; and shortly after came the Duke with his royall Armie, and razed downe theyr Citty to the ground, killed and executed many of the inhabitants; the residue he cast by couples into the Riuer *Mosa*, where they all perrished, men, vvomen and chyldren, so that the third day after it was sayd, *Hic fuit Dinantium.* The Duke himselfe, for this great reuenge enforced by rebellion & murther, escaped not scotfree, but was the last of his race, and left the Duchy to another Family. Thus if in men there raigne the wrath of Serpents, they must also looke for the ruine of Serpents, and become like bruite beasts that perrish.

I omit to speake of theyr flattery, embracing while they sting; theyr treachery, lying in waite in the dust or grasse to doe harme; their venome where-withall they are euer armed to spoyle; theyr ingratitude, when they kill them that nourish them; theyr voracity, when they kill much more then they can eate; theyr hostility, whereby they bid battell to all liuing creatures; their contempt of the reuerend visage of man, whereby they neither spare vitious nor vertuous; and theyr desire to liue alone, destroying all other to multiply their owne kind; like our English-Enclosers, who doe herein follow the wisedome of the Serpent, but not the innocencie of the Doue. Of all these and many more, if I did write to a man of meane knowledge, I would enlarge and apply in seuerall examples, but to you R: W. it is as needlesse as to light a Candle at noone day.

To conclude therefore, I onely affect three things in the Serpents wisedome, whereof two haue beene practised by the Church already, and the third remaineth now for vs to imitate. First, in the beginnings of the Church, all the hæresies did chiefely tend against the doctrine of the Trinitie, or Vnitie, or Deitie, or true humanity of our Sauiour *Christ*:

as

as you know the *Simonians*, *Cerinthians*, *Arrians*, and other detestable beasts did inuent. Against them all the noble Christian Bishops and Fathers did oppose themselues, and defended their head, viz. *Iesus Christ*, to be true GOD, and true man; and so at one time were wise as Serpents, and innocent as Doues, dying for his sake that dyed for them.

Secondly, when by the corruption of time, and long current of many continued euils, the Church grew ouer-worne with many superstitions, so as the face thereof was disfigured, and the pure wedding-garment which *Christ* put vppon it, ouer-growne, and couered with the beggers-cloake of humane inuentions; then God made his instruments to follow the Serpents wisedome, in passing thorow a narrow passage of persecution, death and fire; and so stripped off that ouer-growne skinne, whereby the *Prime decour*, & comlinesse of the Churches party-coloured coate of fine Needle-worke, resembled in the Serpent, is againe manifested. Thus farre they proceeded. And thus we haue seene the correspondence of figure to figure already performed.

But the third and last thing, is that part of the Serpents wisedome, whereby shee forsaketh societie of men, and Cities or places of pleasure, and dwelleth alone in the hedges, wildernes, or desolate Rocks. It was a true experimentall saying of him that wrote, *Extrema Religionis, vel in superstitionē, vel in profanitatem recidunt.* Now we haue ouer-passed Superstition, I am out of feare that the Church shall neuer-more haue a thick skinne: we haue fallen into open prophaneneſſe, and contempt of one another, (if not of God,) which must be remedied by the Serpents wisedome. And I thinke we must depart out of the ciuill and worldly wayes. and affayres of men, and betake our selues to more priuate and secure habitations, where the open enemy can neither so soone find vs, or wound vs. I neede not prosecute this matter, or at the least, if I should, I must exceed the limits of a Dedication, onely this I say, that if the Church and Church-men, could put on one mind and ioyne together in this action, whereby men might be esteemed for theyr worth, and not for their wages, I know the people would hunt after vs in deuotion, where now they tread vppon vs in prophaneneſſe. For we beeing made poore, base and contemptible before theyr eyes (which are the liuing organs of grace,) they tread vppon all the residue, euen to the blood of the New-Couenaunt: and therefore, once more I pray that the sons of *Leuie* may speake one thing.

I haue now said my full, & heere I present vnto you my *Second Treatise of liuing Creatures*, hauing collected all that is written of this Argument, out of seuerall Authors into one Volume and method: so that whatsoeuer *Gallen* gaue to *Piso*, *Aristotle* to *Alexander*, *Oppianus* to *Antoninus*, *Bellonius* to Cardinall *Castillion*, *Fumanellus* to the Senate of *Verona*, *Cardan* to *Madrutius* the Prince of *Trent*, *Grinæus* to *Collimitius*, *Gesner* to *Grauius*, *Caronnus* to Sir *Horatio Pallauicino*, *Maiolus* to *Heberus*, or any other that euer writ of Serpents, or venomous Beasts, that doe I heere dedicate to you, as the euerlasting pledge of my loue, honour, and seruice vnto you. Which I shall entreate you to entertaine and accept while it may honour you, because it hath Gods worke for a subiect, and refuse it not, when it shall any way eclipse or dazle your light with Prince or people. And for my selfe, let me be bold to conclude with this my vnfayned protestation.

Sum tuus, & sine fine tuus Decane Manebo,
Cum socijs, quorum sine felle & candida nosti
Pectora, sic in te sibi constatura deinceps.
De te nil dubito, si tu tamen ambigis, ista
En, desiderij pignus, pius aspice chartas.

Edw: Topsell.

To the Reader.

GEntle and pious Reader, although it be needleſſe for mee to write any more of the publiſhing of this Treatiſe of Venemous beaſts, yet for your better ſatiſfaction and direction, briefly take this which followeth.

After the publiſhing of the former booke of *Foure-footed Beaſts*, I vnderſtood of two thinges much miſliked therin, wherein I alſo my ſelfe receiued a iuſt offence. Firſt, the manifolde eſcapes in the preſſe, which turned and ſometimes ouerturned the ſence in many places, (eſpecially in the Latine:) which fault as it may in parte concerne me, ſo yet it toucheth another more deepely, yet are both of vs excuſable: He, in wanting the true knowledge of the Latine tongue; and I, becauſe of my employment in my paſtorall charge, and both of vs together, becauſe we were not ſo thorowly eſtated, as to maintaine a ſufficient Scholler to attend only vpon the preſſe. Wherefore, in this ſecond Booke, we haue remooued away that blot, and vſed a more accurate dilligence, and I truſt there is no eſcape committed peruerting the ſence, and not very many altring the letters.

The ſecond exception taken againſt the former Treatiſe, was the not engliſhing or tranſlating of the Latine verſes, which thing I purpoſed to haue done if I had not beene ouerhaſtened in the buſineſſe; for it had beene to the worke an ornament, and to the Hiſtory a more ample declaration: This faulte I haue now amended in the ſetting forth of this ſecond Booke of *Liuing Creatures*. Al therefore that can be ſaide for your direction, I could wiſh the Hiſtorye more compleat for the manifeſtation of the moſt bleſſed *Trinities* glory, whoſe works are here declared; and for the better reuelation of the ſeuerall natures of euery Serpent. I may fayle in the expreſsing of ſome particular, yet I ſuppoſe that I haue omitted no one thing in their Narration, which might bee warranted by good authority or experience. And therfore, although I cannot ſay that I haue ſaide all that can be written of theſe liuing Creatures, yet I dare ſay I haue wrote more then euer was before me written in any language.

Now therefore *Aske the Creatures (after God,) and they will tell you*: For, ſayth S. *Auſten*, *Interrogatio creaturarum profunda eſt conſideratio ipſarum: reſponſio earum, atteſtatio ipſarum de Deo, quoniam omnia clamant, Deus nos fecit.* The asking of the Creatures is a deepe and profounde conſideration of theyr ſeuerall natures: theyr anſwere is, their atteſtation or teſtimony of God, becauſe all of them

To the Reader.

them cry out *The Lord hath made vs.* Wherefore, seeing it is most true, *incognita non desiderantur*, things vnknowne are not desired, to the intent that all true English Christians may hereafter more affectionately long after and desire, both the mysticall vision of God in this world, and also his perfect sight in the worlde to come, I haue (for my part) out of that weake ability wherwith I am endued, made knowne vnto them in their owne mother tongue, the wonderfull workes of God; for the admiring of Gods praise in the Creatures, standeth not in a confused ignorance not knowing the beginnings and reason of euery thinge, but rather in a curious and artificiall inuestigation of their greatest secrets.

Therefore, let all liuing men consider euery part of diuine wisedome in all his workes; for if it be high, he therby terrifieth the proud; by the truth he feedeth the great ones; by his affability he nourisheth the little ones, and so I will conclude my preface, with the wordes of the three Children: *O all ye workes of the Lorde, praise him and magnifie him for euer.*

EDVVARD TOPSELL.

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as they are rehearsed and described in *this Treatise following.*

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A Generall Treatise of Serpents,

Diuine, Morall, and Naturall.

Of the Creation and first beginning of Serpentes.

THere is no Man that can iustly take exception that this Historie of Serpents beginneth at theyr Creation: for seeing our purpose is, to set forth the workes of GOD, by which as by a cleere glasse, he endeuoureth to disperse and distribute the knowledge of his Maiesty, Omnipotencie, Wisedome and Goodnesse, to the whole race of Mankinde, it seemeth most proper that the first stone of this building, laid in the foundation be fetched from the Creation: and the rather, because some Naturalists (especially amongst the auncient Heathen) haue taken the Originall of these venemous Beasts, to be of the earth, without all respect of Diuine and Primary Creation. And hereunto some Hereticks, as the *Manichees* and *Marcionites*, haue also subscribed, though not directly, for they account the Creation of these venemous & all hurtfull beasts an vnworthy worke for the good GOD, because they could neuer see any good vse of such creatures in the World. *Augustine. Epiphan.*

Yet we know the blessed Trinity created the whole frame of this visible World by it selfe, and for good, reasonable, and necessarie causes, framed both the beneficiall & hurtfull Creatures, eyther for a Physicall or metaphysicall ende. Therfore it is most certaine, that if we consider the outward parts of these Creatures endued with life, no man nor nature could begin and make them, but the first Essence or fountaine of life: and if we can be brought, to acknowledge a difference betwixt our shallow capacitie, and the deepe wisedome of God, it may necessarily follow by an vnauoydable sequele, that their vses & endes were good, although in the barrennesse of our vnderstanding, we cannot conceiue or learne them. But I purpose not to follow these thinges Philosophically by arguments, but rather Diuinely by euident demonstration of the thinges themselues. And first of all, it appeareth, Gen. 1, 24. that God brought forth out of the earth *all creeping thinges after their kinde*: And least that any man should doubt, that vnder the generall name of creeping thinges, Serpents and other Venemous beasts, were not intelligibly enough expressed, it is added Cap. 3, 1. *That the Serpent was more subtile then all the Beastes of the fielde which God had made*. The Prophet *Dauid* also, Psal. 148, 7. among other thinges which are exhorted by the Prophet to praise their Creator, there are named *Dragons*, which are the greatest kind of Serpents. Vnto this also alluded S. Iames, cap. 3, 7. saying: *That the whole nature of Beastes, and of Birdes, of creeping thinges of the sea is tamed by the nature of man*: for Man, which is next vnto God, hath authoritie and power, to rule ouer all his workes, and therefore ouer Serpents. *Zanchius.*

And herein it is fit to shew, what wonders men haue wrought vpon Serpents, taming and destroying them rather like Wormes and Beasts, no waies enemies to mankind, but friendly, and endued with sociable respect, or else as weaklinges commaunded by a superiour power. Such an one was *Atyr* a notable Inchaunter, who by touching any Serpent *Textor.*

brought it into a deadlie sleepe; according to these verses.

Nec non serpentes diro exarmare veneno,
Doctus Atyr: tactuque graues sepire chelydros:

In English thus;

The cunning Atyr, serpents fierce, of poyson did disarme,
And Water-snakes to deadly sleepe, by touching he did charme.

Aluisius Cadamustus, in his description of the new World, telleth an excellent hystorie of a *Lygurian* young man, beeing among the *Negroes* trauailing in *Affrick*, whereby he endeuoureth to prooue, how ordinary and familiar it is to them, to take and charme Serpents, according to the verse of the Poet;

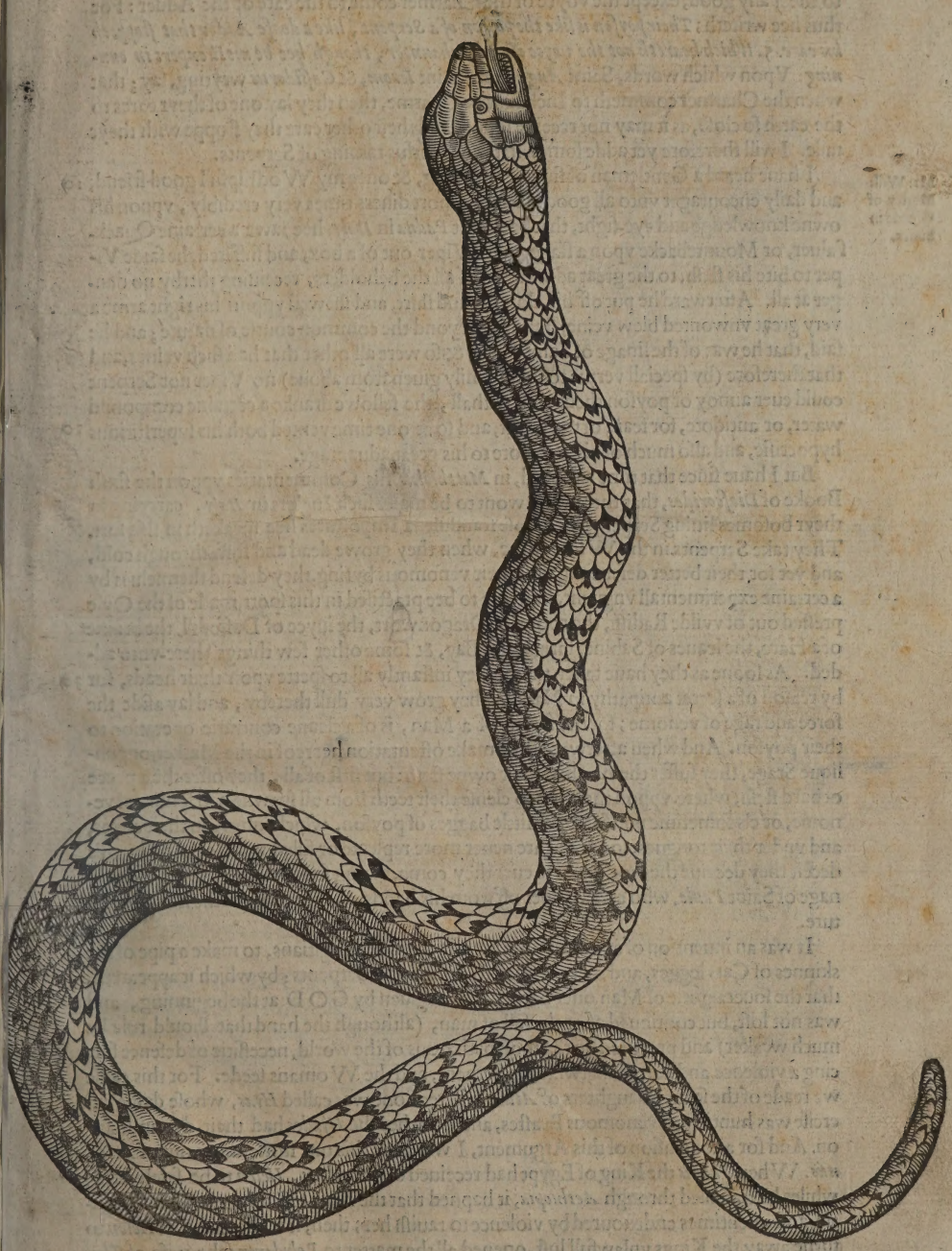
Frigidus in pratis cantando rumpitur anguis. that is,
The cold-earth-snake in Meddowes greene,
By singing, broke in peeces may be seene.

The young man beeing in *Affricke* among the *Negroes*, and lodged in the house of a Nephew to the Prince of *Budomell*, when he was taking himselfe to his rest, suddenly awaked, by hearing the vnwonted noise of the hissing of innumerable sorts of Serpents; whereat while he wondred, and beeing in some terror, he heard his Host (the Princes Nephew) to make himselfe readie to go out of the doores, (for he had called vp his seruants to sadle his Cammels:) the young man demaunded of him the cause, why hee would goe out of doores now so late in the darke night? to whom he answered, I am to goe a little way, but I will returne againe verie speedily: and so hee went, and with a charme quieted the Serpents, and droue them all away, returning againe with greater speed then the *Lygurian* young man his ghest expected. And when he had returned, he asked his ghest if hee did not heare the immoderate hyssing of the Serpents? and he aunswered, that he had heard them to his great terrour: Then the Princes Nephew (who was called *Bisboror*) replyed, saying; they were Serpents which had beset the house, and would haue destroyed all their Cattell and Heards, except hee had gone foorth to driue them away by a Charme, which was very common and ordinary in those parts, wherein were abundance of very hurtfull Serpents.

The *Lygurian* young man, hearing him say so, marualled aboue measure, and said, that this thing was so rare and miraculous, that scarcely Christians would beleeue it. The *Negro* thought it as strange that the young man should bee ignorant heereof, and therefore told him, that their Prince could worke more strange things by a Charme which he had, and that this and such like, were small, vulgar, and not to be accounted miraculous. For when he is to vse any strong poyson vpon present necessitie, to put any man to death, hee putteth some venom vppon a sword, or other peece of Armour, and then making a large round circle, by his Charme compelleth many Serpents to come within that circle, hee himselfe standing amongst them, and obseruing the most venomous of them all so assembled, which he thinketh to containe the strongest poyson, killeth him, and causeth the residue to depart away presentlie; then out of the dead Serpent hee taketh the poyson, and mixeth it with the seede of a certaine vulgar Tree, and therewithall annoynteth his dart, arrow, or swords point, whereby is caused present death, if it giue the bodie of a man but a very small wound, euen to the breaking of the skinne, or drawing of the blood. And the saide *Negro* did earnestly perswade the young man to see an experiment heereof, promising him to shew all as he had related, but the *Lygurian* beeing more willing to heare such things told, then bolde to attempt the triall, told him, that hee was not willing to see any such experiment. And by this it appeareth, that all the *Negroes* are addicted to Incantations, which neuer haue anie approbation from GOD, except against Serpents, which I cannot verie easilie be brought to beleeue.

And seeing I haue entered into this passage of Charming, being (no doubt) an inuention of Man, and therefore argueth his power to tame these venomous Beasts, according to the former saying of Saint *Iames*, although I condemne such courses vtterly, yet it is

lawfull



lawfull to prosecute the same, seeing the holie Ghost, Psalme 58, verse 4, 5. affirmeth a practise against Serpents, a dexteritie and ripenes in that practise, and yet an impossibility to effect any good, except the voyce of the Charmer come to the eare of the Adder: For thus hee writeth; *Their poyson is like the poyson of a Serpent, like a deafe Adder that stoppeth his eare. 5. Which heareth not the voyce of the Inchaunter, though hee be most expert in cunning.* Vpon which words, Saint *Augustine*, Saint *Ierom*, & *Cassidorus* wryting, say; that when the Charmer commeth to Inchaunt or Charme, then they lay one of theyr eares to the earth so close, as it may not receiue sound, and their other eare they stoppe with theyr taile. I will therefore yet adde somewhat more of this taming of Serpents.

Ma: Will: Morley of Glynde in Sussex.

I haue heard a Gentleman of singuler learning, & once my Worshipfull good friend, and daily encourager vnto all good labours, report diuers times very credibly, vppon his owne knowledge and eye-sight, that beeing at *Padua* in *Italy*, hee sawe a certaine Quacksaluer, or Mountebacke vpon a stage, pull a Viper out of a box, and suffered the saide Viper to bite his flesh, to the great admiration of all the beholders, receiuing therby no danger at all. Afterward he put off his doublet and shirt, and shewed vppon his right arme a very great vnwonted blew veine, standing beyond the common course of nature; and he said, that he was of the linage of Saint *Paule*, & so were all other that had such veines, and that therefore (by speciall vertue to that Family giuen from aboue) no Viper nor Serpent could euer annoy or poyson them: but withall, the fellowe dranke a certaine compound water, or antidote, for feare of the worst, and so at one time vented both his superstitious hypocrisie, and also much of his Antidote to his great aduantage.

But I haue since that time also read, in *Matthiolus* his Commentaries vppon the sixth Booke of *Dioscorides*, that there were wont to be many such Iuglers in *Italy*, carrying in theyr bosomes liuing Serpents, of whose fraudulent Impostures hee speaketh in this sort. They take Serpents in the Winter time, when they growe dead and stiffe through cold, and yet for their better defence against their venomous byting, they defend themselues by a certaine experiment all vnguent, knowne to bee practised in this sport, made of the Oyle pressed out of vvilde Radish, the rootes of Dragonwort, the iuyce of Daffodill, the braine of a Hare, the leaues of Sabine, sprigges of Bay, & some other few things there-vnto added. As soone as they haue taken them, they instantly all to spette vpon their heads, for by reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and rage of venome; for the spettle of a Man, is of a cleane contrarie operation to their poyson. And when afterward they make ostentation heereof in the Market, or publique Stage, they suffer them to bite their owne flesh: but first of all, they offer thē a peece of hard flesh, where-vppon they bite to clense their teeth from all spawne and spume of venome, or els sometime pull forth the little bagges of poyson, which inhære in their chaps, and vnder their tongues, so as they are neuer more repleate or filled againe: And by this deceit they deceiue the world where euer they come, giuing foorth that they are of the linage of Saint *Paule*, who cast a Viper off from his hands, as wee reade in the holie Scripture.

It was an inuention of auncient time among the wise Magitians, to make a pipe of the skinnes of Cats legges, and there-withall to driue away Serpents; by which it appeareth, that the soueraigntie of Man ouer Serpents, was giuen by GOD at the beginning, and was not lost, but continued after the fall of man, (although the hand that should rule be much weaker) and practised by the most barbarous of the world, necessitie of defence forcing a violence and hatred, betwixt the Serpent, and the Womans seede. For this cause we reade of the seauen daughters of *Atlas*, whereof one was called *Hyas*, whose dailie exercise was hunting of venomous Beastes, and from her the *Hyades* had their denomination. And for a conclusion of this Argument, I will adde this one storie more out of *Aelianus*. When *Thonis* the King of Egypt had receiued of *Menelaus*, *Helen* to be safely kept, whiles he trauailed through *Aethiopia*, it hapned that the King fell in loue with her beautie, and oftentimes endeuoured by violence to rauish her; then, it is also said, that *Helen* to turne away the Kings vnlawfull lust, opened all the matter to *Polydamna* the wife of *Thonis*, who instantly fearing her owne estate, least that in time to come, faire *Helen* should depriue her of her husbands loue, banished her into the Iland of *Pharus*, which was full of

all

all manner of Serpents, and yet taking pittie on her for her ſimplicitie, gaue her a certaine herbe, whereby ſhe droue away all Serpents. For (it is ſaid) when the Serpents and venomous beaſts doe but ſmell the ſame herbe, they inſtantly hide their heads in the earth. *Helen* comming into that Iſland planted the ſame there, and was therefore called by the inhabitants, after her owne Name *Helenium*, which the skilfull Herboriſts at this day affirme to grow in *Pharus*.

Vnto this diſcourſe of the taming of Serpents, I may adde yet more ſtrange things, if any thing be ſtrange in the nature of this World. And thoſe are ſome hiſtories of the familiaritie of Men, Women and Serpents. *Alexander* was thought to bee begotten of a Serpent, for it is ſaid, that one a time there was found a great Serpent vppon his Mother *Olympia* as ſhee was ſleeping; and ſome ſay (for the honour both of the Mother and the Sonne, that this Serpent was *Iupiter*, turned into the likeneſſe of a Serpent, as wee reade he changed himſelfe into many other ſhapes. And the like ſtory vnto this, is alledged of *Scipio Affricanus* his mother, who long time remained barren without the fruite of the wombe, inſomuch as that *P: Scipio* her husband, vtterly diſpaired of poſteritie. It hapned one day, as ſhe was in her bed, her husband beeing abſent, there came a great Snake and lay beſide her, euen in the preſence of the ſeruants and familie, who beeing mightily aſtoniſhed thereat, cryed out with loude voyces for feare, whereat the woman awaked, and the Snake ſlidde away inuiſibly. *P: Scipio* hearing this report at his returne home, went to the Wiſards to vnderſtand the ſecret or ſignification of this prodigie: who making a ſacrifice, gaue aunſwere that it betokened prolification, or birth of children, and thereupon followed the birth of *Scipio Affricanus*.

Plutarch.

Ca: Oppius Iul: Higinus

Gellius.

We reade alſo in *Plutarch* of certaine Serpents, louers of young Virgins, who after they were taken and inſnared, ſhewed all manner of luſtfull, vitious, & amorous geſtures of vncleanenes and carnalitie; and by name, there was one that was in loue with one *Aetolia* a Virgin, who did accuſtome to come vnto her in the night time, ſlyding gentlie all ouer her body neuer harming her, but as one glad of ſuch acquaintance, tarried with her in that dalliance till the morning, and then would depart away of his owne accorde: the which thing beeing made manifeſt vnto the Guardians and Tutours of the Virgin, they remoued her vnto another Towne. The Serpent miſſing his Loue, ſought her vppe and downe three or foure dayes, and at laſt mette her by chance, and then hee ſaluted her not as he was wont, with fawning, and gentle ſlyding, but fiercely aſſaulted her with grimme and auſtere countenaunce, flying to her hands, and binding them with the ſpire of his bodie faſt to her ſides, did ſoftly with his tayle beate vpon her backer parts. Whereby was collected, ſome token of his chaſtiſement vnto her, who had wronged ſuch a Louer with her wilfull abſence and diſappointment.

Pierius.

Pierius.

It is alſo reported by *Aelianus*, that *Egemon* in his verſes, writeth of one *Aleua* a *Theſſalian*, who feeding his Oxen in *Theſſaly*, neere the Fountaine *Hæmonius*, there fell in loue with him a Serpent of exceeding bigneſſe and quantitie, and the ſame would come vnto him, and ſoftly licke his face and golden haire, without dooing him any manner of hurt at all.

Theſe, and ſuch like thinges, doe euidently prooue, that Serpents are not onely involuntarilie tamed by Men, but alſo willingly keepe quarter with them, yeelding to the firſt ordinance of the Creatour, that made them ſubiects & vaſſals to men. And thus much ſhall ſuffice to haue ſpoken in this place, concerning the firſt creation of Serpents.

(·.·)

Of the naturall Generation of SERPENTS, and their seuerall Originalls.

IT beeing thus cleered, that Serpents were at the beginning created by GOD, and are ruled by Men, it now followeth, that wee should in the next place talk of the matter of their beginning, and the meanes of their continuance euer since their Creation.

First therefore it is most plaine in Genesis, that the Earth, (by the vertue of the Word of GOD) did produce all Creeping things, and among them Serpents: but since that time, they haue engendered both naturally, and also prodigiously.

Pliny. Gallen. As concerning their constitution, it is held to be most cold, aboue all other liuing Creatures; and therefore *Pliny* writeth, that they haue neither heate, nor bloode, nor sweat. Heere-vnto subscribeth *Galen* and *Rasis*; yet *Auicen* seemeth to affirme the contrary. *Mercuriall* decideth this controuersie, and proueth that Serpents are extreamely cold, & their bodies outwardly moist. First, because those which are stunge & poysoned by Serpents, are oppressed with an vnnaturall cold, which ouercommeth naturall heate, and distendeth all their parts, vexing them intollerably. Secondly, there can be assigned no other reason why these Creatures hide themselues 4. moneths in the yere, but onely their naturall cold, making thē so tender, as they are altogether vnfit to endure any externall frigiditie. Thirdly, if a Man take a Snake or a Serpent into his handling in the midst of Sommer, & warmest part of the yeere, yet shall he perceiue, that they are cold in a palpable manner being aliue, which is not a qualitie competible to any other creature. Fourthly, seeing that blood is the proper and natiue seate of all heate in naturall liuing bodies, Serpents hauing a very small quantitie of blood, must also haue a smaller proportion of heate: and therfore it followeth vnauoidably, that the eminencie of their temperament, is cold in the higheſt degree, aboue all other liuing Creatures. And that their bodies be outwardlie moyst, it appeareth (saith *Isidorus*) by this, that when they slide along vpon the Earth, (which way soeuer they goe) they leaue behind them in their traine or path a slymie humour.

Plutarch. Pierius. Textor. By this therefore it is confirmed, that they are of the Earth and of the Water, as afterward we shall shew in the description of their kindes. But yet there are prodigious beginnings of Serpents, whereof some seeme to be true, & other to be fabulous. The first sort are those which *Plinie* affirmeth to be engendred of the marrowe in the backe-bone of a man, and that indifferently, out of the dead bodies of good & euill men. Yet some more modest, thinking it vnreasonable, that the remnants of a good mecke man, should beget or be turned into so barbarous, venomous, & cruell a nature; rather taking it for granted, that peace and quietnes is the reward of such persons, attribute these beginnings or alterations to the bodies of wicked men, as a iust deserued punishment of their former euills, that the reuersion of their bodies should after death turne into Serpents, whom they resembled being aliue in the venemous fraude of their spirits. Of this *Ouid* speaketh.

Sunt quæ cum clauſo putrefacta eſt Spina ſepulchro,
Mutari credunt humanas angue medullas.

Which may be thus engliſhed;

Some thinke the putride backe-bone in the graue rack'd,
Or marrow changd, the ſhape of Snakes to take.

Macrobius Celius Rho: In *Egypt*, as Frogges and Mice are engendred by showers of raine, so also are Serpents: And *Auicen* saith, that the longest haires of women are easily turned into Serpents. *Nicander* dreameth, that all venomous beastes are engendred of the blood of the *Tytans* or *Pliny.* *Gyants*. *Acusilaus*, of the blood of *Typhon*. *Apollonius Rhodius* of the drops of blood which doe distill from *Gorgons*. *Virgilius* saith, that dung beeing laid in a hollow place, subiect to receiue moysture, engendereth Serpents. Of the *Gorgons* drops, *Ouid* writeth thus.

Cumque

Cumque ſuper Lybicas victor penderet arenas,
Gorgonei capitis guttæ cecidere cruentæ,
Quas humus exceptas, varios animauit in angues,
Vnde frequens illa eſt infeſtaque cerra colubris.

Which may thus be Engliſhed: *And as he ouer-flew*
The Lybicke ſandes, the drops of bloud that from the head did ſewe
Of Gorgon being new cut off, vpon the ground did fall,
Which taking them, and as it were conceiuing them withall,
Engendred ſundry Snakes and wormes: by meanes whereof that Clyme
Did ſwarme with Serpents euer ſince, to this ſame preſent time.

But moſt ſtrange of all other, are the ſucceeding Narrations. For it is reported that when *L. Scipio*, and *C. Norbanus* were Conſuls, that the mother of *Cluſius* in *Hetruria*, brought foorth a liuing Serpent in ſtead of a childe, and the ſayde Serpent by the commaund of the Wiſardes was caſt into a Ryuer, neuertheleſſe it woulde not drowne but ſwimmed againſt the ſtreame. And *Pliny* ſayth, that at the beginning of the Marſycke warre, there was a mayd-ſeruaunt that brought foorth another Serpent. And *Fauſtina* the Empreſſe dreamed that ſhe brought foorth Serpents, when ſhee was with childe of *Commodus* and *Antoninus*, and one of theſe Serpents ſeemed more fierce then the other, which proued allegorically true: for afterward *Commodus* was ſo voluptuous and tyrannous, that he ſeemed like a Serpent to be borne for nothing, but for the deſtruction of mankinde. *Obſequens.*

In the yeare of the Lorde 1551. there was a little Latine booke printed at *Vienna*, wherein was contained this Hiſtory following. In this Summer (ſayth the Booke) about *S. Margarites* day, there happened moſt rare and admyrable Accidents: for neere a Village called *Zichſa*, by the Riuer *Theoſe* in *Hungaria*, there were many Serpents & Liſards bred in the bodies of men, very like to ſuch as are bred in the earth, whereupon they fell into exquiſite torments: and there dyed of that calamity, about three thouſand, & ſome of the bodyes being layde againſt the Sunne gaping, the Serpents came foorth of theyr mouthes, and ſuddenly entred into their bellies againe. Amongſt other, there was a certaine Noble-mans daughter which dyed of that malady, and when ſhe was diſſected or ripped, there were found in her body two great Serpentes. Theſe thinges ſeeme to bee miraculous and aboue the order of Nature: yet credible, becauſe in our experience in England, there haue beene Wormes like Serpentes found in the bodies of men, whereof ſome haue beene ciected the parties being aliue, and other when as the parties were dead. But that theſe beginnings of Serpents being vnnaturall are Diuine and ſent from God as ſcourges, it may appeare by another notable Hiſtory, recorded in the aforenamed booke, both in the ſame yeare, and in the ſame Countrey.

There was (ſayth mine Author) found in a mowe or rycke of corne, almoſt as many Snakes, Adders, and other Serpentes, as there were ſheafes, ſo as no one ſheafe could be remoued, but there preſently appeared a heape of ougly and fierce Serpents. The countrey-men determined to ſet fire vpon the Barne, and ſo attempted to doe, but in vaine, for the ſtraw would take no fire, although they laboured with all their wit and pollicye, to burne them vp: At laſt, there appeared vnto them at the top of the heap a huge great Serpent, which lifting vp his head ſpake with mans voyce to the countrey-men, ſaying: *Ceaſe to proſecute your deuiſe, for you ſhall not be able to accompliſh our burning, for wee were not bredde by Nature, neither came we hither of our owne accord, but were ſent by God to take vengeance on the ſinnes of men.* And thus much for the true and naturall beginninges of Serpentes.

Now we reade in holy Scripture, that the rod of *Moſes* was turned into a Serpent by diuine myracle, whereby he was aſſured of the power that God woulde giue him to deliuer his people Iſraell out of Egypt, which land abounding with Serpentes, both naturall bredde in the earth, and morall, ſuch are crafty and pollitieke Princes and people: yet *Moſes* ſhoulde take them as he did his Serpent by the tayle, and cauſe them to bende

vnto him like as it were a wand, or elſe ſome other little walking ſtaffe: and alſo that his power ſhould be vnreſiſtable, becauſe his Serpent deuoured others. The Magitians or Sorcerers, (as *Iannes* & *Iambres*) reſiſted him, and alſo turned their rods into Serpents. But *Moſes* did it by true pietie, they by diabolicall deluſions, as falſe Chriſtians many times worke miracles by outward ſignes of true pietie, and therefore *Moſes* rodde ouer-came the Sorcerers Serpents, becauſe the end of fraude and falſhood is, to be ouercome by truth & pietie.

From this changing of rods into Serpents, came the ſeuerall metamorphoſing of ſundry other things into Serpents alſo, as that tale of *Orpheus* head, after he was torne in peeces by the *Thraſian* women; and the ſame throwne into a Riuer, was taken vp in *Lemnos*. The Poet deſcribeth it thus;

Hic ferus expoſito peregrinis anguis arenis
Os petit, & ſparſos ſtillanti rore capillos
Lambit, & hymniferos inhiat diuellere vultus:
Tandem Phœbus adeſt: morſuſque inferre parantem
Arcet, & in Lapidem rictus Serpentis apertos.
Congelat, & patulos vt erant indurat hiatus.

In Engliſh thus;

No ſooner on the forraine coaſt now caſt a-land they were,
But that cruell natur'd Snake did ſtraight vpon them fly,
And licking on his ruffled haire, the which was dropping dry,
Did gape to tyre vpon thoſe lippes that had beene wont to ſing
The heauenly hymnes. But Phœbus ſtraight preuenting that ſame thing,
Diſpoints the Serpent of his baite, and turnes him into ſtone,
With gaping chaps. &c.

So *Iſacius Tzetzes* writeth, that when *Tireſia* found Serpents in carnall copulation in *Citheron*, he ſlew a female, who preſently after death was turned into a Woman, then alſo he ſlew a male, who likewiſe beeing dead, was in the ſame place and manner turned into a man. When *Cadmus* was ſent by his Father, to ſeeke out his ſiſter *Europa* that was rauiſhed by *Iupiter*, with ſtraight charge not to returne backe againe except he could finde her, hauing ſpent much time in ſeeking her, to no purpoſe, becauſe he could not find her, and not daring to goe backe againe to his father; hee was warned by the Oracle that hee ſhould goe into *Bœotia* to build a Cittie. Comming thether, he ſent his companions to the Fountaine of *Mars* that was in the Countrey to fetch water, where a great Serpent came and killed them; at the laſt, *Cadmus* not finding their returne, went likewiſe to the ſame Fountaine, where he found all his men ſlaine, and the Serpent approching to aſſaile him, but he quickly killed it. Afterward he was admoniſhed by *Pallas*, to ſtrew the teeth of the ſame Serpent vppon the ground, which he performed, and then out of thoſe teeth (ſaith *Ouid*) aroſe a multitude of Armed-men, who inſtantly fell to fight one with the other, in ſuch cruell and bloodie manner, that at the laſt there were but fiue of them all left aliue, which fiue (by the will of *Pallas*) were preſerued to be the Fathers of the people of *Thebes*. And ſo *Apollonius* faineth, that with the helpe of men bred of Serpents teeth, came *Iaſon* to obtaine the Golden-Fleece.

They faine alſo, that *Achelous* when hee ſtroue with *Hercules* about *Deianira*, turned himſelfe into diuers ſhapes, and laſt of all into a Serpent, or as ſome ſay, into a Riuer. So likewiſe *Cadmus* afore-ſaid, beeing ouer-come with the ſight and ſence of his owne miſeries, and the great calamities that befell to his Daughters & Nephewes, forſooke *Thebes*, and came into *Illyrium*, where it is ſaid, that hee earneſtly deſired of the Gods to be turned into a Serpent, becauſe a Serpent was the firſt originall of all his extremities. *Antipater* faineth *Iupiter* to be turned into a Serpent, and *Meduſa* refuſing the loue of *Neptune*, is alſo fained by *Ouid* to be turned into a Serpent, when he writeth;

Hanc pelagi rector templo vitiaſſe Mineruæ,
Dicitur, auerſus eſt & caſtos Aegide vultus

Nata Iouis texit: neue hoc impune fuisset,
Gorgoneum crinem turpes mutauit in Hydros.
Nunc quoque vt attonitos formidine terreat hostes,
Pectore in aduerso, quos fecit sustinet angues.

In English thus;

It is reported how she should abusde by Neptune be,
In Pallas *Church, from which fowle fact, Ioues daughter turnd her ee:*
And least it should vnpunisht be, she turnd her seemely haire
To loathsome Snakes, the which the more to put her foes in feare,
Before hir breast continually she in her hand doth beare.

Pierius writeth, that the myrtle rod was not lawfull to be brought into the Temple of *Hecates*, and that a Vine braunch was extended ouer the head of her signe: and whereas it was not lawfull to name wine, they brought it into her Temple vnder the name of milke, and that therein continually liued harmelesse Serpents. The reason of al this was, becausse that her owne father *Faunus* fell in loue with her, whom she resisted with al modesty, although she were beaten with a myrtle rodde, and made to drinke Wine; but at last the beastly father was transformed into a serpent, and then hee oppressing her with the spyres of his winding body, rauished her against her minde. These and such like stories and Fables are extant about the beginninges of serpents; all which, the Reader may consider, to stirre vp his minde to the earnest and ardent meditation of that power that of stones can make men, of Rocks water, of water wine, and of small roddes great serpents.

Then thus hauing expressed the originall of serpentes in their creation, it followeth now to adde the residue of this Chapter about their generacion. It is a generall rule that all beasts wanting feet and haue long bodies, performe their worke of carnall copulation by a mutuall embracing one of the other, as Lampreys and serpentes: And it is certaine, that two serpents in this action seeme to be one body and two heads, for they are so indiuisibly vnited and conioyned together, and the frame of their body is altogither vnapt for any other manner of copulation. When they are in this action they send forth a ranke sauour offensiue to the sence of them that doe perceiue it: And although like vnto many Fishes, they want stones, yet haue they two open passages wherin lyeth their generatiue seed, and which being filled, procureth them to their veneriall lust, the seede it selfe being like a milky humour; and when the female is vnder the male, she hath also her passages to receiue the seed, as it were into the celles of hir wombe, and there it is framed into an egge, which she hideth in the earth an hundred in a cluster, about the quantity of a Birdes egge, or a great bead, such as are vsed sometime by women.

Plin. *Aristotle* *Ælianus.*

And this is generall for all serpents except Vipers, who lay no egges, but hatch in their wombes their young ones, as we shall shew at large in their particular hystory. The serpent hauing layd her egge sitteth vpon them to hatch them at seuerall times, and in a yeare they are perfected into young ones. But concerning the supposed copulation of serpents and Lampreys, I will not meddle in this place, reseruing that discourse to the historie of fishes, and now only it sufficeth in this place to name it, as a feigned invention, although saint *Ambrose* and other auncient Writers haue beleeued the same, yet *Athæneus*, and of late dayes *P. Iouius*, haue learnedly and sufficientlie declared by vnanswearable arguments the cleane contrarie. The serpents loue their egges most tenderly, and doe euerie one of them know their owne, euen among confused heapes of the multitude, and no lesse is their loue to their young ones, whom for their safeguard, sometime they receiue into their mouthes and suffer them to runne into their bellies: And thus much for the generation of serpents.

Of

Of the Names of Serpents, and their seuerall parts or Anatomie.

BY Serpents we vnderstand in this discourse all venomous Beasts, whether creeping without legges, as Adders and Snakes, or with legges, as Crocodiles and Lizards, or more neerely compacted bodies, as Toades, Spiders and Bees; following heerein the warrant of the best ancient Latinists, as namely *Cornelius Celsus*, *Pliny* & *Apuleius* doe call Lyce Serpents, in that their relation of the death of *Pherecydes* the *Syrian*, who was the Præceptor of *Pythagoras*, of whom it is said, *Serpentibus periisse*, to haue perrished by Serpents, when on the contrary it is manifested he was killed by Lyce. *Aristotle* and *Galen* define a Serpent to be *animal sanguinum pedibus orbatum & ouiparum*, that is, a bloody Beast without feete, yet laying egges; and so properly is a Serpent to be vnderstood.

The Hæbrewes call a Serpent *Nachasch*. *Darcon* and *Cheueia* by the Chaldees: so also *Thanninim* & *Schephiphon*, by the Hebrewes, as *Rabbi Salomon*, *Munster* & *Pagnine* write. The Græcians, *Ophidi* and *Ophis*, although this word doe also signifie a Viper in particular, euen as the Latine, *Serpens*, or *serpula* doe, sometime a Snake, and sometime an Adder. The Arabians *Haie* and *Hadaie*, for all manner of serpents. And *Testuh* or *Tenstu*, or *Agestim* for serpents of the wood; likewise *Apartias* & *Atusi*. The Germans *Ein schlang*: which word seemeth to be deriued from *Anguis* by an vsuall figure, and after the German fashion, preposing *Sch*. The French call it *Vn serpent*, the Italians *Serpe* & *serpente*: and *Massarius* saith, that *Scorzo* and *Scorzone*, are generall wordes for all manner of Serpents in Italy, which strike with their teeth. The Spanyards call them *Sierpe*. The Græcians call the young ones in the Dammes belly, *Embrua*: and the Latines *Catuli*. And thus much for their Names in generall, which in holy Scripture is englished a Creeping thing.

Now it followeth, that I should sette downe a particular description of all the outward parts of Serpents; and first of all, their colour is for the most part like the place of their habitation or abode, I meane like the Earth, wherein they liue; and therefore I haue seene some blacke, liuing in dung, some yellow, liuing in sandy rocks, & some of other colour, as greene, liuing in trees and fieldes; but generally, they haue spots on their sides and bellie, like the scales of fish, which are both white, black, greene, yellow, browne, & of other colours also, of which *Ouid* writeth:

——— Longo caput extulit antro,
Cæruleus serpens horrendaque sibila misit. that is,
The greenish Serpent extolld her head from denne so steepe,
And fearefull hyssing did send forth from throate so deepe.

The frame of their bodies doth not much varry in any, except in the feete & length, so that with a reseruation of them, we may expresse their vniuersall Anatomy in one viewe: for almost all of them are of the same proportion that is seene in Lyzards, if the feete be excepted, and they made to haue longer bodies. For they are inclosed in a kinde of shell or crustie skinne, hauing their vpper parts on their backe, and the nether parts on the bellie like a Lizard; but they want stones, & haue such manner of places for copulation as fishes haue, their place of conception beeing long and clouen. All their bowels, by reason of the length and narrownes of their bodies, are also long and narrow, and hard to be discerned, because of the dissimilitude of their figures and shapes. Their arterie is long, & their throate longer then that: the ground or roote of the artery is neere the mouth, so as a man would iudge it to be vnder the tongue, so as it seemeth to hang out aboue the tongue, especially when the tongue is contracted, and drawne backward. The head long like a Fishes, and flatte; neuer much bigger then the bodie, except in monstrous and great shaped Serpents, as the *Boas*. Yea, *Aristotle* maketh mention of a Serpent that had 2. heads,

and

and *Arnoldus*, of a Serpent in the *Pirœney Mountaines*, ſlaine by a ſouldier, that had three heads, in whoſe belly vvere found two ſonnes of the ſaid ſouldier deuoured by him, and the back-bone thereof was as great as a mans skull, or a Rammes head. And ſuch an one we read in our Engliſh ſtory was found in England, in the yeere 1349. And the 23 yeere of *Edward* the third, there was a ſerpent found in Oxfordſhire, neere *Chippingnorton*, that had two heads and faces like women, one beeing ſhaped after the new attire of that time, and another after the manner of the old attyre, and it had great winges, after the manner of a Bat. *Holinſhed.*

The Tongue of a Serpent is peculiar, for beſides the length & narrowneſſe thereof, it is alſo clouen at the tippe, beeing deuided as it were with very little or ſmall nailes points. It is alſo thinne, long, and black of colour, voluble; neither is there any beaſt that moueth the tongue ſo ſpeedily: wherefore ſome haue thought, that a Serpent hath three tongues, but in vaine, as *Iſidorus* ſheweth, for they deceiue by the nimblenes thereof. Their ventricle is large, like their maw, and like vnto a dogs, alſo thinne, and vniforme at the end. The Hart is very ſmall, and cleaueth to the end of their artery, but yet it is long, & ſheweth like the reynes of a Man: vvherefore ſometimes it may be ſeene to bend the tippe or lappe thereof to the breaſt ward. After this followeth the Lights, but farre ſeperate from it, being ſimple, full of fibres, and open holes like pipes, and very long: The Liuer long and ſimple; the Melt ſmall and round as in Lizards. The Gall is for the moſt part as in fiſhes, but in Water-ſnakes it is ioyned to the Liuer: in other Serpents to the ſtomacke or maw. All their teeth ſtand out of their mouth, and they haue thirtie ribbes, euen as there were among the Hæbrewes and Egyptians thirtie daies to euery month.

Ariſtotle ſaith, that as their eyes be ſmall, ſo alſo they haue the ſame good hap that befalleth young Swallowes, for if by chance they ſcratch or rend out their eyes, then it is ſaid they haue other grow vp naturally in their places: In like manner their tayles beeing cut off, grow againe. And generally, Serpents haue their hart in the throat, the gall in the bellie or ſtomack, and their ſtones neere their tayle: Their egges are long and ſoft, & in their teeth they carrie poyſon of defence and anoyance, for which cauſe they deſire aboue all other things to ſaue their heads. Their ſight is but dull and dim, and they can hardlie looke atone ſide, or backward, becauſe their eyes are placed in their temples, and not in theyr fore-head, and therefore they heare better then they ſee. They haue eye-liddes, for generally no creatures haue eye-liddes, except thoſe which haue haire in the other parts of their bodies; foure-footed Beaſts in the vpper cheeke, Fowles in the nether, or Lyzards which haue egges, or Serpents which haue ſoft backs. They haue alſo certaine paſſages of breathing in their noſtrills, but yet they are not ſo plaine that they can be termed noſtrills, but breathing places. Theyr eares are like to finny Fiſhes, namely ſmall paſſages, or hollowe places in the backer parts of their head, by which they heare. *Ælianus.* *Iſidorus.*

Their teeth are like ſawes, or the teeth of Combes ioyned one within the other, that ſo they might not be worne out by grinding or grating together; and yet they bend inward, to the end that they may the better hold their meate in their mouthes, beeing without all other externall helpe for that purpoſe; for euen thoſe Serpents which haue feete, yet can they not apply them to their chaps. In the vpper chap they haue two longer then all the reſidue, on either ſide one, bored thorough with a little hole like the ſting of a Scorpion, by which they vtter their poyſon. Yet there be ſome good Authors that affirme, that this poyſon is nothing els but their gall, which is forced to the mouth by certaine veines vnder the ridge or backe-bone. Some againe ſay, that they haue but one long tooth, & that a crooked one, which turneth vpward by often byting, which ſometime falleth off, and then groweth againe, of which kinde thoſe are, which men carry vp and downe tame in their boſoms.

Although they be great raueners, yet is their throate but long and narrow, for helpe whereof when they haue gotten a bootie, they erect themſelues vppon their tayles, and ſwallow downe their meate the more eaſily. They cannot be ſaid properly to haue any neck, yet ſomthing they haue, which in proportion anſwereth that part. They haue tailes like all other creatures, except Men and Apes, and ſome ſay that their poyſon is contayned in their tayles, & is from thence conuayed into little bladders in their mouthes, therefore

fore the Mountebancks or Iuglers, breake that bladder, that they may keepe them without poyſon, but within the ſpace of twentie foure houres, they are recollected, and growe anew againe.

Their bodies are couered ouer with a certaine skin like a thinne barke, and vppon Serpents it ſupplieth the place that ſcales and haire doe vpon Beaſts and Fiſhes; for indeed it is a pure skinne, and in moſt things they are like to Fiſhes, except that they haue lights, & Fiſhes haue none: the reaſon is, they liue on the Earth, and the Fiſhes in the Sea, & therfore haue finnes and gilles in ſtead thereof. The little Serpents haue all their bones like thornes, but the greater, which ſtand in neede of greater ſtrength, haue ſolide bones for their firmitude and better conſtitution. It is queſtionable whether they haue any melt or no, and ſome ſay they haue at the time of their laying of egges, and not otherwiſe. Theyr place of conception or ſecrete, is large, and ſtandeth farre out, beginning beneath, and ſo ariſing vp to the back-bone double; that is, hauing one skinne or encloſure on either ſide, with a double paſſage wherein the egges are engendered, which are not layd one by one, but by heapes or cluſters together. They haue no bladder to containe vrine, like to all other Creatures, which haue feathers, ſcales, or rinde-ſpeckled-skinnes, except the Torteiſes: the reaſon is, becauſe of the exiguitie and ſmalenes of the aſſumed humour, and alſo all the humour acquired, is conſumed into a looſe and euaporate fleſh. And to conclude this Anatomie, I will adde a ſhort deſcription vvhich *Gregorius Macer* a Phiſition wrote to *Geſner* 1558. by his owne diſſection as followeth, ſaying.

As I lay at reſt in a greene field, there came vnto mee a great Serpent hyſſing, & holding vp her necke, which I ſuddainly with a peece of vvood amazed at a ſtroake, and ſo ſlevv without perrill to my ſelfe. Afterward, ſticking her faſt to a pale, I drevv off her skin, which was verie faſt and ſharpe, and I found betwixt the skinne & the fleſh, a certaine little thinne skinne, deſcending all vppon the body with the outward skinne, and this vvas ſome-what fat. And when I came vnto the place of excrements, I found it like a Fiſhes, but there iſſued forth certaine filth, farre exceeding in ſtinking ſauour the excrements of a man. After I had thus pulled off the skinne, it was eaſie for mee to looke into the inward parts, which I found to anſwere the inward Anatomy of Fiſhes & Fowles in ſome parts, and in other things, there appeared a proper diſpoſition to the Serpent it ſelfe. For the arterie *Trachæa* was about three or foure fingers long, turned about with little round circles, and ſo diſcended to the lights, vnto which the hart and the bladder contayning the gall, did adhære or cleaue faſt. Then the liuer was long like the fiſh *Lucius*, and ſo a white caule or fatnes couered both the liuer and ſtomack, which was halfe a ſpanne long: The guttes began at the chappes, and ſo deſcended downe to the place of excrements, as vvee ſee they doe in Fiſhes.

Beneath the liuer were the guttes, vpon either ſide deſcended a certaine neruy or hard veine, vnto which the egges did cleaue: which were couered with ſuch little skinnes as Hennes egges are before they be layd, but yet they were diſtinguiſhed in ſeate or place becauſe of their multitude; for vpon either ſide I found two and thirty egges. The tongue of the Serpent was clouen, and very ſharpe, but there appeared not any poyſon therein. And ſo it is euident, that in the veine *Trachæa*, hart and lights, it agreeth with Birdes; in the liuer, guttes and caule, it reſembleth a Fiſh, but in the place of the gall, and diſpoſition of the egges, it differeth from both. And thus farre *Macer*, with whoſe words I will conclude this Chapter of Serpents Anatomie.

Of the quantitie of Serpents, and theyr abode, *foode, and other accidents,*

SO great is the quantitie of Serpents, and their long during age increaſeth them to ſo great a ſtature, that I am almoſt afraide to relate the ſame, leaſt ſome ſuſpitious and enuious minded perſons, ſhould vtterly condemne it for fabulous; but yet when I conſider not onely the plentifull teſtimonies of worthy and vndoubted Antiquaries, and alſo the euidence of all ages, (not excepting this wherein we liue) wherein are and haue beene ſhewed publiquely many Serpents and Serpents skinnes, I receiue warrant ſufficient to expreſſe what they haue obſerued,

obserued, and assured aunswere for all future Obiections, of ignorant, incredulous, and vnexperienced Asses. Wherefore as the life of Serpents is long, so is the time of their groweth; and as their kindes be many, (as wee shall manifest in the succeeding discourse) so in their multitude, some grow much greater and bigger then other.

Gellius writeth, that when the Romanes were in the *Carthagenian* warre, and *Attilius Regulus* the Consull had pitched his Tents neere vnto the riuer *Bragrada*, there was a Serpent of monstrous quantitie, which had beene lodged within the compasse of the Tents, and therefore did cause to the whole Armie exceeding great calamitie, vntill by casting of stones with slings, and many other deuises, they oppressed and slew that Serpent, and afterward fleyed off the skinne and sent it to *Rome*, which was in length one hundred and twentie feete. And although this seemeth to be a Beast of vnmatchable stature, yet *Possidonius* a Christian Writer, relateth a storie of another which was much greater, for hee writeth, that he saw a Serpent dead, of the length of an acre of Land, and all the residue both of head and bodie, were answerable in proportion, for the bulke of his bodie was so great, and lay so high, that two Horsemen could not see one the other beeing at his two sides, and the widenes of his mouth was so great, that hee could receiue at one time within the compasse thereof, a horse and a man on his backe both together: The scales of his coate or skinne, beeing euery one like a large buckler or target. So that now there is no such cause to wonder at the Serpent which is said to be killed by S. *George*, which was as is reported so great, that eight Oxen were but strength enough to drawe him out of the Cittie *Silena*.

There is a Riuer called *Rhyndacus* neere the Coasts of *Bythinia*, wherein are Snakes of exceeding monstrous quantitie, for when thorough heate they are forced to take the water, for their safegard against the sunne, and birds come flying ouer the poole, suddenlie they raise their heads and vpper parts out thereof, and swallow them vp. The Serpents of *Megalauna*, are said by *Pausanias* to be thirtie cubits long, and all their other part answerable. But the greatest in the world are found in *India*, for there they grow to such a quantitie, that they swallow vp whole Bulls, and great Stagges. Wherefore I doe not maruell that *Porus* the King of *India*, sent to *Augustus Cæsar* very huge Vipers, a Serpent of tenne cubits long, a Torteise of three cubits, and a Partridge greater then a Vulture. For *Alexander* in his nauigation vpon the Red-Sea, saith; that hee saw Serpents fortie cubits long, and all their other parts and members of the same quantity.

Mela. *Pliny.* *Megasth.* *Solinus.* *Textor.* *Strabo.* *Ælianus.*

Among the *Scyritæ*, the Serpents come by great swarmes vppon their flocks of sheepe and cattell, and some they eate vp all, others they kill and sucke out the blood, and some part they carry away. But if euer there were any thing beyond credite, it is the relation of *Volateran* in his twelfth booke of the *New-found Lands*, wherein he writeth, that there are Serpents of a myle long, which at one certaine time of the yeere come abroad out of their holes and dennes of habitation, and destroy both the Heards and Heard-men if they find them. Much more fauourable are the Serpents of a *Spanish* Island, who doe no harme to any liuing thing, although they haue huge bodies, and great strength to accomplish their desires.

Aloſius. *Gillius.* *Scaliger.* *Cardan.*

In the kingdome of *Senega*, their Serpents are so great that they deuoure whole beasts, as Goates, and such like, without breaking any one of their bones. In *Calechute*, they are as great as their greatest Swine, and not much vnlike them, except in their head, which doth farre exceede a Swines. And because the King of that Country hath made a Lavv, that no man kill a Serpent vnder paine of death, they are as great in number as they are in quantitie: for so great is his error, that hee deemeth it as lawfull to kill a Man, as a Serpent.

All kindes of Serpents are referred to their place of habitation, which is eyther the earth, or the waters of the earth; and the serpents of the earth, are moe in number then the serpents of the vvater, except the serpents of the Sea: And yet it is thought by the most learned *Rabbines*, that the serpents of the Sea, are fishes in the likenes of Dragons. Nowe the places of Serpents abode beeing thus generally capitulated, wee must enter into a farther narration of their habitations, and regions of their natiue breeding. In the first place, *India* nourisheth many and diuers sorts of Serpents, especially in the Kingdome of *Mor-*

P. Fagius. *Venetus.* *Hatthonus.*

filium, and *Alexander* the Emperour, found among other Beasts, sundry kinds of serpents in a long Desert, which is on the North-side of *India*. But all the Nations of the World may giue place to *Ethiopia* for multitude and varietie, for there they gather together on heapes, and lye in compasse like round hills, visibly apparant to the eyes of them that behold them a farre off. The like is said of all *Affrica*, for in *Numidia*, euery yeere there are many men, women and children, destroyed by Serpents. The Island *Pharus*, is also (by the testimony of the *Egyptians*) filled with serpents: The Coastes of *Elymais* are annoyed by serpents; and the *Caspians* are so annoyed by serpents which come swymming in the floods; that men cannot sayle that waies but in the Winter-time. For from the beginning of the Spring, or æquinoctiall, they seeme (for their number) to approch rauening, like troupes and Armies. There are also certaine Ilands called *Ophiusæ insulæ*, named after *Ophis* a serpent, for the multitude bred therein: And there are serpents in *Candy*, *Ephesus*, and all hot Countries; for this priuiledge hath GOD in nature giuen to the colder Countreys, that they are lesse annoyed with serpents, and their serpents also lesse nocent and hurtfull: and therefore the serpents of *Europe*, are fewer in number, lesser in quantity, and more resistable for their weakenes and strength.

Pierius. *Solinus.* *Ælianus.* *Cor. Celsus.* *Pierius.*

There were a people in *Campania* called *Osci*, because of the multitude of serpents bred among them: Likewise there are great store in *Lombardy* and *Ferrara*. And whereas we haue saide, that the most nocent and harmfull serpents, are bredde in the hotest Regions, where they engender more speedily, and also grow into greater proportions, yet is it not to be vnderstood of any speciall propertie appertayning to them alone, for I read in *Olaus Magnus*, his description of the Northerne Regions, of serpents of as great quantitie as in any other place of the World; but yet their poyson is not halfe so venomous & hurtfull, as in the hoter Regions, especially the *Affrican* serpents. In *Botina* neere *Liuonia*, there are great store of great serpents also, so that the Heard-men are at continuall war and contention with them for defence of their flock: Likewise, in the Mountaines of *Heluetia* and *Auergne*, whereof there are many wonders reported in the world, which I will not stand vpon to relate in this place. We reade also, that some places haue beene disinhabited, & dispeopled by serpents, such were the people of *Scythia*, called *Neuri*, who before the war of *Darius*, were constrained to forsake theyr soyle, because they were annoyed, not onely with home-bred serpents, but also with many other which came from other parts: and so the Country remaineth desolate to this present day, the ancient Inhabitants beeing all remooued to dwell among the *Buditani*. The Cittie *Amyclæ* in *Italy*, (as *M. Varro* writeth) was destroyed also by serpents. And there be certains places of the world, which haue receiued their denomination from serpents, besides the *Ophiusæ* neere *Creete*.

Scaliger. *Olaus Mag.*

The Iland *Tenos*, was called *Hydrussa* and *Ophiussa*, so were *Cremiuscos*, *Aepolium*, and the Mountaines *Macrocremnij*, *Rhodus*, & the long Ilands *Ophiades* in the *Arabian* coast, which after it had remained a long time desart, was purged and cleered from serpents by the Kings of *Egypt*. *Nicanetus* also calleth *Cyprus*, *Ophiodia*. And in *Pausanias*, we read of a place name *Opheos Kephale*, the Serpents head. The like might be saide of Riuers, as of *Orontes*, called also *Ophites* and *Ophis* in *Pontus*, which deuideth a sunder *Colchis*, and the Country *Thiamica*. *Ebusus* nourisheth no serpents, and the earth thereof hath in it a secret vertue to driue away serpents, wherefore it is much desired of all men to carry about them, for that it hath beene often prooued, that neuer any venomous beast durst aduenture vpon any man possessed thereof. The like is said of *Ireland*, as our owne Chronicles doe plentifully declare, and therefore I will spare to enter into any narration thereof.

Eupolides. *Diod: Sicul.* *Arrianus.* *Suetonius.* *Pliny.*

To come therfore to the more particular abode of Serpents, especially, of such as are knowne to vs, we must leaue of the talke and nomination of Kingdoms, and descend to dennes, holes, caues, dunghils, sheep-coats, valleys, rocks, hollow-walls and trees, woods, greene pastures, hedges, and such like places, wherein they make their most abode: And now and then in these Northerne parts of the world (& yet sildome) they diue downe into the bottome or rootes of trees, especially such as are greene all the Winter-time: For they finde in them a greater heate or warmth, then in other, whose leaues fall off and decay in the cold weather, except in the rootes of Birch. And by reason of their multitude gathered togethter at the roote of this tree, it falleth out that their breath heateth the same,

and

and ſo preſerueth the leaues of it from falling off: Wherefore in auncient time, the ignorant multitude, ſeeing a Birch-tree with greene leaues in the Winter, did call it our *Ladies Tree*, or a Holy tree, attributing that greeneneſſe to miracle, not knowing the former reaſon, or ſecrete of Nature. *Solinus* reporteth of ſuch a like wood in a part of *Affrica*, wherein all the Winter time, the leaues of all the Trees abide greene, the cauſe is as before recited, for that the Serpents liuing at the rootes of the trees in the earth, doe heate thē with their breath. Neither ought any man to wonder that they ſhould ſo friendly liue together, eſpecially in the winter & cold time, ſeeing that by experience in *England*, we know that for warmth they will creepe into bed-ſtraw, & about the legges of men in their ſleepe; as may appeare by this ſucceeding diſcourſe, of a true hiſtory done in *England*, in the houſe of a worſhipfull Gentleman, vpon a ſeruant of his, whom I could name if it were needfull. He had a ſeruaunt that grew very lame and feeble in his legges, & thinking that he could neuer be warme in his bed, did multiply his clothes, and couered himſelfe more & more, but all in vaine, till at length he was not able to goe about, neither could any skill of Phiſitian or Surgeon find out the cauſe.

It hapned on a day as his Maiſter leaned at his Parlour window, he ſaw a great Snake to ſlide along the houſe ſide, and to creepe into the chamber of this lame man, then lying in his bedde (as I remember,) for hee lay in a lowe chamber, directly againſt the Parlour window afore-ſaid. The Gentleman deſirous to ſee the iſſue, and what the ſnake would doe in the chamber, followed, and looked into the chamber by the window; where hee eſpied the ſnake to ſlide vppe into the bed-ſtraw, by ſome way open in the bottome of the bedde, which was of old bordes. Straightway his hart riſing therat, he called two or three of his ſeruaunts, and told them what he had ſeene, bidding them goe take their Rapiers & kill the ſaid ſnake. The ſeruing-men came firſt and remoued the lame man (as I remember) and then the one of them turned vp the bed, and the other two the ſtraw, their maiſter ſtanding without at the hole, whereinto the ſaid ſnake had entered into the chamber. The bedde was no ſooner turned vp, and the Rapier thruſt into the ſtraw, but there iſſued forth fiue or ſix great ſnakes that were lodged therein: Then the ſeruing-men beſtirring themſelues, ſoone diſpatched them, & caſt them out of doores dead. Afterward, the lame mans legges recouered, and became as ſtrong as euer they were: whereby did euidentlie appeare, the coldnes of theſe ſnakes or Serpents, which came cloſe to his legges euerie night, did ſo benumme them as he could not goe. And thus for heate they pierce into the holes of chimneyes, yea into the toppes of hills and houſes, much more into the bottomes and rootes of Trees.

When they perceiue that winter approcheth, they find out their reſting places, wherin they lye halfe dead foure moneths together, vntill the Spring-ſunne againe communicating her heate to all Creatures, reuiueth, and (as it were) raiſeth them vp from death to life. During which time of cold and vvinter, as *Seneca* writeth, *Tuto tractari peſtifera ſerpens poteſt, non deſunt tunc illi venena, ſed torpent*: They may bee ſafely handled, without feare of harme, not becauſe they want poyſon at that time, but becauſe they are drouzie, and deadly aſtoniſhed. But there is a queſtion, whether when they be in this ſecrecie or drouzines, they awake not to eate, or elſe their ſleepe be vnto them in ſtead of foode. *Olaus Magnus* affirmeth of the Northerne ſerpents, that they eate not at all, but are nouriſhed with ſleep. *Cardan* ſaith, that they take ſome little foode, as appeareth by thoſe which are carried vp and downe in boxes to be ſeene, and are fedde with branne or cheaſill. But this may be aunſwered, that ſerpents in boxes, are not ſo colde as thoſe in woods and deſarts: and therefore, ſeeing cold keepeth them from eating, the externall heate of the boxhouſe, or humane body which beareth them about, may be a cauſe, that incloſed ſerpents feede in Winter as well as in Sommer, and yet the ſerpents which run wild in the fieldes, eate nothing at all, during the time of their *Chias* or *Ehiaus*, that is, their lying hid. *Epiſt. 5.*

Greuinus that learned man proponeth this queſtion, *Si ſerpentes calidi ſunt, qui fit vt in tegros tres aut quatuor menſes, id eſt toto illo tempore quo delitеſcunt abſque cibo viuunt?* If (ſaith he) Serpents be hot, how commeth it to paſſe that they can liue three or 4. months without all foode, that is, all the time of their lying ſecret? He maketh (in my opinion) a ſufficient aunſwere to this queſtion, which for me ſhall conclude the cauſe, ſaying; Doth

it not fall out with Serpents as it doth with ſome women, who beeing full of humor, and thicke phlegmaticke matter, haue but a little and weake naturall heate, (yet proportionable to the ſaid humour) doe liue a great time by reaſon thereof without foode or nouriſhment. And for this cauſe, all the hoaſts of Philoſophers doe define, that ſerpents doe alſo abſtaine from eating a long ſeaſon. For Nature hath clothed them with a more ſolide skinne, and lined them with a more thicke and ſubſtantiall fleſh, to the intent that theyr naturall heate ſhould not eaſily vaniſh away and decay in their bodies, but remaine therein permanent, for the feeding and preſeruing of life. When they ſleepe, they ſeeme to ſleepe with open eyes, which is elegantly deſcribed by *Philes* in theſe Greeke verſes.

Opōs kathéude kai dokeī palin blepin
Ophis te kai ptox kai thumou pleres leōn
Epipetat ai gar he chlamys ton ommaton
Allou tinos Chitonos apaloterou.
Phrorountos autois os dioptras, task-óras.

Which may be engliſhed thus;

How can the Hare, the Serpent, and the Lyon bold,
Both ſleepe, and ſee together at one time?
Within theyr eye-lids, a ſoft skinne their ſight doth fold,
Shielding their apples, as glaſſe doth weakened eyne.

The foode of Serpents that is permitted them by God, is the duſt of the earth, as may appeare by that firſt and iuſt ſentence, which GOD himſelfe gaue vpon them, for ſeducing our firſt Parents *Adam* and *Eue*, Gene: 3. 14. *Becauſe thou haſt doone this thing, thou art accurſed aboue all the Beaſts of the field, for thou ſhalt goe vppon thy belly, and eate duſt all the dayes of thy life.* And againe, Eſay 65. 25. *Duſt ſhall be meate to the Serpent.* And leaſt that we ſhould thinke that this curſe hath not taken hold vpon the Serpent, we may finde the expreſſe practiſe heereof, Michæ. 7. 17. Where it is ſaid of Gods enemies, that, *They ſhall licke the duſt like the Serpent.* Yet *Ariſtotle* affirmeth truly, that Serpents are *Omnivori*, that is, deuourers of fleſh, fiſh, herbes, or any other thinges; howbeit, heerein they paſſe their kind, or elſe the curſe of God reacheth not to any other kinds thē to that alone which deceiued our firſt Parents.

We haue ſhewed already, how they eate and deuour men, women & children, oxen, ſheepe, and goates, but whatſoeuer they eate, they retaine nothing but the moyſture of it, and the reſidue they eiect whole and vndigeſted. VVhatſoeuer is offered them, that they take, either a bird, or a ſmall chicken, or an egge, hauing it, they take hold but of one end, as of the head of a chicke, or ſmall end of an egge, and ſo ſet it directly before them; then doe they gather themſelues together in as ſhort a compaſſe as may be, that ſo their bodies which ſeeme long and ſmall, beeing extended, may appeare great and wide, reduced into a ſhort and compacted frame. And ſurely, heereby they open and make wider their paſſage or ſwallow, for then they ſuddenly goble in the beaſt or meate before them, without any great adoe; & hauing kept it in their body till it be dryed from all moiſture, they caſt it out againe as they ſwallowed it vp, at another ordinary place. But for birds & chickens, they ſtriue with them till they haue gotten off their feathers, or els, if they ſwallowe them whole, they eiect the feathers as they doe egge-ſhells.

The Serpents of the North, doe in the Sommer time eate the fleſh of birds, & herbes, and after the eating of them, they taſt of a little water, or milke if they can attaine it, or els vvine. For this cauſe they will ſuck the vdders of Kine, or Goates, or ſheepe, as hath been ſeene in *England*. Yet is their appetite to drinke but ſmally, as is in all other Creatures, whoſe liuers are fungous, and ſoft like Spunges; and ſo are all beaſtes and creatures which lay egges. Aboue all kindes of drinke they loue vvine, and thereof they be drunke, wherfore in *Italy* they ſet pottles of vvine to entrappe Vipers: for if once they ſmell the vvine, they enter the veſſell gladly and ſpeedily, and the vvine or milke whereof they drinke, is poyſoned by them. But in thoſe places of *Affrick* where it neuer raineth, they eate a kinde of black moyſt vvorme, which hath many legges, as is ſaid by *Theophraſtus*. And to conclude,

clude, their meate and drinke is so small, that it is receiued for truth, *Nullum venenatum perit fame vel siti*, that no venomous beast perisheth by hunger or thirst.

The voyce of Serpents is called *Sibilus*, a hyssing, and theyr voyce differeth from all other beasts hyssing, in the length thereof: for the hyssing of a Torteise is shorter and more abrupt. Of this hyssing voyce speaketh *Lucan*, saying;

Quod stridet vlulant que feræ quòd sibilat anguis.

In Englisth thus;

Gnashing and howling is the voyce of wild beastes,
Long hyssing in Snakes and Serpents doth rest.

Among other things notable in a Serpent, this is one, because it casteth off his old age euery yeere, whereof the *Græcians* tell this fabulous reason. Once Man-kinde stroue earnestly with the Gods, by supplication for a perpetuall youth, that they might neuer waxe old: and obtayning their desire, they layd the same to be carried vpon an Asse. The sillie beast waxing sore athirst in his trauaile, at last came vnto a water, and thereof endeuoured earnestly to drinke; but the keeper of the same water beeing a Serpent, denied leaue to the Asse to drinke thereof, except he would grant him his carriage, which was *Perpetuall youth*: The poore Asse ready to perrish for thirst, easily condiscended thereynto. Wherevppon the Serpent changeth her age for youth, and men their youth for old age; and the Asse for his punishment, is more tormented with thirst then any other beast.

But to leaue fables, and to come more neere the marke, the *Latines* call the casting of their skin, *Anguina senectus, spolium serpentis, & vernatio*: the *Græcians, Opheos derma, suphar, leberis & geras*: the *Arabeans, Gelut & Genlut, & Fulcalhaileb*: the *Italians, Spoglia delle serpi*: and the *Spanyards, Pelle de la culebra*. About this Snakes skinne there is great difference among Authors, some affirming it to be the very skinne. Other, that it is nothing but a kind of hard Leprosie, growne vpon them during the Winter time vvhile they lye hid. Some againe say, that they cast it twise a yeere, first in the Spring, and then secondlie in the Autumne. But by conference of all together it appeareth, that while the Serpents lye hidde, by reason of their drought now in the beginning of the Spring when they come first abroade, they rubbe off this skinne by slyding betwixt two stones, or vnderneath some roote of a tree, or elle betwixt some boughes or small trees, beginning at the head, and so continuing to the tayle. And within foure and twenty houres, that which was raw and bald, beginneth to haue another skinne vppon it; and so as a young child or beast commeth out of the *Secondine* doth a Serpent come out of his skinne. *Ælianus. Greuinus. Olaus. Mag. Textor. Pliny.*

As concerning their eye-sight, they naturally doe take the iuyce of Fennell, which they eate, and by that recouer their seeing againe: and if it happen that they cannot finde sufficient, they rubbe their dimme eyes there-vpon. And if it happen that any of his scales be brused or fall senceleste, then doe they rubbe themselues vppon the thornes of Iuniper. *Mercurialis*

And whereas it is thought that they cast their skinnes againe in Autumne, that is to be attributed eyther to Vipers alone, which cast their skins twice a yeere, or elsé to those which are long before they cast, and so it falleth off in Harueste or Autumne the first time, which by reason of the vnseasonablenes, is thought to be a second coate. And this haue I my selfe often found heere in *England* in the Sommer time. The casting of this skinne is thus elegantly described by *Tibullus*: *Pliny.*

Crudeles Diui serpens novus exuit annos
Formæ non vllam fata dedere moram
Anguibus exuitur tenui cum pelle vetustas
Cur nos angusta conditione sumus.

Which may thus be englished;

O, cruell Gods, sith Serpents change their yeerely age,
And Fates delay not to refine their forme,
Sith snakes with tender skinne excuss'd theyr yeeres enlarge,
Why vnto worser hap is Man-kind borne?

Of the inward disposition of Serpents, and of their concord and discord with other Creatures.

IT is euer to our woe to be remembred, that which the Lord himselfe hath left recorded in Genesis, that, *The Serpent was more subtile then all the beasts which God had made.* By which is expressed, the naturall disposition of this beast aboue other to subtiltie and policie; For I cannot approoue the saying of them, who thinke that the deuill at the beginning, might as well haue vsed the tonge of an Asse or a dogge to haue deceiued Man, as well as a serpents; but surely that old Serpent knewe very well, (better then all they which speake the contrary) that he could not haue so fit a subiect in all the World, as the shape, wit, and cunning of a Serpent. And that this came not into the Serpent at that time when the deuill framed his tongue to speake, may appeare by the præcept of our Sauiour Christ, where he saith; *Be wise as Serpents, be innocent as Doues.* For if there had not beene naturally, some extraordinarie faculty of vnderstanding in this beast, as there is of meekenes in a Doue, his wisedome would neuer haue sent vs to a serpent possest with a deuill, but rather to some other ingenious Beast, whereof there were great store in the World. And therefore I conclude, that subtiltie and prudence, came not to the Serpent as speaking into *Balaams* Asse, but rather by nature or creation.

And yet concerning this last sentence of our most blessed Sauiour, I cannot but expresse the words of *Tzetzes*, who writeth thus vpon it, *Seruate capita vestra, quemadmodum serpens qui insidijs petitus vapulansque ad mortem, omnimodò caput suum abscondit, sic vos à tyrannis & impijs cruciati, caput seruate mihi, fidem vestram, & ne Deum negetis vsque ad ipsam mortem:* That is, it is as much as if our Sauiour Christ would say; Euen as whē a serpent is set vpon and strooken, by all the meanes she can she hideth her head, and exposeth all her other parts to blowes, reseruing that sound; so you, when you are persecuted by Tyrants, preserue your head, that is, your fayth, and deny not your God to death. And this thing is affirmed by all Writers, both diuine and humane, which haue euer touched this poynt, that aboue all the parts of the body the Serpent preserueth his head. For *Pliny* saith, that if his body be cut off but two fingers length from his head, he will goe away as if he had no harme at all, and liue longer.

Paulus Fagius writing vpon Genesis, saith; It is the opinion of some *Hebrues*, that the Serpent at the beginning did goe vpright, and was indued with all the affections of men: but this Iewish fable is not worthy to be confuted, because humane affections cannot proceed but frō a reasonable soule, which to ascribe to the serpent, were blasphemous & absurd. Besides, that then the soule might die, and that God had created such a soule, otherwise then by breathing into the body the breath of life.

Serpents haue many Epithets giuen vnto them, as illiberall, perfidious, trecherous, venomous, poysonfull, stinging, implacable, furious, sauage, mercilesse, deuourer, and such like: And indeed the holy Writers, by a Serpent doe vnderstand implacable furie: For they are *Immitissimum animalium genus*, a most vngentle and barbarous kinde of all creatures, as may appeare by the rage of a little Snake, one of the least of Serpents kinde: for when he perceiueth that he is hurt or wounded, hee neuer ceaseth casting out his poyson, vntill he haue done harme, or die for madnes.

Two things I find to be notable in Serpents, the first is proper to their kind, the second is common to them with Swine, Rats and Mice. First, they are aboue measure kinde, not onely to their young ones, but also to their egges. For *Funckius* confidently sweareth, that at *Lostorfium* hee saw a serpents egge taken & cast into a hot fornace, and when it began to fry in the same, whether by naturall instinct, or by smell thereof, the olde Serpent came, and would haue runne into the fire to fetch it out, but that hee and other strangers by hindered her by killing her. And so likewise, if in a Wood one of them be set on fire, all the Serpents that are within the sauour thereof, or within the hearing of the hyssing,

will

will ſtantly gather vnto it, euen as Beaſtes when they heare one another roare. And ſo great is their loue one toward another, (as *Pliny* & *Textor* write) that it was a vulgar ſaying, *Serpentium morſus non petit ſerpentes*, one ſerpent will not bite another. And *Iuuenall* writeth;

Sed iam ſerpentum maior concordia
Scilicet, quam hominum inter ſe.

That is to ſay;

Better doe ſerpents with ſerpents accord,
Then Man with Man, who ſhould be their Lord.

I cannot conceale a moſt memorable hiſtorie as euer was any in the world, of a fight betwixt the Serpents of the Land and the Water. This hiſtory is taken out of a Booke of *Schiltbergerus*, a *Bauarian*, who knew the ſame (as he writeth) while hee was a captiue in *Turky*, his words are theſe. In the kingdome called *Genycke*, there is a Citty called *Sampſon*, about which while I was priſoner with *Baiazeta* King of *Turkes*, there pitched or arriued an innumerable company of Land and Water-ſerpents, compaſſing the ſaid Cittie a mile about. The Land-ſerpents came out of the vvoods of *Trienick*, which are great & many, and the Water-ſerpents came out of the bordering Sea. Theſe were nine dayes together aſſembling in that place, and for feare of them there was not any man that durſt goe out of the Citty, although it was not obſerued that they hurt any man, or liuing creature there-abouts. VVherefore the Prince alſo commaunded, that no man ſhould trouble them, or doe them any harme, wiſely iudging, that ſuch an accident came not but by Diuine miracle, and that alſo to ſignifie ſome notable euent. Vppon the tenth day, theſe two valiant troupes ioyned battell, early in the morning before the ſunne-riſing, ſo continuing in fight vntill the ſunne-ſet, at which time the Prince with ſome horſe-men, went out of the Cittie to ſee the battell, and it appeared to him and his aſſociates, that the Water Serpents gaue place to the Land Serpents. So the Prince and his company, returned into the Citty againe, and the next day went forth againe, but found not a Serpent aliue, for there were ſlaine aboue eyght thouſand: all which, he cauſed preſently to bee couered with earth in ditches, and afterward declared the whole matter to *Baiazeta* by Letters after he had gotten that Cittie, whereat the great Turke reioyced, for hee thereby interpreted happines to himſelfe.

But I haue beene too long in this firſt and proper affection of Serpents, namely, theyr mutuall concord, and this example of the Land and Water-ſerpents, doth not breake the common promiſed rule, becauſe it is to be vnderſtood of ſerpents that liue in the ſame element. The ſecond propertie of Serpents is to preſage peſtilence, rottennes of ayre, famine, floods, and ruine of thoſe places wherein they are commorant, and haue theyr abiding: ſo doe they knowe to chuſe a good ayre, and fore-knowe fertilitie of fruites, earthquakes, and great tempeſts. VVhen *Helice* was deſtroyed, fiue dayes before, the ſerpents, ſnakes, rats, mice and vveſills, departed all out thereof, beeing wiſer then men; that miſdeeming no harme, although they ſawe & wondered at theſe remoouals, yet ſtood it out to their owne vtter ruine, ouerthrow and deſtruction. *Ælianus.*

Of the friendſhip and enmitie which Serpents keepe *with other Creatures.*

EVer ſince the deuill entered into the Serpent, it became hatefull to all, or the moſt part of the Beaſts of the field, ſo that it may as truly be verified of the Serpent as it was of *Eſau*, that the hands of all men and beaſtes are againſt them, (except very few) for they are ſtrangers to all, and find very fewe or no friends. Yet it is reported, that the Serpent and the Foxe will liue peaceably together in one caue or lodging. There is a ſtory, not vnpleaſant, of a Man that found a Serpent encloſed betwixt two ſtones, and at the intreatie

treatie of the serpent, he looſed him out of danger, and did him no harme. The Serpent beeing releaſed and free from death, inſtead of other recompence for ſo good a turne, told the Man that hee had beene therein long time incloſed, and was very hungry, and therefore was forced (againſt his will) to make the beſt of his fortune, & therefore muſt needes eate the Man, and bad him prepare himſelfe for death. The man aſtoniſhed at this motion, replyed to the ſerpent, that he hoped hee would not deale ſo with him, hauing deliuered him from death, now to put his deliuerer to death: and ſaid moreouer, that he would not be the Iudge of his owne caſe, but referre the ſame to the next they fonnd: and the ſerpent alſo yeelded to that iudgement, beeing aſſured that no creature would quit the man, leaſt he ſhould caſt his owne life into perrill. Forth then they went and met with an aſſe, to whom the man told the difference betwixt him and the ſerpent, howe kindly hee ſaued the ſerpents life, and how vnkindly, he againe would take away his life. And then the ſerpent bade the Aſſe conſider what iudgement hee gaue, and for whom hee ſpake. The Aſſe adiudged it lawfull for the ſerpent to kill the man. Loe now, ſaide the ſerpent, make you readie, for the matter is iudged againſt you, and withall, began to make force at him with mouth and ſting. But the man ſaid, that hee would not take this Aſſes decree for reaſonable, and therefore prayed the ſerpent to tarry yet a little longer, and to try once more the next beaſt they met withall; and the ſerpent thinking himſelfe ſure of the bootie, yeelded there-vnto. Then forth they paſſed againe, & ſhortly after met with a Fox, to whom the man related his caſe, and the benefit he had done to the ſerpent: The ſerpent againe, confeſſed he releaſed him, but withall, denyed his caſe to be as the man had ſaid, ſo deſperat, but onely he entrapped himſelfe, the better to compaſſe a bootie.

The Foxe hauing heard them both, (deſirous to end the matter for the mans benefit) would needes goe with them both, to the place where the ſerpent was incloſed, and ſo all parties contented. And whē the Fox came thether, he bade the Serpent goe into the ſame place againe, that ſo he might the better iudge of the whole matter. The ſerpent went in againe betwixt the ſtones, and was ſo incloſed as he was before, for he could not ſtirre neither backward nor forward. Then the Foxe asked the man if this were the ſerpents caſe, from which he had deliuered him? The man anſwered yea, in all poynts. Then hee bade the ſerpent come out againe, as he ſaid hee could, without the helpe of the man. But the ſerpent called the man to helpe him againe. Nay, ſaid the Fox, I found you two at variance, becauſe of your diſcharge from this place, and ſeeing nowe you are as you were before, and the man as he was before your enlargement, my ſentence is, that when you come forth of that place you are in, then ſhall you eate the man: and if hee will let you foorth againe, I will neuer pittie him. By this fable is ſhewed, that Foxes loue not Serpents ſo well as they loue men; and yet they neuer loue men, but they are afraide, ſuſpitious, and vvilling to forſake their familiaritie.

Some ſay there is a kind of loue betwixt Serpents and Cats, whereof I finde this ſtorie in *Ponzettus*. There were certaine Monks, who all of them fell ſicke vpon a ſuddaine, and the Phiſitians could not tell how or whence this ſickneſſe came, except from ſome ſecrete poyſon. At laſt, one of the ſeruants of the Abbey, ſaw the Cat which was dailie fedde at the Monks table, to play with a ſerpent; and thereby it was coniectured, that the ſerpent hauing in his ſport, loſt or left ſome poyſon vppon the Cats skinne, the Monkes by ſtroking of the Cat were infected there-with. And the cauſe why the Catte was not harmed thereby, was for that ſhee receiued the poyſon from the ſport, and not from the anger of the ſerpent.

Ponzettus.

And this thing ſurely is not ſo maruailous, ſeeing that little Mice and Rats doe alſo play with Serpents, and heerein Politicians play the ſerpents, vvho hold correſpondence and peace both with the Catte and the Mouſe: that is, with two ſworne and naturall enemies together. The like peace and league they are alſo ſaide to keepe with Eeles, as may more plainely appeare by this following hiſtorie, of a certaine Monke, called, *Rodolphus a Will Monachus Capellenſis.*

There was (as this Monke affirmeth) one of his fellowe Monks, which did often tell him, that beeing a little boy, and vſing to ſport himſelfe by the water ſide, hee hapned to catch an Eele, which he attempted (for his owne pleaſure) to carry to another water, and

by

by the way as he went, hee paſſed thorough a vvood, at which time when hee was in the vvood, the Eele began to hiſſe & cry mainelie, at the hearing whereof, there gathered together very many ſerpents round about him, inſomuch that he was afraid, and ſet downe his basket faſt pinned and ranne away; afterward he came againe and ſought for his basket, but he found not the Eele therein, wherefore it was ſuppoſed, that the Serpents deliuered the ſame Eele out of the basket, by ſome ſleight of nature: the onely doubt is, whether Eeles doe hyſſe or not, ſeeing they are fiſhes, and *Omnes piſces muti*, all fiſhes are mute or dumbe. But for anſwer to this obiection, it is moſt certaine that Eeles haue a voyce, as all they knowe which vſe fiſhing in the night; for I my ſelfe, haue not onely heard ſuch a voyce in the night time in Riuers, and other waters where Eeles abounded, but haue had it confirmed by diuers other, of greater practiſe & experience in fiſhing. The reaſon whereof, may be their manner of generation; for they engender not by ſpawne as other fiſhes, but of the ſlyme of the earth or vvater, and differ not frō ſerpents in their externall forme, except in their colour, and therefore may be ſaid to partake with fiſhes & ſerpents in both their natures: that is, hauing a voyce like a ſerpent, & a ſubſtance like a fiſh. Such is theyr confederacie with liuing Creatures, and with no more that I euer read or heard of.

But moreouer, it is ſaid that they loue ſome plants or herbes aboue meaſure, as the Fenell and Iuy; and for this latter, both *Pliny* and *Textor*, doe not without great cauſe wonder, that euer there was any honour aſcribed or giuen to the Iuy, ſeeing that ſerpents (the moſt vnreconcileable enemies of man-kind) delight ſo much therein. But herein the deuil blinded their reaſon, as hee did the modeſt women that worſhipped *Priapus*, or the *Tartars*, which at this day worſhip the deuill, to the end that he ſhould do thē no harme. Thus much I can onely ſay of the friends and louers of Serpents, by the multitude whereof wee may coniecture, how among other parts of the curſe of God vpon them, they are held accurſed both by man and beaſt.

Now then it followeth, that we enter into a more particular deſcription, or rather a relation of that hatred which is betweene them and other creatures, and firſt I will beginne with their arch enemie, I meane Man-kind. For vvhen GOD at the beginning did pronounce his ſentence againſt the Serpent, for deceiuing our firſt Parents, among other things he ſaid, *I will put enmity betwixt thee and the Woman, betwixt thy ſeed & the womans ſeede*. Whereby he did ſignifie that perpetuall warre, and vnappeaſeable diſcord, vvhich ſhould be for euer (by his owne appoyntment) betwixt them. And the truth heereof is to be ſeene at this day, for by a kind of ſecret inſtinct, and naturall motion, a man abhorreth the ſight of a Serpent, & a ſerpent the ſight of a man. And as by the tongue of the ſerpent, was wrought mans confuſion, ſo by the ſpettle of a mans tongue, is wrought a ſerpents aſtoniſhment. For indeed ſuch is the ordinance of God, that men & Serpents, ſhould euer annoy and vexe each other. And this, *Eraſmus* ſaith ſhall continue, as long as *memineri-mus illius inauſpicati pomi*, we ſhall remember that vnfortunate Apple.

Iſidorus ſaith, that ſerpents are afraid of a man naked, but will leape vpon, and deuoure a man clothed. Which thing is alſo affirmed by *Olaus Magnus*, for he ſaith, that when he was a boy hee often tryed it, that when hee was naked, hee found little or no reſiſtance in ſerpents, and did ſafely without all danger combat with them hand to hand. I my ſelfe alſo in my younger time, when I was about tenne or twelue yeeres old, vſed many times in the Spring and Sommer time, to waſh my ſelfe with other my colleagues, in certaine fiſh-ponds, wherein I haue ſeene and met with diuers water-ſnakes, without all harme; and I did neuer in my life, heare of any harme they did to any of my fellowes beeing naked, neither did I euer ſee any of them runne away ſo faſt on the Land, as they did fly from vs in the vvater; and yet are not the vvater-ſnakes leſſe hurtfull then the Land-Adders. And this was well knowne to many.

At Seauenoake in Kent, which nowe belongs to Sir Raphe Boſeuile, Knight. &c.

About the beginning or Fountaine Springs of *Euphrates*, it is ſaid, that there are certaine ſerpents which know ſtrangers from the people of the Country, wherefore they doe no harme to the naturall borne Country-men, but with ſtrangers, & men of other countryes they fight with might and maine. And along the bankes of *Euphrates* in *Syria*, they alſo do the like; ſauing that if they chaunce to be trode vpon by any of the people of thoſe parts, they bite (like as a dogge doth) without any great harme; but if any other, forrainer

Ælianus. Pliny.

ner or ſtranger annoy them, they alſo repay him with malice, for they bite him, and intollerably vexe him; wherefore the Country-men nouriſh them, and doe them no harme. Such as theſe are alſo found in *Tirinthus*, but they are very little ones, and are thought to be engendered of the earth.

The firſt manifeſtation in nature, of mans diſcord with ſerpents, is their venom; for as in a ſerpent there is a venome which poyſoneth a man: ſo in a man, there is the venom of his ſpittle, which poyſoneth a ſerpent. For if the faſting ſpittle of a man, fall into the iawes of a ſerpent, he certainly dieth thereof. And of this, thus writeth the Poet *Lucretius*.

Eſt vtique vt ſerpens, hominis quæ tacta ſaliuis.
Diſperit, ac ſeſe mandendo conficit ipſa.

In Engliſh thus;

As ſerpent dyeth when ſpittle of man he taſteth,
Gnaſhing his teeth to eate himſelfe he waſteth.

The cauſe of this, the Philoſophers (which knew nothing of *Adams* fall, or the forbidden Apple) doe aſſigne to be in the contrarietie, betwixt the liuing ſoules or ſpirits of theſe Creatures: for the Serpents life is cold and dry, and the humane life hote & moyſt, wherfore either of both abhorreth one the other; and the ſerpent leapeth as farre from a mans ſpittle, as it would doe out of a veſſell of ſcalding water. *Pierius.*

Agatharcides writeth, that there was a King in *Affrick* called *Pſyllus*, whoſe Sepulchre was preſerued in the greatest *Syrtes*. From this King there were certaine people named *Pſyllians*, in whoſe bodies there was a certaine inbred and naturall power to kill, or at the leaſt to aſtoniſh Serpents, Spiders, Toades, and ſuch like, and lay them for dead, euen by the ſauour or ſmell of them. And the manner of theſe men, to try the chaſtitie of theyr wiues, was to take their children newly borne, and to caſt them vnto direfull Serpents, for if they were of the right line, & lawfully begotten, then did the ſerpents die before them, but if they were adulterous, and the children of ſtrangers, the ſerpents would eate and deuoure them. *Pliny* affirmeth, that euen in his dayes, there were ſome of thoſe people aliue among the *Naſamons*, who deſtroyed many of them, & did poſſeſſe their places; yet ſome running from death, eſcaped. Generally, ſuch people were called *Marſi* and *Pſilli*, for the *Marſi* were a people of *Italy*, deſcended of *Circes* (as is ſaid) in whom there was a vertue to cure all the ſtinging of ſerpents, by touching the wounded places. Such ſaith *Crates Pergamenus*, are in *Helleſpont*, about the Riuer *Parius*. And ſome are of opinion, that at the beginning they were *Ophiogenes*, borne or bred of Serpents; or that ſome great Noble man, father of that country, was of a ſerpent made a man. And *Varro* ſaith, that in his time there were ſome few men aliue, in whoſe ſpettle was found that vertue, to reſiſt & cure the poyſon of venomous beaſts.

But hauing named *Ophiogenes*, or *Anguigenæ*, that is, men bred of ſerpents or ſnakes, I ſee no cauſe why it ſhould be iudged, that thoſe which cure ſerpents poyſon, ſhould be ſo miſiudged; for to cure poyſon, is not the worke of poyſon, but of an Antidote, or contrary power to poyſon: and therefore curers & reſiſters of poyſon, are without all learning called *Ophiogenes*, that is, ſerpents broode: but rather, that terme belongeth more iuſtlie to thoſe people, whoſe nature is ſociable with ſerpents, and ſerpents agree with them, as they would doe with their own kind. Such an one was *Exagon* the Embaſſadour at *Rome*, who at the commandement of the Conſuls, (for their experience) was caſt naked into a veſſell or tunne of ſnakes, who did him no harme, but licked him with their tongues, and ſo with great miracle, he was let foorth againe vntouched: and yet there is no more reaſon to ſay, that this man was borne of the linage of ſerpents, becauſe thoſe Men-enemies did not hurt him, then it was to ſay, that *Daniell* was borne of Lyons, becauſe that the Lyons did not harme him. Or that *Romulus* and *Remus* were borne of the kindred of Wolfes, becauſe a ſhee Wolfe did nouriſh thē. VVe do read of many people in the world, which were ſurnamed of Serpents, all which may as well be deemed to be diſcended of ſuch creatures, becauſe of their name, as well as the other, who were by GOD, for their innocencie preſerued from death.

Ebuſus

Ebusus was called *Colubraxia*, and the people thereof *Ophiusse*, and in *Arabia* we reade of the *Ophiades*, both which are deriued from Serpents, called in Greeke *Opheis*. *Eustathius* also relateth a story of a man called *Ophis*. I omit to speake of the *Ophitæ* and others; yet thus much I must needs say, that commonly such names haue been giuen to Serpents, for some cause or accident, either fainedly or truly deriued from Serpents. So wee read of *Ophion*, a companion of *Cadmus*, and a builder of *Thebes*, who was said to be made by *Pallas* of a Dragons tooth. Likewise the *Spartanes* were called *Ophiodeiroi* by *Pythius*, because in a famine they were constrained to eate Serpents. *Celius Rhod.*

S. *Augustine* maketh mention of certaine blasphemous Hæreticks, who were called *Ophitæ*, because they worshipped a Serpent, & said that the serpent which deceiued our first Parents *Adam* and *Euah*, was Christ. Wherefore they kept a Serpent in a Caue, whom they did nourish and worshippe, which at the charme of the Priest would come out of his Caue, and licke the oblations which they set vppon his denne; rowling and folding himselfe round about them, and then would goe in againe: then did these abhominable Hæreticks breake these oblations into the Eucharist, and receiue them as sanctified by the serpent. And such also is the storie of *Cælius Rhod:* where hee termeth the great deuill *Ophioneus*, whom both holy Scripture, and auncient Heathen say, that hee fell out of Heauen. But all these things are but by the way, vpon occasion of that vnnaturall conceit of those men called *Ophiogenes*: that is, descended or begotten by Serpents. Therefore I will returne where I left, namely, to the hatred of Men to Serpents, and of Serpents to Men againe: In testimonie whereof, there haue beene mutuall slaughters, namely men, which haue killed monstrous serpents, and serpents which haue killed men againe.

Hercules beeing but an Infant, (as Poets faine) killed those two serpents which *Iuno* sent to his cradle to destroy him; for *Iuno* is saide to be much offended at his birth, because hee was begotten by *Iupiter* vppon *Alcmena*: and therefore there was reserued the Image of *Hercules* at *Athens*, strangling a serpent. But *Pierius* maketh of this fiction a good morall or *Hieroglyphick*, when he saith, that by *Hercules* strangling of the serpents in his cradle, is vnderstood, how those men which are borne for any great enterprises, should kill their pleasures while they be young. I neede not to stand long vpon this poynt, for it is euident, that to this day there are many *Hyades*, both men and women, which are not afraid to kill the Serpents broode. *Diod. Sicul.*

But such as haue perrished by serpents, I meane men of any note, are also expressed, whereof *Ouid* writeth of *Aelacos* the sonne of *Priamus* and *Alixothoes*, who following the Nymph *Hesperia*, (with whom hee was in loue) was suddainly killed by a snake biting his foote. So were *Apæsantus*, *Munitus*, *Eurydice*, *Laocoon*, *Opheltes* the sonne of *Lycurgus* King of *Nemea*, *Orestes*, *Idmen* and *Mopsus*, were slaine by serpents: vvherof *Ophelses*, by the negligence of his Nurse *Hypsiphiles*, leauing him vngarded in his cradle.

It is recorded by *Aelianus* and *Pliny*, that when a serpent hath killed a man, he can neuer more couer himselfe in the earth, but in punishment of so vile an offence, wandereth to and fro subiect to infinite miseries and calamities, beeing not acknowledged by his female if he be a male, nor yet by the male if it be a female; and is forsaken of all his crew or societie. The earth it selfe, not dayning to entertaine a man-murtherer into her bowels, but constraining him to liue Winter and Sommer abroad vppon the open earth. And thus hath the Diuine prouidence dispensed his iustice, that hee suffereth not murther of men to be vnpunished among the greatest haters and enemies of men. *Ælianus*,

What monsters therefore are they which haue serpents in their delights, and admire that in them vvhich should be hated of all men. And how base were those minded *Græcians*, which worshipped the Serpent for a God? Or the *Athenians*, which kept a Serpent in their Temple, for an opinion that the same did conserue their Tower or Castle from all enmity. *Herodotus* *Iupiter* was also worshipped in many places in the shape of a Serpent. And the auncient *Borussians*, worshipped a naturall Serpent of the earth. It is strange to consider the errour of the King of *Calechut*, who doth as seuerely punish the slaughter of a Serpent, as hee doth the slaughter of a Man; and not onely restraineth his subiects from harming them, but also buildeth for them little coates, wherein they safely lodge in the winter time. And the cause of this errour, is their conceit, that they thinke serpents are Diuine powers dropped out of Heauen, which they proue, because when they sting fiercely, they quickly *Æneas Syl:*

kill,

kill, and dispatch their enemie suddainly. Wherfore they thinke that no creature can kill so speedily, except an Angell of God. Some of the Heathen, had their *Ophiocephale* beasts with Serpents heads, which they did worship for a God. And the Poet *Virgil* hath an excellent description of *Aeneas*, his sacrificing to the ghost of his Father *Anchises*. *Gellius.*

——— adytis tum lubricus anguis ab imis
Septem ingens gyros septena volumina traxit
Amplexus placide tumulum lapsusque per aras
Cerulea cui terga notæ, maculosus & auro
Squammam incendebat fulgor: ceu nubibus arcus
Mille trahit varios aduerso sole colores
Obstupuit visu Æneas, ille agmine longo
Tandem inter pateras, & læuia pocula serpens
Libauitque dapes, rursusque innoxius imo
Successit tumulo, & depasta altaria liquit.

Which may be thus englished;

Then from the hollow holes, a slyding snake appeared,
Which seauen waies did wind and turne, and dead-mans tombe embrace,
Glyding along the Altar from, and backe, with colour cleered,
By sunne-shine-light, like spots of gold each varied to the face
A thousand hiewes, whereat Æneas *maruayled: but yet at last,*
This snake the holy dishes, and smoothest cups of choyce
Did hast to touch, like as it would the sacreds tast,
And so sunck downe from Altar cleane, without both harme or neyse.

And to make an end of this Section, of the *Antipathy* betwixt Men and Serpents, that whosoeuer is of the Womans seede, may professe himselfe an enemy to the Serpent, let him but consider how that hatefull monster *Heliogabalus*, hauing by the helpe of the *Marsicke-Priestes* gathered together many serpents, one day in the morning, vvhen the people were gathered together to see some rare & vnheard of spectacle, suddenly he let loose the serpents, and hurt many of the people. *Tzetzes* telleth another story, of a deuise or vvarlike stratagem, how serpents by slings or trunks, were sent abrode among the Campes of their enemies. So doth *Galen*, of serpents included in an earthen pot, and cast like dartes among the Tents of the Romanes. And so did *Annibal* shevv to *Antiochus*, how in a battell by sea, he might shoote serpents among the Marriners to his enemies, and hinder their rowing: for when he did follow the same deuise at *Prusia*, he went away Victor & Conquerour. And thus I will conclude this part, with the Emblem of *Alciatus*, which hee wrote vnto the Duke of *Millan*, vppon his Armes, beeing an Infant proceeding out of a Snakes iavves. *Pampridius* *Pierius.*

Exiliens Infans sinuosi è faucibus anguis,
Est gentilitijs nobile stemma tuis.
Talia Pelleum gessisse numismata regem.
Vidimus, hisque suum concelebrasse genus
Dum se Ammone satum, matrem anguis imagine lusam.
Diuini & sobolem numinis esse docet.
Ore exit, tradunt sic quosdam enitier angues,
An quia sic Pallas *de capite orta* Iouis.

In Englisn thus;

Out of the mouth of winding snake,
Great Duke, this is thy Crest,
A leaping Infant making scape
From iawes, a woefull rest:
The like Coate did Pelleus *King*
Vpon his siluer presse,

As

As we haue ſeene, the fame to ſing
Of Kindreds worthineſſe.
For whiles of Ioue *he glorieth,*
Deſcended of his race,
He faines his Mother like a ſnake,
Borne of Diuineſt grace.
But why proceeding from the mouth?
Some Serpents ſo are bred,
Or els, that Pallas *iſſueth*
Out of great Ioue *his head.*

And the like by the ſame Author is expreſſed vpon this theame, *That the wiſdom of man, is fooliſhnes with GOD*; therefore vppon the vnnaturall coniunction of two mortall enemies, framed into one bodie, he thus writeth elegantly:

Quid dicam quodnam hoc compellem nomine Monſtrum?
Biforme quod non eſt homo, nec eſt draco.
Sed ſine vir pedibus, ſummis ſine partibus anguis
Vir angui-pes dici, & homiceps anguis poteſt:
Anguem pedit homo, hominem ructauit & anguis
Nec finis hominis eſt initium, nec eſt fera.
Sic olim Cecrops doctis regnauit Athenis.
Sic & Gigantes terra Mater protulit
Hæc vaſtum ſpecies, ſed & religione carentem
Terrena tantum quique curet, iuuat.

That is to ſay;

What ſhall I call? or how this Monſter rightly name?
Biformed, which nor man nor dragon, in all the ſame.
But man vnlegged, and ſnake vnheaded: doubtful parts,
Man-ſnake, ſnake-man, exceeding humane arts.
Mans tayle breedes ſnake, & ſnake a man vp-caſteth,
On end is not of man, nor other of wild beaſt taſteth.
Such one was Cecrops, *learned* Athens *King,*
And Gyants ſuch did earthly mother bring.
Miſhapen then, an earthly mind expreſſeth,
Deuoyde of grace, for worlds-good onely wiſheth.

Thus then I will leaue to talke of our moſt iuſt (& by GOD ordained) hoſtilitie, betwixt men and ſerpents, and deſcend to a particular diſcouery, hovve Serpents and other beaſtes, are for mans ſake at the like enmitie. And firſt of all I will begin with the Foules, and ſo diſcend to foure-footed Beaſtes, and inſects, or imperfect creatures.

Eagles are alwaie in warre with Serpents, from an high they eſpy them, and ſuddainly flye downe vppon them, vvith a great noyſe or cry, tearing out their bovvels, and caſting aſide their venom or poyſon. And ſome (as *Albertus*) ſay, that they will in particuler deale with Vipers, Tygres & Dragons, when ſhe ſeeth them hunting thoſe ſmall beaſts or birdes vvhich are her pray. This fight is thus deſcribed by *Virgill*, howe the Eagle griping the ſerpent in her talant, flyeth vp into the ayre.

Vtque volans altè raptum cum vulua draconem
Fert Aquila, implicuitque pedes, atque vnguibus hæſit
Saucius et ſerpens, ſinuoſa volumina verſat,
Arrectis horret ſquamnus, & ſibilat ore.
Arduus, inſurgens: illa haud minus vrget adunco
Luctantem roſtro, ſimul æthera verberat alis

In English thus;

As Eagle flyeth on high, and in her clawes a Dragon beareth,
Folded within her feete, wounded, dying to her talants cleaueth.
The serpent fierce now windeth round, and with her head erected,
Hyssing out threats, rough scales vpsetteth that were deiected,
To fright her so: but all in vaine, for she with beake doth striue,
And beate the ayre with wings of force, till Dragon cease to liue.

There is in the seauenth Booke of *Aelianus* historie of liuing Creatures, a notable and elegant story, of an Eagle which was almost ouercome by a Serpent, and yet preserued & made Conquerour by a man. There was (saith hee) sixteene men which were threshing of corne in the heate of the sunne, by reason whereof they became very thirstie, then they agreed to send one of their company to a Fountaine not farre off, to fetch some water for them all to drinke; and so the messenger comming to the Fountaine, found an Eagle almost killed by a Serpent: for whiles frō an high she beheld the serpent, beeing more greedie of the pray for to feede her young, then vvarie to auoyde danger, fell downe vpon her bootie, which was too strong for her; for the serpent receiued her aduersary with fell force, power, and preparation to stifle her, and so indeede she had accomplished, had not by chance this thresher come vnto them: for the serpent had so ensnared and wrapped vp the Eagle with her long body, that she was neerer *ad pereundum quam ad perdendum*, that is, to be killed, then to kill, or get a pray. The man beholding the sight, with his sickle cut asunder the serpent, and so deliuered the Eagle: but how the Eagle requited the man, shall be shewed in the history of the Eagle.

In the Mountaines of *Morsilium*, there are great store of great Serpents, which are very dangerous, but there are also great vvhite Eagles, which doe eate and destroy them. Some say that the Vulture doth also destroy serpents, but heerein I cannot be satisfied, for all Eagles doe not hunt after this game, but onely the lesser sort of them. Eagles whē they build their nest to breed in, they seeke out a certaine stone called *Aëtites*, the vertue wherof keepeth serpents from their young, and also make their egges fruitfull, so as it is a verie rare thing for Eagles to haue a rotten egge.

P. Venetus
Aristotle
Philostratus

All kindes of great Hawkes, Bussards, & Kites, are also enemies to serpents, snakes, & Adders, and the Kites will eate them, if they find thē aliue or dead, as I my selfe haue often seene by experience. The Storkes also doe hunt after serpents, wherefore in *Thessalie*, it is as vnlawfull to kill a Storke as to kill a man; for they haue many deuises to catch Serpents, and all venomous beasts, and thereof to eate without harming themselues: and not onely eate themselues, but giue thereof to their young ones, as *Iuuenall* witnesseth.

Solinus.

Serpentē ciconia pullos nutrit
Et inuenta per deiua rura lacerta.

In English thus;

The Storke her young ones, according to kind,
In Serpents and Lizzards, doe their meate find.

Sometime they fight together irefully, & the serpent strangleth the storke by twyning about her necke; againe, the storke killeth the serpent by pecking vppon her head, and so sometimes they are both found dead together. As the Eagle hath the stone *Aëtites*, so hath the storke *Lychintes*, to defend herselfe and her young ones from the rage of serpents. There is (as *Oppianus* writeth in his *Ixentiois*) this vulgar story in *Italy*. There was a certaine serpent, which came two yeeres together to the nestes of diuers storkes & destroyed theyr young ones, neither could all the storkes make sufficient force against her with all their might to saue their broode. The third yeere the serpent came againe to attempt the like slaughter; but there among the storkes shee found a certaine strange Bird neuer seene before, being shorter then the storkes, and yet had a great long sharpe bill, as sharpe as the poynt of any sword. This bird (as it seemeth) was brought thether by the storkes to guard their young ones, when the Parents were gone abroade to forrage for them. Then, as

soone

foone as the young ones were hatcht, out commeth the Serpent from his hole, and beginneth to assaile the nests of the storkes, but the guardian bird, (according to the trust committed to her) resisted the serpent, and pecked at her mortally with her sharpe beake. The serpent to end his aduersary, nimblie aduaunced himselfe vpright, & endeuoured to reach the bird; but the warie bird, soared so high aboue his reach, that the langrell serpent could not catch him, & so they continued in fight, till at last the bird killed the serpent, after that the serpent had once onely fastened his venomed teeth vpon the bird, which afterward so wrought vpon this bird, that all her feathers did flie off from her backe.

But of all other Fowles enemies to serpents, there is none greater or more deadlie, then the bird called *Ibis*, which the *Egyptians* doe wonderfully honour; for when swarmes of serpents come into *Egypt* out of the Arabian gulfes and fennes, these birds meete and destroy them: and there is such an admirable feate in serpents of these birdes, that they doe not onely tremble, and fall senceleſse at their sight, but also at the sight of their feathers: they do harme to no other liuing thing, except Locusts and Caterpillers, wherefore they are worthily nourished, and called *Inimicæ et populatores serpentum*, enemies and destroyers of serpents. *Philes Marcedi. Simocratis Diodorus Zoroaster.*

All kind of Pullen, as Cocks and Hennes, are likewise enemies to the broode of serpents. And a good couragious cock, (as *Columella* saith) is able to kill and resist a serpent. For, (as *Rondoletius* saith) he hath found in the croppe or craw of pullen, young serpents deuoured by them. But from whence *Albertus* had his relation, that a Henne cannot be hurt that day by a serpent wherein she layeth an egge, I cannot tell, and therefore leaue it to the Reader to beleeue or refuse.

And it is also said, that the flesh of hennes applyed to the bitings of serpents, doth cure them, or els cause a hen to sitte vpon the wounded place; but if the beast which is wounded, be a cow with calfe, or any such other femall with young, how soeuer it fareth with the old one, surely the young ones shall perish. *Crescentius*

There is also another bird, which for his combatting with serpents, is termed *Ophiomachus*, a fighter with serpents. Although *Gesner* be of opinion, that *Ophiomachus* neuer signifieth a Bird. Of this Bird the *Septuagints* make mention, Leuit. 11. but many of the better learned, doe interpret it for a Lizard, or a Locust, or an *Ichneumon*. The Peacocke also is a terrour to serpents, so as they will not abide within the hearing of his voyce, for it is at perpetuall fewde with all venomous beastes. And the Vulture, as wee said before, is a terrour vnto them, insomuch as one of their feathers burned, will by the sauour of the smoake driue away the serpent. And to conclude, the Swallowes also are at variance with the serpents broode, for the snake will creepe vp to the swallowes nest, & therein suddenly surprize the young, for the old ones will flye away chattering, and chirping in mournfull sort, not beeing able to hinder or resist their chicke-deouring foes. But at the last, when they see all their young ones dispatched, as if they could not endure to liue for sorrow, or els thinking it possible to fly into the snakes belly to fetch out againe their deuoured young ones, they fall downe vpon their enemies iawes, doing what they can to make them deuoure and swallow them vp also. And thus much for the hatred betwixt fowles and serpents: Wherein, although they kill the serpent, either in their owne defence, or els for rauen & pray, yet may we admire the prudence of the most mightie Creator, who hath so disposed of his power, that he causeth the fowles of heauen, to reuenge mans quarrell vpon the serpents of the earth, by whose subtiltie man was plucked from heauen, and they made subiect to corruption. *Textor.* *Oppianus*

In the next place, God hath also framed an opposition betwixt serpents, & the beasts of the earth and water, which liue with serpents in the same Element, that so they might be both annoyed at home and abroade. I will therefore beginne with the dogge, who is a notable enemie to the serpents, as I my selfe haue seene many in England, for hee will earnestly seeke them out with nose and foote, both in waters, dunghills, and hedges, and when he hath found any one, he will suddainly snatch him into his mouth, biting him about the middle, & so holding it in equall poyse, will fling and shake it about his eares very fast and violently, till hee perceiue it can stirre no more, and then suddainly againe letteth it fall out of his mouth to the earth, but if it beginne to stirre, he snatcheth it vp againe, and

ſhaketh it about his eares as before, and ſo neuer giueth ouer till it appeare dead: but they ſildome kill them, onely they aſtoniſh them, and ſo may a young childe knock out theyr braines. Howbeit, when they fight in defence of their Maiſters, then they kill them, by byting them in peeces. And yet is it more ſafe for them, to aſtoniſh them, and leaue them for dead, by ſhaking them about their eares, then by biting them in peeces, for that commonly then, while they ſhare them aſunder, they are ſtung or bitten by the ſerpent. And this I haue ſeene often in mine owne experience. But one of the greateſt enemies of Serpents, are Harts, a timorous beaſt of all other, and yet greedie to combat with the ſerpent, vvherefore I will briefely deſcribe this their war and hatred, out of *Solinus*, *Aelianus*, *Plutarch*, and *Oppianus*.

The Hart will greedily follow out the path of the ſerpent, and finding it lodged in his denne or hole, by the vertue of his noſe draweth it out of the earth, and thereof ſome haue deriued *Elaphos* a Hart, of *Elanein tous opheis*, that is, driuing away of ſerpents. And herein I thinke it not reaſon to follow the opinion of *Aelianus*, who intreating of Harts drawing ſerpents out of the earth, ſaith; that the ſerpent is inticed and allured out of her hole, by the breath of the Hart, as by a Philtre or Cup of loue; for ſeeing that there is ſo great an hoſtilitie, and antipathy in nature, betwixt their whole diſpoſition, howe can it come from any ſecret ſympathy, that the ſerpent (which is the ſubtilleſt of all beaſtes) ſhould be bewitched with the loue of his enemies breath? But if it be ſaid that Serpents, which are by nature very cold, can eaſily be drawne forth by a warmer breath, as it were by the ſweet beames of the hot ſunne; how then falleth it not out, that when any other beaſt breatheth vpon their lodging, and into their dennes, they are not remooued? But let it be granted, that the warmeneſſe of the Harts breath maketh him forſake his denne, yet it cannot be aſcribed to any ſecret in nature, as if there were a fire of loue in the Harts throat or bones, but onely from the naturall concomitant qualitie of heate, with expiration, reſpiration, & inſpiration: and therefore I cannot but conclude, that there is not any poſſibilitie or probabilitie in nature, that where the ſpirits, which take and make the breath, are at ſuch variance, there the breath proceeding from the one aduerſary, ſhould ſo inchaunt & beguile the other.

But the true cauſe of this extraction of ſerpents out of their lodgings, is as I coniecture, not her warme breath, that allureth, nor yet ſcorcheth and burneth her aduerſary, but that when the Hart hath found the denne of the Serpent, by her violent attraction of the ayre out from the ſerpent, ſhe enforceth it for the ſafegard of life to follow it out of the denne. As when a veſſell is broched, or vented, the vvine followeth the flying ayre; or as a Cupping-glaſſe draweth blood out of a ſcarified place of the body: and ſo is a ſerpent againſt her will, drawne to followe the breath of her deſtroyer. *Oribaſius* and *Gunterius*, doe ſubſcribe vnto this opinion, and take it for moſt conſonant to reaſon and truth, and therfore I will not follow it any further: for by the ſelfe ſame manner doe the Sea-Rammes drawe the Sea-calfes out of their lodgings among the Rocks vnder the earth, for when they haue found the Calfe, they keepe them from ayre, and preuent their refrigeration.

When the ſerpent ſeeth himſelfe ſo drawne forth by his aduerſarie, hee beeing aboue meaſure incenſed to rage, flyeth away, and maketh his poyſon more noyſome, violent & powerfull, for which cauſe, there was wont to be a prouerbiall caueat or warning: *Caue ne incideris in ſerpentem, quum extracta à latebris anhelitu cerui, effugerit, tum enim propter iracundiam vehementius ei venenum eſt.* Take heede leaſt you meete with a ſerpent flying away from the Hart, after ſhe is drawne out of her denne by her breath, for then, by reaſon of her rage, her poyſon is more forcible. But I will proceede to the more ſtrange & wonderfull combat betwixt ſerpents and Harts. For when the ſerpent perceiueth the vnauoidable danger, and that ſhe muſt needes fight for her life, ſhe hyſſeth ſtrongly, lifting vp her head from the earth, euen to the throat of the Hart, & thereat catcheth & gnaſheth with her teeth; but on the other ſide, the valiant Hart, (if ſuch a word may be giuen to a feateſull beaſt) as it were deriding his aduerſaries weake endeuours to harme, ſuffereth the ſerpent to wind about his breaſt and belly, and to embrace both necke and legges with his long and weake bodie, that ſo he may haue the more power vpon it, for he teareth it into an hundred peeces.

But

But the moſt ſtrange combats, are betwixt the Harts and Serpents of *Libia*, where hatred hath his deepeſt footing, for there the ſerpents watch the Hart when he lyeth downe to ſleepe vpon the ground, and beeing a multitude of them, ſet vpon him altogether, faſtning their poyſonfull teeth in euery part of his skinne, ſome on his neck and breaſts, ſome on his ſides and backe, ſome on his legges, and ſome hanging vpon his priuie partes, byting him with mortall rage, to end and ouerthrow him. The poore Hart beeing thus oppreſſed with multitude, and aſſailed without any warning to the battell, in vaine attempteth to runne away, for their cold earthy bodies, winding tayles, and pinching teeth, hinder his wonted pace, and ouer-charge his ſtrength: whereat beeing forced to quite himſelfe in the beſt manner he can, enraged with teeth, feete and hornes, aſſaileth his enemies, whoſe ſpeares and arrowes of teeth and ſtinges, ſticke ſo faſt in his body; tearing them in peeces which he can touch with his teeth, beating others aſunder where he can reach thē with his hornes, and trampling vnder his feete thoſe which cleaue to his lower parts: and yet ſuch is the rage and dauntleſſe courage, or rather hatred of theſe enemies, not willing to die alone, (but like Champions to end their liues vppon and with their aduerſarie) doe ſtill hold faſt, and euen when their bodies are beaten in peeces, their heads ſticke cloſe, and hang ſharpe vpon the Harts skinne, as though they would grow with him, and neuer fall off, till he ſhould alſo fall downe dead. But the Hart feeling ſome eaſe, and hauing by the ſlaughter of their bodies deliuered his feete from thraldome, by a diuine naturall inſtinct, flyeth and runneth faſt to ſome adioyning fountaine, where hee ſeeketh for Sea-crabbes, whereof he maketh a medicine, that ſhaketh off their heads which cleaue ſo faſt vnto him, and alſo cureth all their wounds and poyſon. This valiant courage is in Harts againſt ſerpents, neuer yeelding, tyring, or giuing ouer, and yet otherwiſe, are afraid of Hares and Connyes by nature.

But what is the cauſe of this hoſtilitie betwixt Harts and ſerpents? is it for meate, or for medicine and cure? Surely they would abhorre to eate them, if it were not for health and naturall medicine, for ſometimes the pores of their body are dulled and ſhut vp, ſomtimes the wormes of their belly, doe aſcend vp into the roofe of their mouthes while they chew the cudde, and there cleaue faſt; for remedie whereof, the Hart thus afflicted, runneth about to ſeeke for ſerpents, for the eating of a ſerpent cureth this maladie. *Pliny* ſaith, that when the Hart waxeth old, and perceiueth that his ſtrength decayeth, haire changeth, & his bodie beginnes to be feeble, then for the renewing of his ſtrength, he firſt deuoureth a ſerpent, and afterward runneth to ſome fountaine of water, wherof when he hath drunk, he findeth a ſenſible alteration, both in horne, haire, and whole bodie. And this thing is alſo deliuered by the Writer of the Gloſſe vpon the 42 Pſalme, which beginneth, *Like as the Hart deſireth the water ſprings, ſo longeth my ſoule after my GOD.* But for the ending of this queſtion, we muſt conſider and remember, that there are two kinds of Harts, one eateth ſerpents, and feeling the poyſon to worke, ſtraight-way by drinking caſteth vp the poyſon againe, or elſe cureth himſelfe by couering all his body ouer in water. The other kind onely by nature killeth a ſerpent, but after victorie forbeareth to eate it, and returneth againe to feede in the Mountaines. And thus much for the diſcorde betwixt Harts and Serpents.

In the next place, great is the variance betwixt Serpents, Dragons & Elephants, wherof *Pliny* & *Solinus* write as followeth. When the Elephants, called Serpent-killers, meete with the Dragons, they eaſily tread them in peeces, and ouer-come them, wherefore the Dragons and greater ſerpents, vſe ſubtiltie in ſtead of might, for when they haue found the path, and common way of an Elephant, they make ſuch deuiſes therein to intrap him, as a man would thinke they had the deuiſe of men to helpe them, for with their tayles they ſo enſnare the way, that when the beaſt commeth, they entangle his legges as it were in knots of ropes; now when the beaſt ſtoopeth downe with his trunke to looſe and vntie them, one of them ſuddenly thruſteth his poyſoned head into his trunke, whereby hee is ſtrangled. The other alſo, (for there are euer many which lye in ambuſh) ſet vpon his face, byting out his eyes, and ſome at his tender belly: ſome wind themſelues about his throat, and all of them together, ſting, bite, teare, vex & hang vpon him, vntill the poore beaſt, emptied of his blood, and ſwollen with poyſon in euery part, fall downe dead vppon his

aduersaries, and so by his death kill them at his fall and ouerthrow, whom hee could not ouer-come beeing aliue. And whereas Elephants (for the most part) goe together in flocks and troupes, the subtile serpents doe let passe the formost of euery rancke, and sette onely vpon the hindermost, that so one of the Elephants may not helpe another; & these serpents are said to be thirtie yardes long.

Ælianus. Likewise, forasmuch as these Dragons know, that the Elephants come and feede vpon the leaues of trees, their manner is to conuay themselues into the trees, and lye hid among the boughes, couering their fore-parts with leaues, and letting their hinder partes hang downe, like dead parts and members: and when the Elephant commeth to brouze vpon the Tree-toppes, then suddenlie they leape into his face, and pull out his eyes, and because that reuenge doth not satisfie her, thirsting onely after death, she twyneth her gable-long bodie about his necke, and so strangleth him.

It is reported that the blood of Elephants is the coldest blood in the world, & that the Dragons in the scorching heate of Summer, cannot get any thing to coole the except this blood: for which cause they hide themselues in Riuers & Brookes, whether the Elephants come to drinke, and when he putteth downe his trunck they take hold thereof, & instantlie in great numbers leape vp into his eares, which onely of all his vpper parts, are most naked and vnarmed, out of which they suck his blood, neuer giuing ouer their holde till hee fall downe dead, & so in the fall, kill them which were the procurers of his death. So that his and their blood is mingled both together, whereof the Auncients made their Cinnabaris, which was the best thing in the world to represent blood in painting: Neither can any deuise or arte of man, euer come neere it; and beside, it hath in it a rare vertue against poyson. And thus much for the enmitie betwixt Serpents and Elephants.

The Cat also, by *Albertus* is said to be an enemie to serpents, for hee saith shee will kill them, but not eate thereof; howbeit, in her killing of them, except she drinke incontinently, she dieth by poyson. This relation of *Albertus*, cannot agree with the Monks of *Mesven* their relation about their Abbey-cat. But it may be that *Albertus* speaketh of wyld-cats in the woods and mountaines, who may in raune for their pray kill a serpent, which followeth with them the same common game.

The Roes or Roe-bucks do also kill serpents, & the Hedge-hogge is enemy vnto them, for sometimes they meete both together in one hole, and then at the sight of the serpent, the hedge-hogge foldeth himselfe vp round, so as nothing appeareth outwardly, saue onelie his prickles and sharpe bristles: the angry serpent setteth vpon him, and biteth him with all her force; the other againe, straineth herselfe aboue measure, to annoy the serpents teeth, face, eyes, and whole body: and thus when they meete, they lie together afflicting one another, till one, or both of them fall downe dead in the place. For some-time the serpent killeth the hedge-hogge, and sometime the hedge-hogge killeth the serpent, so that many times she carrieth away the serpents flesh and skin vpon her backe.

Aristotle Perottus Isidorus. Ælianus. The Weesills also fight with serpents with the like successe; the cause is, for that one & other of them liue vpon iuyce, and so for their pray or bootie, they fall together in mortall warre. Heerein the Weesill is too cunning for the Serpent, because before she fighteth, she seeketh Rue, and by eating thereof, quickly discomforteth her aduersarie. But some say, that shee eateth Rue afterward, to the intent to auoyde all the poyson shee contracted in the combat.

The Lyon also and the Serpent are at variance, for his rusling mane is discouraged, by the extolled head of the Serpent to his breast. And therefore as S. *Ambrose* saith, this is an admirable thing, that the snake should runne away from the Hart, the most fearefull of all other beasts, and yet ouer-come the Lyon, King of all the residue.

Bellonius Orus. The *Ichneumon* or *Pharoes Mouse* is an enemy to serpents, & eateth them, and because he is too feeble to deale with a snake alone, therefore when hee hath found one, hee goeth and calleth as many of his fellowes as he can find, & so when they find themselues strong enough in companie, they set vpon their pray, & eate it together; for which cause, when the *Egyptians* will signifie weakenes, they paint an *Ichneumon*. The Peacock is also a professed terrour and scourge to Snakes & Adders, and they will not endure neere those places where they heare their voyce. The *Sorex* and Swine, doe also hate and abhorre serpents,

pents, and the little *Sorex* hath moſt aduantage againſt them in the Winter-time, vvhen they are at the weakeſt. To conclude, the horſe is wonderfully afraid of all kinds of Serpents if he ſee them, and will not goe ouer, but rather leape ouer a dead ſnake. And thus I will end the warre betwixt ſerpents, and foure-footed beaſtes and fowles.

Now leaſt their curſe ſhould not be hard enough vnto them, God hath alſo ordained one of them to deſtroy another, and therefore now it followeth, to ſhewe in a word, the mutuall diſcord betwixt themſelues. The Spider (although a venomous creature) yet is it an enemie to the ſerpent, for when ſhee ſeeth a ſerpent lye vnder her tree in the ſhadow, *Pliny.* ſhe weaueth or twiſteth a thred downe from her vveb vppon the head of the ſerpent, and ſuddenly byteth into his head a mortall wound, ſo that he can do nothing but onely roule to and fro, beeing ſtrooken with a Megrim, whereby hee hath not ſo much power, as to breake the Spiders thred hanging ouer his head, vntill he be dead and ouerthrowne. The *Eraſmus* The Cockatrice is ſuch an enemie to ſome kind of ſerpents, that he killeth them vvith his breath or hyſſing.

The Lyzard, a kind of ſerpent, is moſt friendly to man, & very irefull againſt ſerpents, to the vttermoſt of his power, whereof *Eraſmus* (in his booke of friendſhippe) telleth this ſtorie: I ſaw (ſaith hee) on a day, a very great Lyzard fighting with a ſerpent in the verie mouth of a Caue, at the firſt ſight whereof I maruailed at the matter, for the ſerpent was not viſible out of the earth: there was with me an *Italian*, who ſaid, that ſurely the Lyzard had ſome enemy within the Caue. After a little while the Lizard came vnto vs, & ſhewed vs his ſide all wounded, as it were craving helpe, for the ſerpent had bitten him ſore, for of greene, he made him appeare redde, and this Lyzard did ſuffer himſelfe to be touched of vs. Thus ſaith *Eraſmus*.

Againe, in the ſame place he ſaith, that when a Lyzard ſaw a ſerpent lye in waite to ſet vpon a man beeing a ſleepe, the Lyzard ranne to the man, and neuer ceaſed running vpon the mans face, ſcratching his necke and face gentlie with his clawes, vntill he had awaked the man, and ſo diſcouered to him his great danger. The Locuſt alſo fighteth with a ſerpent, and killeth him when he luſteth, for he getteth hold with his teeth vppon his lower chappe, and ſo deſtroyeth him; but this is not to be vnderſtood of euery kinde of Locuſt, but onely of one kind, which for this cauſe is called *Ophiomachum genus*.

The Serpent is alſo an enemy to the Chamæleon, for in the extremitie of famine, ſhee *Ælianus.* ſetteth vpon them, and except the Chamæleon can couer herſelfe from his rage, hee hath no defence but death. *Albertus* calleth a certaine vvorme, *Spoliator colubri*, becauſe (as he ſaith) it will take faſt hold vpon a ſerpents necke vnder-neath his iawes, and neuer giue ouer till he hath wearied and deſtroyed his aduerſarie. The Torteiſes are enemies to Serpents, and will fight with them, but before they enter combat, they arme themſelues with wild Marioram or Penroyall.

But there is not any thing in the worlde that fighteth more earneſtly againſt ſerpents then Sea-crabbes & Creuiſes, for when the Sunne is in *Cancer*, ſerpents are naturally tormented with paines and feauers, and therefore if ſwine be ſtunge or bitten with ſerpents, *Thraſillus* they cure themſelues by eating of Sea-crabs. There is a great water neere *Epheſus*, at the *Plin.* one ſide whereof there is a Caue full of many noyſome & irefull ſerpents, whoſe bytings *Ælianus* by often probation, haue beene very deadly both to men and beaſtes. Theſe ſerpents doe oftentimes endeuour to crawl ouer the poole; now on the other ſide there are great ſtore of Crabbes, who when they ſee the ſerpents come crawling or ſwimming, they inſtantly put out their crooked legges, & as it were with tonges or pynſars, reach at the flyding ſerpent, where-withall the ſerpents are ſo deterred, that through their ſight, & often remembrance of their vnhappy ſucceſſe with them, they turne backe againe, and neuer dare any more aduenture to the other ſide. Where wee may ſee the moſt wiſe prouidence of the Creator, who hath ſet Sea-crabs, the enemies of ſerpents, to guard both men and cattell, which are on the oppoſite ſides: for otherwiſe, the inhabitants would all perriſh, or els be droue away from their dwellings. To conclude, not onely liuing creatures, but alſo ſome kind of earth and plants are enemies to ſerpents: and therfore moſt famous are *Ebuſus* & *Creete*, as ſome ſay, although *Bellonius* ſay, that there are *Scolopendraes* Vipers, and Slow-wormes in *Creete*, yet he ſaith they are without venome: and there are very fewe in *England*

land & *Scotland*, but none at all in *Ireland*, neither will they liue if they be brought in thether from any other Country. This antipathy with Serpents, proceedeth from liuing to dead and vegetable things, as trees, herbes, and plants, as may be seene by this discourse following.

There is such vertue in the Ashe-tree, that no Serpent will endure to come neere either the morning or euening shadow of it, yea though very farre distant from them, they do so deadlie hate it. We set downe nothing but that wee haue found true by experience: If a great fire be made, and the same fire encircled round with Ashen-boughes, & a serpent put betwixt the fire and the Ashen-boughes, the serpent will sooner runne into the fire, then come neere the Ashen-boughes: Thus saith *Pliny*. *Olaus Magnus* saith, that those Northren Countries which haue great store of Ash-trees, doe want venomous beasts, of which opinion is also *Pliny*. *Callimachus* saith, there is a Tree growing in the Land of *Trachinia*, called *Smilo*, to which if any Serpents doe either come neere, or touch, they foorth-with die. *Democritus* is of opinion, that any Serpent will die if you cast Oken-leaues vpon him.

Ælianus. *Pliny* is of opinion, that *Alcibiadum*, which is a kind of wild Bugloss, is of the same vse &

Constantinus qualitie; and further, beeing chewed, if it be spet vpon any serpent, that it cannot possibly liue. In time of those solemne Feastes which the *Athenians* dedicated to the Goddesse *Ceres*, their women did vse to lay and strew their beddes, with the leaues of the Plant called

Ælianus *Agnos*, because serpents could not endure it, and because they imagined it kept them chast, Where-vpon they thought the name was giuen it. The herbe called Rosemarie, is terrible to serpents.

The *Egyptians* doe giue it out, that *Polydamna*, the wife of *Thorris* their King, taking pittie vpon *Helen*, caused her to be set on shore in the Iland of *Pharus*, and bestowed vpon her an herbe (whereof there was plenty) that was a great enemy to serpents: whereof the serpents hauing a feeling sence (as they say) and so readily knowne of them, they straightwaies got them to their lurking holes in the earth: and *Helen* planted this herbe, who cõming to the knowledge thereof, she perceiued that in his due time it bore a seede that was

Elecompane in English. a great enemie to serpents, and there-vpon was called *Helenium*, as they that are skilfull in Plants affirme; and it groweth plentifully in *Pharus*, which is a little Ile against the mouth of *Nylus*, ioyned to *Alexandria* with a bridge. Rue, (called of some Herbe of grace) especially that which groweth in *Lybia*, is but a backe friend to serpents, for it is most dry, and therefore causing serpent soone to faint and loose their courage, because (as *Simocatus* affirmeth) it induceth a kind of heauines or drunkennesse in their head, with a vertiginie or giddines through the excesse of his drinesse, or immoderate siccitie. Serpents cannot endure the sauour of Rue, and therefore a Wesill, when she is to fight with any serpent, eateth Rue, as a defensatiue against her enemie, as *Aristotle*, & *Pliny* his Interpreter, are of opinion.

The Country people leauing their vessels of milke abroade in the open fieldes, doe besmeare the round about with garlick, for feast least some venomous serpents should creepe into them, but the smell of garlick, as *Erasmus* saith, drieueth them away. No serpents were euer yet seene to touch the herbe *Trifolie*, or Three-leaued-grasse, as *Aedonnus* wold make vs believe. And *Cardan* the Phisitian hath obserued as much, that serpents, nor any thing that is venomous, will neither lodge, dwell or lurk priuily neere vnto *Trifolie*, because that it is their bane, as they are to other liuing creatures: and therfore it is sowne to very good purpose, & planted in very hot coũtries, where there is most store of such venomous creatures. *Arnoldus Villanouanus* saith, that the herb called *Dracontea* killeth serpents. And *Florentinus* affirmeth, that if you plant woormwood, Mugwort, or Sothernwood about your dwelling, that no venomous serpents will euer come neer, or dare enterprise to inuade the same. No serpent is found in Vines when they flourish, bearing flowers or blossoms, for they abhor the smell, as *Aristotle* saith. *Auicen* an *Arabian* Phisitian, saith, that Capers doe kill wormes in the guts, & likewise serpents. If you make a round circle with herbe Betonie, & therein include any serpents, they will kill themselues in the place rather then striue to get away. *Galbanum* killeth serpents only by touching, if oyle & the herbe called Fenell giant be mixt withall. There is a shrubbe called *Therionarca*, hauing a flower like a Rose, which maketh serpents heauy, dull and drousie, and so killeth them, as *Pliny* affirmeth.

Albertus

Albertus and *Kyranides* affirme, that there is a certaine Tree in *Asia* called *Hyperdiocis*, which foundeth as much as, *Against the right hand*, with whose sweet fruite Doues are delighted; but there are serpents which are sore enemies to the Doues: so lying in waite for them, and not beeing able to abide the smell and shadow of the Tree, the Doues notwithstanding very safely doe there in the Tree seeke their refuge, and finde foode where-with to sustaine themselues. *Rasis* (who practised phisick one hundreth yeres) affirmeth, that if any man doe melt *Sal Almoniack* in his mouth, and then spet it into a serpents mouth, that he will die of it.

Of the Medicines made and taken out of Serpents.

IT is manifest, that if any man be wounded of a Serpent, though the wound seeme incurable, that the bowels or inward parts of the same serpent, being applied to the wound, will cure the same; and those that haue eaten the liuer of a boyled Viper at any time, shall neuer after be wounded of any serpent. Neither is a snake venomous, vnlesse at some-times of the Moone, when shee is throughly mooued or angred. And a liue snake or serpent being caught, if the bitten place be bathed, soked or washed with the snake being bruised in any water, it is of notable effect. Besides, they are thought to be verie soueraigne against many infirmities, and therefore (as *Pliny* saith) they are dedicated to *Aesculapius*. Remedies to be had and taken from serpents.

Auicen saith, that if any be troubled with the Leprosie, he is to be cured by taking a black serpent, and beeing excoriated, he must be buried so long till there breede wormes of him, and then he is to be taken forth of the earth and dryed, and so to be giuen to the leprous person for three dayes together, the quantitie of one dramme at euery time, with syruppe of honie. *Pliny*, and with him agreeth *Cornelius Celsus*, affirmeth, that if any one do eate the middle part of snakes or serpents, casting away the heads & tayles, they cure *Strumes*, which we in English call the Kings-Euill. There is a disease called *Elephantia*, or *Elephantiasis*, which is a kind of Lepry proceeding of Melancholie, choler and flegme, exceedingly adust, and maketh the skinne rough, of colour like an Elephant, with blacke wannish spots, and dry parched scales and scurffe: This disease (I say) so greeuous, and *Strumes*, are exceedingly holpen by eating often of Vipers and serpents, as *Iohn Taganet*, in his first Booke *Institut. Chirurg.* hath assured vs.

Pliny saith, that if you take out the right eye of a serpent, and so bind it about any part of you, that it is of great force against the watering or dropping of the eyes, by meanes of a rhume issuing out thereat, if the serpent be againe let goe aliue. And so hee saith, that a serpents or snakes hart, if either it be bitten or tyed to any part of you, that it is a present remedie for the tooth-ach: and hee addeth further, that if any man doe tast of the snakes hart, that he shall neuer after be hurt of any serpent.

Paulus Venetus, in his second booke, chap. 40, writeth, howe that in the Prouince of *Caraiam*, there be serpents of exceeding greatnes, which beeing killed, the inhabitants of the Country doe pull out their gall, which they vse to prize at a verie high rate when they sell any of it, for it is very medicinall: so that they which are byt of a madde dogge, if they take inwardlie in any drinke but the quantitie of a penny weight of this gall, they are presently cured. And if a woman be in her trauaile of child-birth, if shee tast neuer so little of this gall, the birth will be the more speedie. So, if any be troubled either with the Pyles or Hæmerrhoides in the fundament, if that the place be annoynted with this gall, after a few dayes, he is set free from his disease. *Hippocrates* giueth the seede of serpents as a remedie against the suffocation of the belly.

Nicholaus Myrepsus prescribeth this medicine against straines & hardnesses. Take a dead serpent, & put him into a new pot, luting it very well with *Gypsum*, then set it in a furnace that it may be burnt, after that, commixe the ashes of a serpent with an equall portion of the

the ſeedes of Fennegreke, ſo being wrought vp with Attick-hony, & throughly diſgeſted, annoynt the place affected. And with him agreeth *Pliny*, who expreſly affirmeth, that the aſhes of ſnakes and ſerpents, beeing annoynted vpon *Strumes*, eyther with oyle or waxe, is a ſinguler medicine. And likewiſe to drinke the aſhes of a ſerpent, that is burnt to powder in new earthen potte, is very good: but it will be the more effectuall, if the ſerpents be killed betweene two tracks or forrowes that are made with Cart-wheeles. The aſhes of a ſerpent burnt with ſalt in a pot, beeing put with oyle of Roſes into the contrary eare, helpeth the tooth-ach.

An vnguent againſt the Morphue, preſcribed by *Olaus Magnus*. Take of the aſhes of a ſerpent burnt in a newe pot and well couered, two ounces, *Lytarge*, *Galbanum*, *Ammoniacum*, and *Opponax* diſſolued in Vineger, three ounces, boyle them vntill the Vineger be conſumed, then ſtraine them, putting to them of Turpentine three ounces, Frankinſence, Maſticke and Sarcocolla three ounces, Saffron two ounces, working them with a Spathulor till they be cold. The powder of a burnt ſerpent, is likewiſe good againſt Fiſtuloes. The fat of a ſnake or ſerpent mixt with oyle, is good againſt *Strumes*, as *Pliny* ſaith. The fat of ſnakes mixt with Verdegreaſe, healeth the parts about the eyes that haue any rupture. To which agreeth the Poet, when he ſaith:

Anguibus ereptos adipes ærugine miſce,
Hi poterant ruptos oculorum tungere partes.

Which may be thus engliſhed;

The fat of ſnakes mingled with yron-ruſt,
The parts of eyes doth mend, which erſt were burſt.

It is certaine that barrenneſſe commeth by meanes of that grieuous torment and paine in child-birth; and yet *Olympias* of *Thebes* is of opinion, that this is remedied with a Bulls gall, the fat of ſerpents, and Verdegreaſe, with ſome honie added to them, the place beeing there-with annointed before the comming together of both parts. When a Woman is not able to conceiue by meanes of weakeneſſe in the retentiue vertue, then there is no doubt, but there muſt needes growe ſome membrane in the bellies entrance, for which it is not amiſſe to make a Peſſarie of the fat of a ſerpent, verdegreaſe, & the fat of a Bull mixt togither, &c. and to be applied. *Hippocrates in lib. de Sterilibus.*

Geſner had a friend who ſignified to him by his Letters, that the fat of a Serpent vvas ſent to him from thoſe ſulphureous Bathes which were neere vnto *Cameriacum*, and was ſold at a very deere rate, namely, twelue poundes for euery ounce, and ſometimes deerer. They vſe to mixe it with the emplaiſter of *Iohn de Vigo*, that famous Chirurgeon) for all hardneſſes, nodes, and other priuie & vnſeene (though not vnfelt) torments proceeding of the Spaniſh-poxe. They vſe it yet further, againſt leprous ſwellings, and pimples, and to ſmooth and thinne the skinne. *Matthiolus* ſaith, that the fat of a black Serpent, is mixt to good purpoſe with thoſe oyntments that are prepared againſt the French or Spaniſh-pox. And *Pliny* mixeth their fat with other conuenient medicines, to cauſe haire to grow againe. The ſuffumigation of an old ſerpent, helpeth the monthlie courſe. *Michaell Aloiſius* ſaith, that oyle of Serpents decocted with the flowers of Cowſleps, (euer remembring to gather and take that which ſwimmeth at the toppe) is ſinguler to annoynt podagricall perſons there-with.

NOvv followeth the preparing of Serpents. Take a Mountaine-Serpent, that hath a blacke backe, and a vvhite bellie, & cut off his taile, euen hard to the place where he ſendeth forth his excrements, and take away his head with the breadth of foure fingers, then take the reſidue & ſquiſe out the blood into ſome veſſell, keeping it in a glaſſe carefully, then flay him as you doe an Eele, beginning from the vpper & groſſer part, and hang the skinne vpon a ſtick and dry it, then deuide it in the middle, and reſerue all diligently. You muſt waſh the fleſh and put it in a pot, boyling it in two parts of Wine, and beeing well and throughly boyled, you muſt ſeaſon the broth with good ſpices, and Aromaticall or cordiall powders, and ſo eate it. But if you haue a mind to roſt it, it muſt be ſo

roſted,

rosted, as it may not be burnt, and yet that it may be brought into powder, and the powder thereof must be eaten together with other meat, because of the loathing, and dreadfull name, and conceit of a serpent: for beeing thus burned, it preserueth a man from all feare of any future Lepry, and expelleth that which is present. It keepeth youth, causing a good colour aboue all other Medicines in the world; it cleereth the eye-sight, gardeth surelie from gray haires, and keepeth from the Falling-sicknes. It purgeth the head from all infirmitie, and beeing eaten (as before is said) it expelleth scabbines, & the like infirmities, with a great number of other diseases. But yet such a kind of Serpent as before wee haue described, and not any other, beeing also eaten, freeth one from deafenes.

You may also finelie mince the heads and tayles of Serpents, & feede there-with chickins or geese, beeing mingled with crummes of bread or Oates, and these Geese or Chickins beeing eaten, they helpe to take away the Leprosie, and all other foulenesse in mans bodie. If you take the dryed skinne, and lay it vppon the tooth on the inner side, it will mittigate the paine thereof, specially if it proceede from any hote cause. In like sort, the same skinne washed with spettle, and with a little peece of the taile laid vppon any Impostume, or *Noli me tangere*, it will tame and master the paine, causing it to putrefie more easilie and gentlie, and scarcely leauing behind any cicatrise or skarre. And if a woman beeing in extremitie of paine in child-birth, do but tye or bind a peece of it on her belly, it will cause the birth immediatly to come away. So the skinne beeing boyled and eaten, performeth the same effects that the Serpent doth.

The blood of a Serpent is more precious then *Balsamum*, and if you annoynt your lips with a little of it, they will looke passing redde: and if the face be annoynted there-with, it will receiue no spot or fleck, but causeth it to haue an orient and beautifull hue. It represseth all scabbinesse of the body, stinking in the teeth and gummes if they be there-with annointed. The fat of a serpent, speedily helpeth all rednes, spots, & other infirmities of the eyes, and beeing annoynted vpon the eye-liddes, it cleereth the eyes exceedingly. Item, put them into a glassed spot, and fill the same with Butter in the Month of May, then lute it well with paste (that is, Meale well kneaded) so that nothing may euaporate, then sette the pot on the fire, and let it boyle wel-nigh halfe a day; after this is done, straine the Butter through a cloth, and the remainder beate in a morter, and straine it againe, and mixe them together, then put them into water to coole, & so reserue it in siluer or golden boxes, that which is not euaporated, for the older, the better it is, and so much the better it will be, if you can keepe it fortie yeeres. Let the sicke patient, who is troubled eyther with the Goute, or the Palsie, but annoynt himselfe often against the fire with this vnguent, and without doubt he shall be freed, especially if it be the Goute. All these prescriptions and directions, were taken from the writings of a certaine nameless Author.

Hippocrates saith, that a Hart or Stagge hauing eaten any Serpents, the wormes in their guttes are thereby expelled. And *Absyrtus* hath the same words, that Harts by eating of a Serpent, doe kill and expell wormes from their guttes. *Hierocles*, to a certaine medicine which he prepared for the Strangulion in a horse, mingled the dung of a Lyzard, & *Stear herpetou*, (that is, as I interpret it) the fat of a serpent, the blood of a Doue, &c. *Laurence Rusius* saith, that it is good to giue the flesh and decoction of Serpents, to madde, beating and striking horses. And that the fatte of a Serpent, &c. doth cure the puffing or swellings that arise in horses backs, which come by meanes of any compression, or close sitting and thrusting downe.

Item, the vnguent that droppeth from a Serpent, whilst he is rosted on a spit, is highlie commended for Fistuloes that are in horses hooses. *Galen* and *Rasius*, doe counsell vs to cut in peeces a snake or serpent, and to lay the fat thereof vpon a sticke, and to annoint the outward parts of the hoose of any horse. Horseleaches, liue Mise, the greene Lyzard being burned, if they be giuen to a Hawke in her meate, they do cause a speedie mutation of her feathers or wings; and the same effect haue little Riuer-fishes, finely beaten or stamped, if they be cast vpon any meate.

Item, the Serpent that is speckled, and of diuers and sundry colours, of all others hath the least poyson, and in the German tongue it is called *Huf*, (peraduenture it is that which we call a snake) if, (I say) you take this serpent, and boyle it with Wheate, and giue the same

ſame Wheate to a Henne to feede vpon, beeing mingled amongſt her meate and drinke with the venim of a Serpent, a Hawke beeing fedde with the fleſh of ſuch a Henne, forthwith caſteth her ſicke feathers, and is freed from any other diſeaſe, if ſhe haue any at all, as *Albertus* ſaith.

The old skinne of an Adder or Snake, that he caſts off in the Spring-time, if it be rubbed vpon the eyes, cleereth the ſight, as *Pliny* ſaith. And *Galen* biddeth vs, if any be troubled with blood-ſhotten eyes, to take the old caſt-skinne of ſerpents, & being beaten with Sea-water, to annoynt them there-withall. And *Cardan* ſaith, that the caſt-skin of a ſnake, if the eyes be rubbed there-with euery morning, that they will neuer be very dim of ſight, nor yet euer haue any pinne or webbe in them. Amongſt compoſitions that are made for the eyes, they vſe to mixe the caſt-skinne of ſnakes, as *Dioeles* affirmeth; adding further, that the old age, or caſt-skinne of a ſnake beeing boyled in vvine, is an excellent helpe for paine in the eares, if a little thereof be dropped into them. Boyle the caſt skinne of a ſnake with toppes of Poppy, and droppe a little thereof into the eares, if any be troubled vvith paine thereof, and this is an excellent remedy, as *Galen* in his third Booke, *De Compoſit. medicam. ſec. loca*, hath taught vs, hauing himſelfe learned the ſame from *Archigenes*. The caſt-skinne of ſerpents being burned in a pot, or on a hot burning tyle-ſhard, if it be mingled with oyle of Roſes, and ſo dropt into the eares, is prooued to be very effectuall againſt all ſores, and ſickneſſes of the eares; but eſpecially againſt the ſtinking ſauour of them: or if they be puralent or full of matter, then to be mixt with vineger. Some vſe to mingle Bulls gall there-with, and the iuyce of the fleſh of Torteiſes beeing boyled.

Marcellus ſaith, that if you take the gall of a Calfe, with a like quantitie of Vineger, and mixe them with the caſt-skinne of a ſerpent, if then you dippe a little vvooll into this medicine, and put it into the eare, that it helpeth very much, eſpecially if with a ſpunge being ſoked in warme-water, you firſt foment the eare. *Dioſcorides* and *Galen* doe affirme, that the caſt-skinne of a ſerpent, if it be boyled in Wine, doth cure the tooth-ach, if the pained place be waſhed there-with. But yet, in intollerable paines of the teeth, this is prooued more ſinguler. Take the caſt-skinne of a Serpent and burne it, then temper it with oyle, till it come to the thicknes or conſiſtence of hard Hony, and couer the tooth (being firſt ſcoured and clenſed there-with, annoynting all the neere places to the ſame, and put ſome of it into the hollownes of the tooth. And as *Archigenes* ſaith, if you lay the caſt-skinne of a ſnake vnto the teeth, not beeing burnt, they will all fall out. It cureth likewiſe the lowſie euill, called *Phthiriaſis*. And *Galen* preſcribeth this caſt-skin of ſnakes or ſerpents, for a remedie againſt the Cholick, if it be put into a braſſe pot with ſome oyle, and ſo burnt to powder, if then it be diſſolued in oyle, and the place there-with annoynted, it is of great vertue. And if it bee boyled in a Tinne veſſell with ſome oyle of Roſes, it remedieth the the Bloody-flixe, and ſuch as be troubled with *Teneſmas*, which is, a great deſire in going to ſtoole, and yet can doe nothing.

Arnoldus de villa noua, in his Breuiarie ſaith, that if you take the caſt-skin of a ſerpent, *Opopanax*, *Myrrhe*, *Galbanum*, *Caſtoreum*, yellow Sulphur, Madder, Pidgeons or Hawkes doung, and incorporate them with the gall of a Cow, they beeing firſt pulueriſed, and the fume thereof receiued through a tunnell at the lower parts, it bringeth foorth either the dead or liuing birth. *Cardan lib. de Subtil.* ſaith, that the caſt-skin of a ſerpent burned in the full of the Moone, & entring into the firſt degree of *Aries*, if the aſhes thereof be ſprinkled on the head, that thereby terrible and fearefull dreames will follow. And if the face be annointed or waſhed there-with being firſt layd in water, that it will cauſe one to looke very fearefully and horribly: and if it be held vnder the tongue, it will make one very wiſe and eloquent: and if it be kept vnder the ſoles of the feete, it maketh one very gratious among Princes, Magiſtrates and great men. And another ſaith, that this caſt-off-skin beeing puluerized when the Moone is in her increaſe, and in the firſt degree of *Aries*, if the powder thereof be ſet on the Table, in a woodden or metalline diſh, if any poyſon be therin, it will be diſperſed and doe no hurt, and yet the powder will remaine ſafe and whole: and if giuen to a Leaprous-perſon, his diſeaſe will ſpreade no further. And if you put a little of this powder into any woumd, it will cure it within three dayes. I haue ſeene, (ſayth *Galen*) Goates that haue eaten of the boughes and leaues of Tamariske, and I haue found them

them without a ſpleene: alſo I haue ſeene other Goates that haue lickt vppe ſerpents after they had caſt their skinne; and I haue prooued, that after that, they haue growne verie white, and to haue kept their young yeeres a great while; ſo that it was long before they waxed old.

Of the way to driue away Serpents. Of their poiſon and bytings.

A certaine and ſure way to cure thoſe, who either haue beene poyſoned, envenomed, or bitten by them.

TO expell and driue farre away any venomous Creatures, wee vſe to make fumigations of the roote of Lyllies, Harts-horne, and the hornes and hooſes of ſuch beaſts as be clouen-footed: likewiſe of Bay-leaues and berries, Calamint, Water-creſſes, and the aſhes of the Pine-tree. The leaues of *Vitex*, *Bitumen*, *Caſtorium*, *Melanthium*, Goates-hornes, *Cardamomū*, *Galbanum*, *Propolis*, which may be called Bee-glew, the herbe called Horſtrange, *Panax*, *Opopanax*, *Fleabane*, the ſhauings or ſcrapings of the Cipres or Ceder tree beeing ſteeped in oyle, the Iet-ſtone, *Sagapinum*, the herbe called *Poley*, Ferne, and all other things that haue a ſtrong or vehement ill ſauour, beeing caſt on the coales for a fumigation, doe with theyr vapour chaſe away venomous beaſtes. For whereas all venomous creatures haue the paſſages or pores of theyr bodies very ſtraight and narrow, they are very eaſily filled and ſtuffed, and are quickly ſtopped and ſuffocated by ſuch like ſents and ſmells. Suffumigations to expell Serpents.

Aetius in his 13. Booke, ſetteth downe an excellent fume after this manner. Take of *Galbanum*, of *Sandaracha*, Butter, and of Goates-fat, of euery one a like much, make them into Pills, and vſe them for a Fumigation. *Nicander* in *Theriacis* ſetteth downe ſome for the ſame intentions, in theſe verſes.

Cerumique grauī cornu nidore fugabis:
Et ſic cum accendens Gagatæ quandoque lapillum,
Quem conſumentis non exedit impetus ignis:
Multifidam filicem crepitantibus inijce flammis,
Aut imas viridis libanotidos accipe fibras,
Tantundemque aceris naſturci: his junge duobus
Aequalis capreæ iam jactum pondere cornu,
Aut exiccantem nares cerebrumque nigellam,
Interdum Sulphur, fœdum quandoque Bitumen,
Vt ſumpta æquali pendantur ſingula parte.
Præterea graveolens candentibus indita prauis
Galbana, et ignitum faciens vetica dolorem,
Dentatiſque cedrum maxillis ſectile lignum,
Omnibus inviſum ſerpentibus efflat odorem.

In Engliſh thus;

By Hart-horne-fume doe ſerpents ſlide away
When ſtone Gagates burning's put thereto:
Which heate of fire doth not cleane deſtroy:
Then int' thoſe flames caſt many-leaued Ferne alſo.
Of greene hogs-fennell, take the loweſt branches,
Of Noſewort ſharpe, ſo much: then to them ioyne
A like proportion of Roes-horne, in waight & kantches,
Or els Nigella, drying noſe and braine,
Or Brimſtone, called filthy Sulphure,

So all be equall in waight and parts to cure.
Beſides, Galbanum ranck, layde on burning coales.
Or Nettles, which doe cauſe a fierie paine,
And Cedar cut, all burn'd 'bout ſerpents holes,
Them ouer-come, and make them flie amaine.

The breath or vapour that iſſueth from Serpents, is ſo peſtilent, that it killeth all young chickins, as *Columella* ſaith; & for preuenting of this miſchiefe, it is good to burne Harts-horne, Womens haire, or *Galbanum*.

Vis et mirificos cautus perdiſcere odores,
Accenſis quibus arcetur teterrima ſerpens,
Aut Styracem vras, aut atri vulturis alam,
Vel nepetam aut frondem rigidæ ſtirpemque myricæ.

In Engliſh thus;

If thou wouldſt learne what odours for thy skill
Were beſt to ſcarre the ſerpent fierce away,
Burne Styrax, or blacke Vultures winged quill,
Or Neppe, greene leaues, or ſtock of Tamariske aſſay.

And *Plinie* and *Sextus* agreeing with him, doe ſay; that if you burne the feathers of a Vultar, all Serpents will quickly avoyde the ſtrong ſent thereof. There is a certaine Riuer in the countries of *Media* & *Paonia*, (as *Ariſtotle* teſtifieth) wherin there is a ſtone found, with whoſe fume ſerpents are chaſed away: whoſe propertie is ſuch, that if any man caſt water on it, it will burne, and burning, if with any Fan you goe about to make it to flame, it is ſtraight-way quenched; and thus beeing extinguiſhed, it ſendeth forth a ſauour ſtronger then any Brimſtone. And to this ſubſcribeth *Nicander* in theſe words.

Vel tu Threicium flamma ſuccende lapillum,
Qui licet irriguis merſus tamen ardet in vndis,
Expreſſaque ſtatim reſtinguitur vnctus oliua,
Hanc quem fluctiſoni mittant de littore Ponti,
Qui, rude vulgus, ibi veſcentes carne magiſtri
Paſcendi pecoris ſua poſt armenta ſequntur.

In Engliſh thus;

Or take the Thracian ſtone, which ſet on fire
Will burne in water, yet quenched is with oyle.
This caſt from Pontus ſhore, Heard-men deſire,
The better to feede their flocks, & ſerpents foyle.

The powder of a Cedar tree, putteth to flight venomous Serpents, as *Virgil* in the third of his *Georgicks* witneſſeth.

Diſce et odoratum ſtabulis accendere Cedrum,
Galbaneoque agitare graues nidore chelydros.

Which may be engliſhed thus;

Learne how of Cedar, fire in thy foldes to make,
And with Galbanums ſauour, put to flight the ſnak.

Of ſuch things as are layd vnder vs that will expel ſerpents.

Things that are ſtrewed or layd vnder vs, both in our houſes and in high-waies or beds, will likewiſe defend & keepe vs frō venomous creatures, as for example; Sothernwood, Dittander; Fleabane; Calamint; Gentian; *Haſtula regia*; Sage; Nightſhade; S. Iohns-vvort, called of ſome *Fuga damonum*; Margerom; Origan; Wilde-Rue; Wilde-Time; Bay-leaues; the ſhauings or toppes of the Cypres or Cedar-tree; *Cardamomum*; Peny-royall; Wormevvood; Mugwoort; *Lyſimachia*, called in Engliſh Looſe-ſtrife; & Roſe-marie. And if we cannot lye vpon ſuch a bedde;

Tunc

Tunc nixta virides sinuosi vorticis alueos,
Amnicolam nepetam per obesas collige ripas.
Aut tibi casta salix, pulchro quæ flore renidet,
Præbeat, instrata securum fronde grabatum.
Sic quoque montanum polium, cuius graue spirans
Horret odor, nomenque suum quæ debet echidnæ
Herba, et ab Euxina quæ fertur origanus vrbe,
Quæcunque illarum decerpitur obuia, prodest.
Quin etiam multo per apricæ cacumina florę
Ridens abrotonus, pecorique ingrata petitum
Pabula serpillum, molli quod pascitur horto.
Præstat item exiguam circumlustrare conyzam,
Vrticeasque comas, et spinosas anagyros:
Sic et pumicea sectis ex arbore ramis.
Regalisque amplis licet hastæ frondibus vti.
Accipe item innocuo medicantem frigore strumum,
Atque inuisa pigris Scyra prima æstate bubulcis. *Nicander.*

In English thus;

Then by the winding bankes of crooked streames
The Water-neppe take vp, which vnder-foote is tread,
Or the chast Osier, whose fayre flower hath beames
And leaues, secure from serpents make thy bedde.
The Mountaine Poley, whose strong-smelling breath
The snakes abhorre, and that which doth the Hydra name,
The Origan which commeth from Euxinus earth,
Doe profit all gainst serpents, if you beare the same.
The smyling Sothernwood, which groweth on tops of hills,
Wild-Marioram, to beasts abhorred foode,
Conyza strewed, the haunt of serpents spills,
The Nettle-croppes, thorny Anagres stay theyr moode,
So doe Pomegranate branches cut from tree:
And the broade leaues of Kingly Hasta vse,
Strume, healing strumes in harmelesse cold I see,
And Scyra, which in Sommer Neatheards doe refuse.

In like sort, to sprinckle the place with water, wherein *Sal Ammoniacum* is dissolued, drieth away Serpents, as *Auicen* affirmeth.

If any one annoynt himselfe, either with Deares-sewit, the fat of Elephants or Lyons, Serpents will shunne that person: and there be some, (as *Pliny* saith) that for feare of Serpents, doe annoynt their bodies with the seedes of Iuniper. The iuyce of the blacke Vine extracted from the roote, and annoynted on the bodie, performeth the like. For preseruation from Serpents, *Nicander* compoundeth this oyntment. Take two Vipers about the end of Spring-time, Deare-sewit thirtie drammes, *Vnguenti rosati* thirtie sixe drams, crude oyle of Oliues as much, commix them with nine ounces of Waxe, boyle the Serpents till the flesh fall from the bones, which you must cast away because they are venomous.

Of vnguents and thinges borne about vs, frō which serpents will runne away.

They that will yet be more assured, let them annoynt their bodies with a thinne cerate, made of Wax, oyle of Roses, a little *Galbanū*, some powder of Harts-horne, or els Cumin-seede of *Ethiopia*. &c. *Aetius*. If a man carry about him the tooth of a Stag, or those small bones which are found in his hart, he shall be secured from serpents. If any one doe beare about him Wild-Bugloss, or the roote of the wild-carot, hee cannot be wounded of any Serpents. *Greuinus* is of the minde, that the Iet-stone, beside other manifest qualities, hath yet this as peculier to it selfe, that he which carrieth it about with him, need neither to feare serpents, nor any other poysons.

Now for venomous beastes, which are found in any houses, the best way is to powre

ſcalding water into their dennes & lurking-holes. And if any man (conſtrained by neceſſitie) can find no other place to ſleepe, but ſuch a one as where Salamanders, the Spyders called *Phalangia*, or the like ſerpents doe abound, it is good to ſtop the holes and corners with Garlick beaten with water, or ſome of thoſe herbes which before we haue ſpoken of. But yet men now adayes hold it the ſafeſt courſe, to powre vnquenched Lime ſprinckled with water, into their dennes and ſecret corners.

As they that are bitten by a madde dogge, ſo all ſuch perſons as be wounded by venomous creatures, are in exceeding great danger, vnleſſe at the firſt they receiue ſpeedy help and ſuccour: The ſafeſt way therefore to cure the poyſon, is by attractiues, which dravve from the more inward parts to the ſurface, and not to make too much poſt-haſt in cloſing vp the wound. But if any one hath ſwallowed downe, and taken inwardly any poyſon, the beſt way is (as *Dioſcorides* writeth) to vomit often: but if any be wounded by byting, then it is beſt to vſe ſcarification, and to faſten Cupping-glaſſes vpon the place affected, to draw out the poyſon. Some vſe to ſuck the venom out, and others to cut off and diſmember the part. And this is to be obſerued, that if any one will vndertake to ſuck out the venom, the partie that attempteth it muſt not be faſting: & beſides, he muſt waſh his mouth with ſome Wine, and after that, holding a little oyle in his mouth, to ſuck the part, and to ſpet it preſently forth. And before Cupping-glaſſes be applyed, the part muſt firſt be fomented with a Spung, then ſcarified deepely, that the venomous matter may the more ſpeedily be drawne out from the more inward parts; and yet cutting of the fleſh round in a compaſſe, doth more good then any ſcarification.

But if the place will admit no ſection or inciſion, then cupping-glaſſes, with deepe ſcarification, with much flame, muſt needes be vſed: for by attraction of the blood, and other humors with windines, the poyſon it ſelfe muſt of neceſſitie follow. And *Aetius* in his 13 Booke and tenth chapter, counſelleth that the ſicke perſon be kept from ſleepe, and ſo ſitte ſtill, vntill he find ſome ceaſing or releaſe from his paine. Beſides, the member which is enuenomed, ought to be bound round about, that the poyſon may not too eaſily conuey it ſelfe, and penetrate into the more noble and principall parts, as the hart, liuer or braine. And in this manner hauing applyed your Ligature, you muſt by the aduiſe of *Fumanellus*, ſet on your Cupping-glaſſes, and they beeing remoued, apply the herbe Calamint vppon the place, and to giue the patient, ſome of the roote of Mugwort in powder, or the beſt Treacle, and ſuch cordialls as doe corroborate the hart: and for this intent, Bugloſſe, Borage, Balme, and any of their flowers are much commended.

A Doue or Pidgion beeing deuided in the midſt, & applyed hote to the place affected, attracteth poyſon to it ſelfe, and healeth. And the ſame effect and vertue haue other liuing creatures, as namely, hennes and chickins, young Kiddes, Lambes and pigges, if they be ſet to in the beginning, immediatly after the cupping-glaſſes be remoued, for beeing as yet hot and warme, they draw out the poyſon and mittigate paine. But if neither any one for loue or mony can be found, that will or dare ſuck out the venim, & that no cupping-glaſſe can be prouided, then it is beſt that the patient doe ſuppe of mutton, veale, or gooſe broth, and to prouoke vomiting. Yet they that will more effectually and ſpeedily giue help, vſe to kill a Goate, and taking out the entralls, with the warme dung therein found, forth-with bind it vnto the place.

The learned Phiſition *Matthiolus*, in his comment vppon *Dioſcorides*, ſaith; that to auoyd the danger that commeth by ſucking out the venom, men now a-dayes vſe to apply the fundament of ſome Cocke or Henne, or other Birds after the feathers are puld off, to the wounded place, and the firſt dying, to apply another in the ſame order, and ſo another and another, vntill the whole venomous matter be cleane driuen away, whereof one may be certainely aſſured, if the laſt henne or byrd ſo applyed, doe not die. *Auicen* the *Arabian* ſaith, that the Phiſitians of *Egypt*, (in which Country there bee infinite ſtore of venomous beaſts) doe haſten to burne the part with fire, as the ſafeſt and ſureſt remedy, when any one is this way endangered: For fire not onely expelleth poyſons, but many other grieuances. But the way how they vſed to burne with fire, was diuers in theſe caſes: For ſome-times they vſed to ſeare the place with a hot yron, and other-whiles with a corde or match beeing fired, and ſometimes ſcalding oyle; and many other deuiſes they had with

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burning medicaments, to finish this cure, as saith *Hieron. Mercurialis* in his first Booke *De Morb. Venenatis* writeth, and *John Tagault, Institut. Chirurg. lib.* 2. saith, that the wound must first be seared with a hot yron (if the place can endure it) or els some caustick and vehement corroding medicine must be vsed: for all such wounds are for the most part deadlie, and doe bring present death, if speedy remedie be not giuen; and therefore, according to *Hyppocrates* counsell, to extreame griefes, extreame remedies must be applyed; so that sometimes the safest way, is to take or cut off that member, which hath either been bitten or wounded.

Neither am I ignorant (saith *Dioscorides*) what the *Egyptians* doe in these cases: For whē they reape their Corne in Harvest-time, they haue ready at hand prepared, a pot with pitch in it, and a string or band hanging at it; for at that time of the yeere they are most afraid of Serpents, which then chiefely doe hide themselues in darke holes, and caues of the earth, and vnder thick clots & turffes, for *Egypt* aboundeth with such venomous & poysonfull creatures. When as therefore they haue wounded either the foote or any other part, they that are present, doe put the string into the pot of pitch, and binding the place, they fall to cutting it with some instrument rounde in compasse as the string is tyed, after this is done, they powre in of the pitch a sufficient quantitie, then vntying and loosing the band, they lastly annoynt it with Garlick and Onions.

A certaine Countriman beeing bytten of a Serpent, perceiued by and by his foote to swell, and by little & little the force of the poyson to swell vp higher, & neerer to the hart, the Castle of life: who beeing taught & instructed of an old woman, to burie his foote vnder the earth, and to cut a henne into two parts to apply to the wound, and to the hen she wished him to lay a liue frogge, who continually sucking the blood from the hennes flesh, might by this meanes at length, attract and draw all the poyson into it selfe. So when hee had held his foote a whole night couered and buried vnder the earth, & finding no abatement, but rather an increase of his tormenting paine; at length, by the aduise and direction of a certaine Noble Matron, he dranke a good draught of *Theriaca* & Hony tempred in Ale, and so after a few houres, fell on a great & continuall vomiting, by which meanes he was perfectly freed from the paines of the vpper parts of his body, his feete notwithstanding continuing in their former swelling: which was also taken cleane away, onely by drinking the milke of a black Goate, so much in quantity at a time as one egge-shell would containe, his foote in the meane space beeing held or plunged in a sufficient quantitie of the same milke. From which there issued and ranne, a foule stinking, glutinous & snivelly matter, and this he was admonished to doe by a certaine Priest.

But yet afterwards by chaunce, washing himselfe in a hot sunnie day in a certaine Riuer, and sitting vppon the banke, his feete hanging downe into the water, and hee falling fast a sleepe, (hee knew not well how long time hee so continued) at length awaking, hee plainly perceiued the water that was neere, on all sides to bee filthy, stained and polluted with much stinking matter, and as it were, dreggie refuse and fulciulencie, and from that time forwards, he remained well and lustie, and as sound as a Bell.

Another time a Mayde being bitten of a Serpent, layd presently vpon the wound some Fresh-cheese, made of the milke of a white Goate, and powring or sprinkling her foote with the milke of the same Goate, as a defensatiue for that part, was by this meanes restored to her former health, as a certaine learned man testified in his Letters written to *Gesner*.

Vegetius affirmeth, that if any liuing creature be bytten and wounded of venomous Beasts, the place which is hurt, must first of all be suffumigated with hens egge-shels burnt, which first ought to be infused in Vineger, with a little Harts-horne, or *Galbanum*. After fomentation, the place must be scarified, & the blood must be let out, or else the place must be seared with a hot yron, so farre as the venom stretcheth. And this care must be had, that the Cauterre be neuer applyed and layde, either aboue the ioynts, or in sinewie parts at any time, for the sinewes or ioynts beeing seared and burnt, there must of necessitie, a continuall weakenes and debilitie follow. Therfore great diligence must be vsed, that neither a little aboue, nor a little beneath the nerues & ioynts, we lay any Cauterizing medicine, yea, although necessitie biddeth vs. But it is also requisite that euery one thus wounded,

doe gently and easily prouoke sweating with warme clothes cast vpon him, & afterwards to walke vp and downe, & to take Barley-meale in his meate, with some leaues of the Ash-tree, and the white Vine added to it. And to the wound it is good to apply Attick-Honie, or Comin heated and parched, and so mixed with olde Wine. Some vse to mixe newe Hogs-dung and Attick-honny tempered together with wine, and so beeing warmed, to apply it as a Cataplasme, adding to it some vrine of a man.

I haue said before, that young chickins, beeing dissected or cut in peeces when they are warme, ought to be layde to the stinged part: and some there be that yeelde this reason why they should be good for this purpose, because (say they) there is a naturall antipathy betwixt them, and venomous creatures. But this reason is reasonlesse, and I think rather, that hennes or young birds, beeing of a very hot nature and complexion, doe easilie concoct and disgest notable poyson, and their stomacks do consume most dry & hard seedes, which the strongest man liuing cannot doe; which may easily also be prooued by this argument, that many times by their rauening, they swallowe downe sand and little stones, which they doe easily dissolue, and their croppes very soone discharge, without any offence to them at all. And therefore the spirits of an invenomed person, beeing helped and refreshed, with the liuely and strong naturall heate of these fowles thus applyed, and receiuing and acquiring strength from the part wounded, and so hastily leaping out as it were, and quickly sparkling forth, they doe expell, shut and draw out the poyson.

Now, after we haue described the generall method of curing this mischieuous euill, we will now descend to particular remedies, obseruing euer this rule & order, that first I will speake of such meanes as are topicall, or such as are outwardly applyed; and next, of such as be taken inwardly, and in both of them I will first describe compound, before I speake of simple medicaments. This one lesson you must carry with you, that many remedies are prescribed and set downe, which be not onely good for the bytings of serpents, but also for the bitings and stingings of all other venomous creatures, as namely, of Scorpions, Tarantulaes, Spyders and the like. But yet, sith these doe properly respect Serpents, I vvill in this place first sette them downe: beginning first (according to my promise) with such compounded Medicines, as are applyed outwardly for helpe against the stinging of Serpents.

Theriaca Andromachi applyed plaister-wise, is notable for this purpose. So there bee other vehement strong plaisters, whose vertue is to attract, expell, and discusse venime, of which are those which are made of Salt, Niter, Mustard-seede, and Rosemary-seedes, Dittanie, or Dittander, and the roote of Chamæleon: and this that followeth is of singuler vertue. Take of the scumme, froth or spume of siluer, one pound, Ceruse, and of the best Turpentine, of either as much as of the former, old oyle three pounds, waxe sixe ounces, *Ammoniacum Thymiama*, foure ounces, and of *Galbanum* as much: boyle the Ceruse, the scumme of siluer, and the oyle so long, that they will not cleaue vnto the hands, then melting the other ingredients, incorporate them all together, and vse them when neede is for any bytings, &c.

There is an Emplaister fathered vpon one *Epigonus*, & bearing his name: for this *Epigonus* beeing in close prison, and condemned to die, for reuealing this Medicine had his pardon granted him, and was freely discharged, because he there-with healed the daughter of the Emperour *Marcus*: for beeing sorely wounded by a Serpent in her breast, and all other Phisitians dispayring of helpe, yet with this shee was recouered. It is also good for all new and old Vlcers, and for such as are either bytten by men, or by any kinde of venomous creeping wormes and serpents. Take of *Squamma æris*, (which is the scales and offall of Brasse, blowne from it in melting) of *Ammoniacum*, *Aloes hepatica*, Verdegrease, of *Aes vstum*, of Frankinsence, *Sal ammoniacum*, *Aristolochia rotunda*, of euery one halfe an ounce, Turnep-seedes three scruples, of the roote of Dragonwort halfe an ounce, seedes of Mugwoort nine scruples, pure wax fiue pound, of *Colophonia* one pound, old oyle three ounces, sharp Vinegar halfe a spoonefull, Mustard-seede three scruples, *Spodium* nine scruples, Stone-Allom and *Opopanax*, of either halfe an ounce: Infuse the metalline ingredients for three dayes space in Vineger, and beate and powder them together, melting those that are to be melted, then sprinkle on those that are dry; and all of them being throughly wrought

wrought and made vp, according to the form of an Emplaister, vse them where necessitie requireth.

Antonius Fumanellus a late Phisitian, prescribeth an experimented, and (as hee calleth it) a diuine oyle against any poyson taken into the body, or the byting of any venomous beasts and serpents, whether it be receiued inwardly by drinking it downe, or annoynted outwardly vpon the body, & this is it that followeth. Take of oyle of Oliues one pound, the flowers and the leaues of the herb called S. *Iohnswort* bruised, boyle them for the space of three houres and straine them, then boyle againe other fresh flowers and leaues of the same herbe and straine them hard, and doe so againe the third time, then adde to them of the rootes of *Gentian* and *Tormentill*, of eyther one ounce, boyle and straine them as you did before; and reserue this oyle for your vse.

Andreas Matthiolus in his Commentaries vpon *Dioscorides*, doth exceedingly cõmend oyle of Scorpions, because beeing annoynted vpon the pulses outwardlie, it is (as hee affirmeth) a singuler remedie, not onely against any poyson taken inwardlie into the bodie by the mouth, but for the bytinges and stinginges of any venomous creature whatsoeuer. The way to prepare and make it, he describeth at large, in his Præface vpon the sixt book of *Dioscorides*, which I thinke needlesse heere to describe to auoyde tediousnes; therefore if any one be desirous to know the composition of it, let him read *Matthiolus* in the place before cyted. Vnquenched Lyme, mixeth with Honnie and oyle, and applied to the place the thick-nes of a cerote, is good against the wounds that come by any venomous beastes byting.

Now I thinke it meete to set downe those simple medicaments which are outwardlie to be applied, eyther by laying on, or by annointing, against the sting and venomous byting of Serpents. It is best first to foment the sore place with hote vinegar, wherein Catmint hath been boyled, and in stead of Vineger, one may take Salt-water, or Sothernwood, Maidenhaire, and Garlick, either in drinke, meate, or to be vsed as an oyntment. The roote of Aram, & of Astrologe, & the leaues of the true Daffadill, and oyle of Balme, is most effectuall: also Beellium, and the roote either of the white or black Beete, is good against the bytings of Serpents.

Betonie, Coleworts, especiallie the Wild-coleworts, Calamint, the leaues of the wild Figge-tree, Centorie, Onions, Germander, Chamæleon, the herbe called Fleabane, wilde Carrets, Rocket, Heath, Fennell, Figges, Winter-cherries, *Enula Campana*, Barly-meale, the Day-lilly, Hisop, the Flower-deluce-roote, Horehound, Balme, Water-cresses, Basill, Origan, Plantine, Leekes, Turneps, Madder, Rue, Verven, Mustard-seede, Scabiose, and S. Iohnswort, all these plants are greatlie praised amongst the Writers of Phisick, for the mischiefes abouesaid.

Pliny is of opinion, that the bowels or entralls of Serpents themselues, beeing applyed, will surelie cure the wounds of all other Serpents, although they seeme incurable. A liue serpent beeing caught, if it be bruised, beaten and stamped in water, and the hurt place fomented there-with, will assuredlie helpe and doe much ease.

Quæ nocuit serpens, fertur caput illius aptè
Vulneribus jungi, sanat quæ sauciat ipsa,
Vt Lariſſea curatus Telephus hoſta. *Qu. Serenus.*

Which may be thus englished;

What Serpent hurteth, men say by long experience,
His head applyed doth cure: for where the wound,
The helpe is also made, as in Telephus *sence,*
Harmd by Lariſſus *speare, by it was cured found.*

And *Guil. Varignana* saith, deuide or cut a serpent, and lay it vpon the place, and it will mittigate the anguish and paine. The seede of *Thraspi* and of *Tithimal* (which is a kind of spurge) is greatlie vsed for this. *Aut Tithimallus atrox, vulnus quæ tuta pervngat.* Some besides these, doe put the roote of black Hellebor into the wound, because it draweth out the poyson, as I by mine owne experience can testifie, saith *Matthiolus*. *Serenus*

There

There be alſo ſundry Antidotes and preſeruatiues which are taken inwardly, that are very effectuall againſt the bytings of ſerpents and venomous beaſts, as namely that, which is called *Theriaca Andromachi*, or *Methridate*, & the like compoſitions. *Galen* in his booke *De Theriaca ad Piſonem*, preferreth *Theriaca Andromachi* before all other medicines either ſimple or compound, for virulent wounds; becauſe it performeth that effect for which it is miniſtred. For it was neuer as yet heard, that euer any one periſhed of any venomous hurt or byting, who without any delay foorth-with dranke this medicine: and if any man had taken it before he receiued any ſuch dangerous hurt, if he were ſet vpon and aſſailed by any poyſonous creature, it hath not lightlie been heard that hee hath dyed of the ſame. There be many Antidotes deſcribed by the Ancients, which they ſet downe to be admirable for theſe paſſions: As for example, that which *Auicenna* termeth *Theriaca mirabilis*, whoſe compoſition is as followeth. Take of *Opium* and of Myrrhe, of eyther of them a dramme, Pepper one dramme and a halfe, the roote of *Ariſtolochia longa* and *Rotunda*, of each of them three drammes, Wine two drammes; make them vp with Hony & Rocket water, ſo much as is ſufficient for an Electuarie: the quantitie to giue, is foure ſcruples, relented in ſome fit and conuenient decoction.

King *Antiochus*, ſurnamed *Magnus*, had a kinde of *Theriaca* which hee vſed againſt all poyſons, which is deſcribed of *Pliny* in his 20 booke and laſt chapter in this wiſe. Take of Wild-time, *Opopanax*, and the herbe called Gromell, of each a like much, two drammes, *Trifolie* one dramme, of the ſeedes of Dill, Fennell, Smallage, Aniſe, and *Ameos*, of euery one alike ſixe drammes, of the meale of *Orebus* twelue drammes: all theſe beeing powned and finely ſearſed, muſt with wine a ſufficient quantitie, be made into Trochiſces, whereof euery one muſt weigh one dramme, giue thereof one dram at a time in a draught of wine. There is another Antidote and preſeruatiue againſt any poyſon, deſcribed by *Paulus Aegineta*, much like vnto this, which is thus. Take of Bryonie, *Opopanax*, of the roote of *Iris Illirica*, and of the roote of Roſemarie, and of Ginger, of each of theſe three drammes, of *Ariſtolochia* fiue drammes, of the beſt Turpentine, of wilde Rue, of each three drams, of the meale of *Orobus* two drammes; make them into Torchiſches with Wine, euerie one weighing one ſcruple and a halfe, or two ſcruples to be giuen alſo in wine.

Galen in his ſecond booke *De antidotis*, chapter 49. diſcourſeth of a certaine *Theriacall* medicament, called *Zopyria antidotus*, (ſo taking the name of one *Zopyrus*) which was notable againſt all poyſons, & bytings of venomous creeping creatures. This *Zopyrus* in his Letters written vnto *Mithridates*, ſollicited him very much, that he would make ſome experiment of his Antidote: which as he put him in mind he might eaſily doe, by cauſing any one that was alreadie condemned to die, to drinke downe ſome poyſon afore-hand, & then to take the Antidote: or els firſt to receiue the Antidote, & after that to drinke ſome poyſon. And put him in remembrance, to try it alſo in thoſe that were wounded any maner of way by Serpents, or thoſe that were hurt by arrowes, or Darts, annoynted or poyſoned by any deſtroying venime: So all things being diſpatched according to his prædmonition, the man (notwithſtanding the ſtrength of the poyſon) was preſerued ſafe & ſound by this alexipharmaticall medicine of *Zopyrus*.

Matthiolus in his Præface vpon the ſixth booke of *Dioſcorides*, entreating of Antidotes and preſeruatiues from poyſon, ſaith; that at length, after long ſtudie and trauaile, he had found out an Antidote, whoſe vertue was wonderfull and worthy admiration: and it is a certaine quinteſſence extracted from many ſimples, which hee ſetteth downe in the ſame place. He ſaith it is of ſuch force and efficacie, that the quantitie of foure drammes being taken either by it ſelfe, or with the like quantitie of ſome ſweet-ſenting Wine, or els with ſome diſtilled water, which hath ſome naturall propertie to ſtrengthen the hart; if that anie perſon hath either been wounded or ſtrooken of any venomous liuing thing, & that the patients life be therewith in danger, ſo that he hath loſt the vſe of his tongue, ſeeing, & for the moſt part all his other ſences, yet for all that, by taking this his Quinteſſence, it will recouer and raiſe him, as it were out of a dead ſleepe, from ſickneſs to health, to the great aſtoniſhment and admiration of the ſtanders by. They that deſire to know the compoſition of this rare preſeruatiue, let them read it in the Author himſelfe, for it is too long and tedious to deſcribe it at this time.

There

There be beſides theſe compounds, many ſimple Medicines, which beeing taken inwardly, doe performe the ſame effect, as namelie the Thiſtle, where-vppon *Serenus* hath theſe verſes following.

Carduus et nondum doctis fullonibus aptus,
Ex illo radix tepido potatur in amni.

That is to ſay;

The roote of Teaſill young, for Fullers yet vnfit,
Drunke in warme-water, venome out doth ſpit.

That Thiſtle which *Qu. Serenus* heere vnderſtandeth, is properly that plant which of the *Greekes* is called *Scolymos*. Yet it is taken ſomtimes for other prickly plants of the ſame kind, as for both the Chamæleons, *Dipſacos*, or *Labram veneris*, *Spina alba*, *Eryngium*, and ſome other. But *Dioſcorides* attributeth the chiefeſt vertue againſt poyſons, to the Thiſtles called *Chamæleon albus*, and to the Sea-thiſtle, called *Eryngium marinum*, which ſome call Sea-hull or Huluer: for in his third booke and ninth chapter, entreating of *Chamæleon albus*, hee ſaith thus. The roote of it taken with Wine inwardly, is as good as Treacle againſt any venime: and in the 21 chapter of the ſame booke, *Eryngium*, is (ſaith he) taken to good purpoſe with ſome wine, againſt the byting of venomous creatures, or any poyſon inwardly taken. And the ſame *Serenus*, adſcribeth the ſame vertue to the Harts curd or rennet, as followeth.

Cervino ex foetu commixta coagula vino
Sumantur, quæ res membris agit atra venena.

In Engliſh thus;

Wine mixt with rennet taken from a Hart,
So drunk, doth venom from the members part.

He meaneth a young Hart, beeing killed in the Dammes belly, as *Pliny* affirmeth alſo the ſame in his 8. booke and 30 chapter in theſe words; The chiefeſt remedie againſt the byting of Serpents, is made of the *coagulum* of a Fawne, killd and cut out of the bellie of his damme. *Coagulum*, is nothing els but that part in the belly which is vſed to thicken the Milke.

Proderit et caulem cum vino haurire ſambuci. *Qu. Serenus.*

Which may be engliſhed thus;

In drinke, the powder of an Elder-ſtalke,
Gainſt poyſon profiteth, as ſome men talke.

That vertue which *Serenus* here giueth to the ſtalke of Dwarfe-Elder, (for that is meant in this place) the ſame effect *Dioſcorides* attributeth to the roote, in his fourth booke, and *Pliny* to the leaues. The herbe called Betony is excellent againſt theſe fore-ſaid affects, & by good reaſon, for the greateſt part of poyſons doe kill through their exceſſe of coldnes, and therefore to ouer-come and reſiſt them, ſuch meanes are neceſſarie, by which naturall and liuely heate is ſtirred vp and quickned, and ſo the poyſon hindered from growing thick together, and from coagulation.

Againe, all men doe agree, that thoſe medicines are profitable which do extenuate, as all thoſe doe which haue a propertie to prouoke vrine, and Betonie is of this qualitie, and therefore beeing taken with Wine, it muſt needes doe good in venomous bytings, and that not onely in the bytings of men and Apes, but in Serpents alſo. Radiſh alſo hath the ſame qualitie, beeing taken with vineger and water boyled together, or els outwardly applyed, as *Serenus* affirmeth.

Siue homo, ſeu ſimilis turpiſsima beſtia nobis
Vulnera dente dedit, virus ſimul intulit atrum,
Vetonicam ex duro prodeſt aſſumere Baccho.

Nec

Nec non et raphani cortex decocta medetur,
Si trita admorsis fuerit circumlitor membris.

In Englisſh thus;

If man, or Ape (a filthy beaſt moſt like to vs)
By byting wound, and therein poyſon thruſt,
Then Betony in hard wine ſteeped long,
Or rinde of Radiſh ſod as ſoft as pappe,
Doe heale, applyed to the member ſtrong.

There be certaine herbes and ſimples, as Wild-lettice, Veruen, the roote called Rhubarb, Agarick, oyle of Oleander, and the leaues of the ſame, the ſeedes of Peonie, with a great number a little before deſcribed, that beeing taken either inwardly or outwardly in iuyce or powder, doe cure poyſon, yea though it be receiued by hurt from enuenomed arrowes, ſhafts, or other war-like engines & weapons: for the *Arabians*, *Indians*, the *Galles* (now termed French-men) and *Scythians*, were wont to poyſon theyr arrowes, as *Paulus Oroſius* in his third booke teſtifieth of the *Indians*, where hee writeth, howe *Alexander* the Great, in his conquering and winning of a certaine Cittie, vnder the gouernment of king *Ambira*, loſt the greateſt part there of his whole Armie with envenomed Darts and quarrells. And *Celſus* in his fifth Booke ſaith, that the auncient *Galles* were wont to annoynt their arrowes with the iuyce of white Hellebor, with which they did great miſchiefe. *Plinny* affirmeth the ſame to be vſed of the *Scythian* Nation. The *Scythians* (ſaith hee) doe annoynt their arrow-heads with the corrupt, poyſonous, and filthy ſtained dreggie blood of Vipers, and with mans blood mixed together: ſo that the wounde ſeemeth to be incurable. And to this alludeth *Quintus Serenus*.

Cuſpide non quiſquam, longa neque cæde ſariſſæ,
Fulmine non gladij, volucris nec felle ſagittæ,
Quàm cito Vipereo potis eſt affligier ictu:
Quare aptam dicamus opem, ſuccoſque manentes.

Which may be thus engliſhed;

There is no man with ſpeare or launces poynt,
Sharpe edge of ſword, or ſwift arrowes might,
To kill ſo ſoone, as Vipers force doth dint:
Then fit is the ayde and meanes that it acquite.

There is a certaine kind of people to whom it is naturally giuen, either by touching or ſucking, to cure the wounding of venomous Serpents, called *Pſylli*, (a people of *Libia*) & *Marſi*, people of *Italie*, bordering vppon the *Sammites*, and *Aequiculania*, and thoſe that were called by the auncient Writers *Ophiogenes*, which dwelt about *Helleſpont*, as both *Pliny*, *Elianus*, and *Aeneas Siluius* doe witneſſe.

Callias in the tenth Booke of the hiſtory which hee wrote of *Agathocles* the *Syracuſan*, ſaith, that if any man were bytten of a Serpent, if eyther a *Lybian* by birth, or any *Pſyllus*, whoſe body was accounted venom to ſerpents, was either purpoſely ſent for, or came that way by chaunce, and ſaw the wound but indifferently and not very ſore tormenting the patient, that if he did lay but a little of his ſpettle vpon the byting or ſtroke, that preſently the aking and paine would be mittigated. But if he found the ſick patient in great and intollerable anguiſh and paine, he tooke this courſe in his curation, that firſt he would ſucke and draw vp into his mouth a great deale of water, and firſt rinſe & waſh his own mouth there-with, and after this, pouring it all out of his owne mouth into a cup, he would giue it to the poore wounded perſon to ſuppe of. Laſtly, if the malignity and ſtrength of the venome had crept and ſpred it ſelfe very farre and deepe into the body, ſo that there was danger of death, then would he ſtrippe himſelfe ſtarke naked, and ſo lie and ſpread his bodie vppon the naked body of the ſicke perſon, and ſo by this way of touching, breake the malice and qualitie of the poyſon, and giue perfect cure to the man. For more confirmation heereof, *Nicander Colophonius* is ſufficient authority, whoſe verſes I will here deſcribe.

Audiui

Audiui Libycos Psyllos, quos aspera Syrtis
Serpentumque ferax patria alit populos,
Non ictu inflictum diro, morsuue venenum
Lædere: quin læsis ferre et opem reliquis,
Non viraticum, proprio sed corpore iuncto.

Which is in English thus;

The people Psylli *bred in* Lybia *Land*
Neere Syrtes, *where all serpents doe abound,*
Are neuer stunge nor bitten by that band
Vnto their harme, or any bodyes wound:
But straight one naked man anothers hurt doth heale,
No rootes, but bodies vertue danger doth repeale.

Some of the *Greekes* haue left in writing, that the Idolatrous Priests and Prelats of the God *Vulcan*, that dwelt in the Ile *Lemnos*, had a speciall vertue giuen them to cure those who were wounded by Serpents: wherevpon it is said, that *Philoctetes* beeing wounded by a serpent before the Altar of *Apollo*, went thither to be remedied of his hurt. *Cornelius Celsus* saith flatly, that the people called *Psylli* had no such peculiar gift in healing thē that were hurt of serpents, either by sucking or touching the place, but beeing boldly aduenturous, had presumed thereby to attempt and do that, which others of lesse courage had no stomack to doe: for whosoeuer durst be so confident as to follow their example, should be himselfe out of danger, and assure the other safe and free from feare of further hurt.

Galen in his booke *De Theriaca ad Pisonem*, manifestly sheweth, that the *Marsi*, who liued in his dayes, had no such speciall qualitie against the poyson of Serpents, but that with their crafty dealing, and knauish tricks, they beguiled the common people. For (saith he) those Iuglers and Deceiuers, do neuer hunt Vipers at any conuenient time, but long after the Prime of the yeere and Spring, wherein they cast their skins, when as they are weake, and haue lost their strength, and are very faint: then do they take them, & so by long vse and continuance, teach them, and inure themselues one to another, & bring it so to passe, that they will feede them with strange and vnaccustomed meates to their nature; yea they will permit them to tast of flesh, and constraine them to be continuallie gnawing and byting of the same, that by their so labouring and striuing, their poyson may by little and little be spent, and purged out of their bellies. Besides all this, they giue thē a kind of bread made of milke and flower, that by this meanes the holes in their teeth may be stopped: & so by this labourious course of dyeting them, they bring the matter so about, that theyr bytings are very weake, & do small annoyance to any that they strike at. So that the seers and lookers on, account it a thing exceeding common reason and nature, and blaze it abroade for a miracle.

Matthiolus also, a Phisition of late dayes, agreeth with him in this poynt, affirming expresly, that these kind of trumperies and craftie fetches, are much put in practise in these times, by such bold and impudent Quacksaluers, Mountebanks, and coosseners of plaine Country-people, who dare face it out, lye, faine and cogge, that they are descended from the race and linage of Saint *Paule*, wherein they shewe themselues notorious lyers. &c. Thus farre *Matthiolus*.

Serpents doe sometimes creepe into the mouthes of them that are fast asleepe, wherevpon a certaine Poet saith;

Non mihi tunc libeat dorso iacuisse per herbam.

Which may be englished thus,

Then would I not vpon the grasse,
Lye on my back where Serpents passe.

For if a man sleepe open-mouthed, they slilie conuey themselues in, and wind & role them round in compasse, so taking vp their lodging in the stomacke, and then is the poore wretched man, miserably and pittifully tormented; his life is more bitter then death, neither

ther feeleth he any releaſe or mittigation of his paine, vnleſſe it be by feeding this his vnwelcome gueſt in his gueſt-chamber, with good ſtore of Milke, and ſuch other meates as Serpents beſt like of. The onely remedy againſt this miſchiefe, is to eate good ſtore of Garlicke, as *Eraſmus* in his *Dial. De Amicitia* ſaith. *Cardan* ſaith, how that it was reported for a certaine, that a Viper entring into a mans mouth being aſleepe and gaping with his mouth, the venomous worme was expelled onely with burning of Leather, and ſo receiuing the ſtinking ſume at his mouth, the Viper not enduring it, hee eſcaped with life. But of this more in our diſcourſe of the Viper.

A certaine man called *Ciſſus*, beeing very deuout in the ſeruice, and much addicted to the worſhip of the God called *Serapis*, being trecherouſly wound in and intrapped, by the craftie wilines of a certaine woman, which firſt he loued and afterward married, when by her meanes he had eaten ſome ſerpents-egges, he was miſerably vexed, and torne & rent with diſquiet and torment through all his body, ſo that he ſeemed to be in great hazard of preſent death. Whereupon, forthwith repayring and praying hartily to this his God, for his helpe and deliuerance, he receiued aunſwer, that he muſt goe and buy a liue Lamprey, and thruſt his hand into the veſſell or place where it was kept and preſerued; which hee forth-with did, and the Lamprey caught faſt hold on his hand, byting hardly, & holding faſt by the teeth: and at length, when ſhe was pulled from her faſt hold, the ſickneſſe and grieuous torment of his body, was plucked away, and he freely deliuered from that threatning danger. Thus farre *Aelianus*.

All this medicinall deſcription of Serpents, was written by Tho: Bonham Doctor in Phiſicke.

The Concluſion of this generall Diſcourſe of SERPENTS.

HAuing thus diſcourſed of the medicinal qualities in Serpents, and the remedies which Almighty GOD in nature hath prouided againſt their venom, now for a concluſion, I will adde ſome other naturall vſes of them, and ſhut vp all in moralities, and in ſundry wayes to take them.

Herodotus Mela. Pliny.

There were certaine *Amazons*, as *Pierius* noteth, that in theyr warre-like preparations and Armes, did vſe the skinnes of Serpents. And to the intent that this may not ſeeme ſtrange, the *Troglodites* did eate Serpents and Lyzards, for they liued in Caues in ſtead of houſes, & their voyce was not a ſignificant voyce, but a kinde of ſcrietching, like gnaſhing. And for theſe cauſes, Serpents are very much afraid of any one of this Nation. Likewiſe certaine of the *Candeans* were called *Ophiophagi*, that is, Eaters of Serpents, and one part of the people of *Arabia* eate Snakes. But in *India*, *Ethiopia*, and an Iland in the Ocean, found out by *Iambolus*, there are Serpents which are harmeleſſe, and their fleſh very ſweet and pleaſant to be eaten: So are there in *Macinum*, a Prouince of *Aſia*. In *Manzi* in the vpper *India*, and *Caraia*, they ſell the fleſh of Serpents in open Markets. Theſe ſerpents are called *Iuana*, & the common people are forbidden to eate them, becauſe they are very delicate, euen as Pheaſants, Partridges and Peacocks are in *Fraunce*. Yet is there but one way to dreſſe them, which is, to roule them in Lard, and ſo to ſeeth them. For firſt they bowell them, then waſh them and fold them vp together round, putting them into a pot no bigger then to receiue their quantitie; vpon them they caſt Pepper with water, & ſo ſeeth them vpon wood & coales that will not ſmoake. With this Lard there is made a broth ſweeter then any Nectar, which they vſe in many bankets of great account.

Solinus. Scaliger. Boemus

Æneas Syl: Nicander Venetus. P. Martyr

But for the taking of Serpents, I will yet adde one or two more experiments, wherein the Ancients reuenged themſelues vpon theſe irreconcileable enemies of mankind. They did vſe to ſet into the earth a deepe pot, whereinto all venomous creatures would gather and hide themſelues, then came they ſuddenly & ſtopped the mouth of that veſſell, whereby they incloſed all that were taken, and ſo making a great fire, caſt the ſaide pot of venomous ſerpents into the ſame, which conſumed them all. Otherwiſe, they tooke a liuing Serpent, and digged in the earth a deepe Well or pit ſo ſteepe, as nothing at the bottome

Florentinus

could

could climbe vp to the top thereof, into this pit they would caſt the ſerpent, and with her a brand of fire, by meanes whereof the encloſed Serpent would fall a hyſſing for her life, at the hearing whereof, her fellowes of the ſame kind, were therby eaſily inuited to come at her call to giue her releefe, (as we haue ſhewed elſwhere) who finding the noiſe in the bottome of the pit, doe ſlide downe of their owne accord, whierby they likewiſe intrap themſelues in the ſame pit of deſtruction.

But the Iuglers or Quackſaluers take them by another courſe, for they haue a ſtaffe ſlit at one end like a payre of tongs, thoſe ſtand open by a pinne, now when they ſee a ſerpent, Viper, Adder or Snake, they ſet them vppon the neck neere the head, and pulling foorth the pinne, the ſerpent is ineuitably taken, and by them looſed into a prepared veſſell, in which they keepe her, and giue her meate. It is reported, that if a Serpent bee ſtrooken with a Reede, ſhe ſtandeth ſtill at the firſt blow, as if ſhe were aſtoniſhed, and ſo gathereth herſelfe together, but if ſhe be ſo ſtrooken the ſecond or third time, as one deliuered from her aſtoniſhment and feare, ſhe recollecteth her wits and ſtrength, and flydeth away. The like obſeruation vnto this, is that of the Auncients, that a ſerpent cannot be drawne out of her denne by the right hand, but by the left, for they ſay, if one lay hold on her taile by the right hand, ſhe will either ſlide farther into the earth from him, or elſe ſuffer herſelfe to be pulled in peeces, neuer turning againe: and therefore ſaith mine Authour, *Non cedit trahenti, ſed elabitur fugiens, aut certe abrumpitur*, ſhe yeeldeth not to him that draweth her, but ſlideth away, flying from him, or els ſuffereth herſelfe to bee pulled in peeces in the combat.

Celius Rhod. Ælianus *Conſtantinus* *Pliny. Textor*

The ſundry Hieroglyphicks, ſtatues, figures, Images, and other morrall obſeruations about Serpents, are next heere to be expreſſed, which the Auncients in their Temples, Shieldes, Banners, Theatres and publique places had erected for their honours and dignitie. And firſt of all, in the Temple of *Delphos*, neere the Oracle, there was placed the Serpent which prouoked *Apollo* to fight with him, wherein it was by him ſlaine. And the *Hermopolitans*, did reſerue the Image of *Typhon*, in a Sea-horſe, whereuppon ſat fighting a Hawke and a Serpent: by the Sea-horſe they ſignified the Monſter *Typhon*, by the other beaſts, as namely the Hawke and the Serpent, how by his principalitie and gouernment, which he had gotten by violence, he troubled both himſelfe and others.

Plutarch. Pierius.

Hercules had in his ſhield certaine Serpents heads, pictured with theſe verſes.

Bis ſena hic videas, ſtridentibus effera flammis
Colla, venenato vultu maculoſa draconum.
Tum magis offenſo ſpirantia gutture virus
Quam magis Alcides *effuſo ſanguine pugnat.*

Which may be engliſhed thus;

Of Dragons heads twiſe ſixe heere maiſt thou ſee,
Raging amongſt the flames with poyſond ſpotted face:
Caſting moſt venom forth when they enraged be,
As when Alcides *ſaw his blood diſtill apace.*

And ſo *Virgill* ſaith of *Auentinus*.

——— Clypeoque inſigne parentum.
Centum angues, cinctamque gerit ſerpentibus, Hydram.

That is to ſay;

His ſhield an hundred ſnakes, his Fathers creſt
An Hydra in their compaſſe is enteſt.

Oſcus which raigned among the *Tyrrhenians*, gaue in his Standard & Coate of Armes a Serpent. Now the people *Oſci* (from whom it may be he was ſprung and deriued) liued in *Campania* in *Italie*, as we haue ſhewed alreadie.

Pierius.

In auncient time we read, that when hoſtilitie began to be compounded, they had Herolds and Embaſſadors of peace, which they called *Caduceatores*, which carried vpright a certaine Rodde or ſtaffe called *Caduceus*, this Rod was very ſtraight, & at the either ſide,

Suidas.

were artificially ioyned two ſerpents figures, winding and crooking into each other as the manner of Serpents is. This Rodde was ſo ſacred, that it was a great offence to violate or offer any iniury vnto it: for by the ſtraight Rod, was ſignified Perfect & Vpright reaſon or vnderſtanding; by the two crooked ſerpents at eyther ſide thereof, was figured the two Armies inuading and aſſailing the ſame Vpright-vnderſtanding, yet not preuailing: For this paſſed thorough and betwixt them without harme, by truce and entreaties of Peace. This Rod was therfore conſecrated to *Mercury*, the tailes of the Serpents reaching downe to the handle or halfe of the Rod, where they were adorned with vvings. *Alciatus* made theſe Emblematicall verſes vpon the *Caduceus*.

Anguibus implicitis, geminus Caduceus abis,
Inter Amalthea cornua rectus adeſt.
Pollentes ſic mente viros, fandique peritos
Iudicat, vt rarum copia multa beet.

In Engliſh thus;

Twixt Ceres hornes the Rod of Peace doth ſtand
Vpright, with winding ſnakes, and double-winged tayles,
To ſhew that minds and tongues with Learnings brand,
Are bleſt with plenty in all worldly vayles.

But hauing thus entred into the Hieroglyphicall Emblems, if I ſhould ſay ſo much as I find made ready, and ſquared for the architecture of this diſcourſe, I might looſe my ſelfe in a volumnious world of matter, therefore I will but giue the Reader a taſt hereof. By the Serpent in Holy-writ, are many obſeruatiue ſignifications; and firſt, that the deuill himſelfe, which is *Malus deus mali mundi*, an euill God of an euill world, ſhould be termed and expreſſed by a Serpent. The cauſe ſaith *Pierius*, is *linguæ motatio*, the continuall and neuer ceaſing motion of a Serpents tongue: and ſo the continuall and euer-working perſwaſions of diabolicall tentations, and a true mixture and limbe of this old Serpent, ſpeaketh otherwiſe with his tongue, then he thinketh with his hart. Therefore it is alſo ſaid, that a naturall ſerpent hath a clouen or twiſted tongue.

Clemens ſaith truly, that Serpents doe alſo ſignifie men giuen ouer to ſinnes, and fraudulent impoſtors or malices, *Onos hybriſtes, ho akotaſtos, bukos agrios ho pleonecticos, kai ophis ho apatreon*, that is, An inſolent & an intemperate Aſſe. There is a raging wolfe which is couetous, and there is a ſerpent which is an impoſtour and fraudulent. The ſame learned man ſaith, that riches are like to a ſerpent: For as when an ignorant man thinketh to take a Serpent without harme by the tayle, ſhee turneth backe againe and biteth him, but if he take her by the necke, ſhe cannot execute any part of her malice: euen ſo when a wiſe man hath the managing of riches, by vertue of his diſcretion hee ſo charmeth them, that there is not in them any harme at all: but the fooliſh man is mortally ſtung by his imprudent poſſeſſion and diſpenſation of them.

OF THE ADDER.

IT falleth out in the particular Diſcourſe of Serpents, that I expreſſe the moſt knowne Serpent to vs in *England* in the firſt place, according to Alphabeticall order, that is, the Adder. For although I am not ignorant, that there be which write it *Nadere*, of *Natrix*, which ſignifieth a Water-ſnake, yet I cannot conſent vnto them ſo readily, as to depart from the more vulgar receaued word of a whole Nation, becauſe of ſome likely-

hoode

hood in the deriuation from the Latine: For whereas *Nadere* may seeme not improperly to be deriued of *Natrix*, and *Natrix* of *Natando*, that is, swimming in the water, the first coniecturall deriuation is destroyed by the latter, because this Serpent whereof wee now entreat, haunteth not the waters, except for drinke in her time of thirst, and therefore I mislike the writing of *Nadere* for *Adder*: & rather take that word to signifie a land snake. And yet if there be any good argument of deriuation of English from Latine, I would not haue the Reader thinke, but that the Adder may as well be deriued *à terra*, from the earth which it vseth, or of *ater*, blacke, which is the colour that it beareth, or from *atrox* fierce, (for there is no serpent of that quantitie, more fierce, angry, or hurtfull,) as well as *nadere* from *natrix*.

The Latines doe expresse this kind of serpent by the word *Coluber*, whereof some giue sundry reasons, either because *colit vmbras*, it haunteth and liueth in hedges & shadowye places, or els *à lubricis tractibus*, of his winding pace or path. *Gelenius* deriueth it of the Greeke word *Kolobouros*, which signifieth wanting a tayle, because the snakes which are about houses, are sometimes found without tayles, which haue been strooke off my men: but this opinion hath no reason for the Adder, which is not domesticall. Indeede I confesse that *Pliny* vseth *Coluber* for a generall word for serpents, when he saith, *Coluber in aqua viuens*, which deceiued *Theophrastus* & *Gaza*, applying it to the water Serpent. And so *Erasmus* and others, translate *Ophis coluber*, that is, the generall greeke word for a Serpent, an Adder. There is also *Colubra*, as in *Lucilius*, *Varro*, & *Nonius Marcellinus* appeareth; wherevnto agree *Horace*, *Virgill*, and *Cornelius Celsus*. The Italians call this serpent *Lo Scorzone*, *scorsoni Colubra*, *la scorzonara la scorsona*. The French, *Colenure*. The Spanyards, *Culebra*, and at this day, the Grecians *Nerophis*. And thus much for the name, except I may adde these verses of *Virgill* in his *Georgicks*. *Isidorus.*

Aut tecto assuetus Coluber, succedere & vmbræ
Pestis acerba boum, pecorique aspergere virus
Fouit humum. Cape saxa manu, cape robora pastor.
Tollentemque minas, & sibila colla tumentem.
Deijce, iamque fuga tumidum caput abdidit altè:
Cum medij nexus, extremaque agmina caudæ
Soluuntur, turdosque trahit sinus vltimus orbes.

In English thus;

Or when the Adder vsing house or shade
Bred in the earth, the bane of sheepe and neate,
Then shepheard take both stone in hand and blade,
To quash his swelling necke and hissing threat.
Or when his fearefull head he puts full deepe in earth
To flye thy wrath, him sunder in the midst,
Or cut his tayle, if no part els appeareth,
For that will stay his pace, while on't thou treadest.

This is vsuall, to call a water-Adder, a house-Adder, a Land-snake, and such other, but catachrestically confounding one kind with another. And thus much for the name of this Serpent. The parts differ not from the generall description before recited, it is long like an Eele, and hath many Epithets, as *virides colubri*, greene Adders, long, rough, venomous, diuers coloured, swelling, slyding, winding, blew, terrible, secret, hurtfull, *Medusæan*, *Cyniphian*, *Gorgonean*, *Lybissine*, biting, spotted, wreathing, black, bending, heauy, scalie, and diuers such other, as the Gramatians haue obserued. But concerning the colour hereof, it is most commonly blacke on the backe, sometimes greenish and yellowish. The scales of it are more sharpe then of the Snake, & therefore the Egyptians were wont to say of the *Thebane* Adders, that they had a certaine appearance of hornes vppon them, as we shall shew more at large in the story of *Cerastes*, or the horned serpent.

Victorius, speaking of the great wormes which are bred in mens bellies, doth call them *Cacas Colubras*, blind Adders; but otherwise, the Adder which is proper to the earth, is

not blind, but seeth as sharply as any other serpent either by day or by night. They are hoter then the snakes, and therefore liue more in the shadowes, and lye for the most part round, folded vp together like a rope, as the Poet noteth, saying;

Hirtus & vt coluber, nodoso gramine tectus
Venire cubat flexo, semper collectus in orbem.

In English thus;

As the rough Adder in knotty grasse is couered,
Lyeth on her belly, and round in circle gathered.

They are a craftie & subtil venomous beast, biting suddenly them that passe by them, whereupon *Iacob* said that his sonne *Dan* should be *Coluber in via*, an Adder byting the horse heeles. When she hath bitten, with her forked or twisted tongue she infuseth her poyson, whereof, and the remedy seruing thereunto, there is this historie in *Ambrosius Parœus*. At what time (saith he) *Charles* the ninth lay at *Melines*, I and Doctor *Le Feune* the Kings Phisitian, were sent for to cure a certaine Cooke of the Lady *Castroper* sees, who was bitten by an Adder, as he was gathering wilde Hops in a hedge. The Cooke as soone as he was bitten in the hand, sucked the wound with his mouth, thinking thereby to mittigate the paine, and draw out againe the poyson; but as soone as his tongue touched the wound, presently it so swelled that he could not speake: and besides, his arme or shoulder swelled into a high bunch or tumour, which did put him vnto painfull torments, insomuch that he swounded twice in our presence; his face and colour changed as though he would presently die: Whereat we all despayred to cure him, yet did not forsake him, nor left to try some meanes to ease his torments. Then wee washed his tongue with Triacle, mixed with an equall proportion of white vvine and *Aquavitæ*; then also I caused the arme to be scarified all ouer, and launced the place where the Adder had bitten him, out of which flowed abundance of corrupt mattery blood. Then we washed the vvound with Triacle and Mithridate, in *Aquavitæ*; so we caused him to be layd into a warme bedde, there to svveat, and commaunded to keepe him awake, which was done accordingly; and so the next day the swelling was abated, & the malignant symptomes were all euacuated: so we gaue order to keepe the vvound or launced place open, so afterward the Cooke began to be well againe. This one example in stead of many, I thought good to insert into this place, that hereby the generall cure may be learned and followed.

It agreeth with all other serpents in the changing or putting off the skin; for after that by fasting it hath made his flesh low and abated, then by slyding thorough a narrow passage, whereof *Virgill* thus writeth.

Qualis vbi in lucem coluber, mala gramina pastus,
Lubrica conuoluit sublato pectore terga
Frigida sub terra, tumidum quem bruma tegebat:
Arduus ad solem & linguis micat ore trisulcis
Nunc positis nouus exuuijs, intiduſque iuuenta.

Which may be englished thus;

Euen as the Adder in the spring ill fedde and leane
Moueth her winding limbes, holding vp her breſt,
Whom winters cold whiles hyd in earth made swell,
In sunne-shine with her treble tongue expreſt
Doth licke and make to shine her skinne, neate youth
Renueth, and casts old coate, for heate ensueth.

S. *Ierom* saith, that when the Adder is thirstie and goeth to drinke, she first of all at the water side casteth vp her venome, least that by drinking it descend into her bowels and so destroy herselfe, but after that she hath drunke, she licketh it vp againe; euen as a souldiour re-armed after he was disarmed. The voyce of this serpent is hissing, although it be verie seldome heard. And it is said, that when *Cræsus* vndertooke to wage vvarre with *Cyrus*, the

Herodotus.

the ſuburbes of *Sardis* vvere all filled with Adders, which vvere deuoured afterwvard by horſes in the paſtures. Whereat the King and people vvere not a little moued: But the Prieſtes, after conſultation with the Oracle, tolde them that it ſignified, howe ſtrangers ſhould deuoure the people of that Cittie; becauſe that Adders were bred in thoſe coaſtes, therefore they tooke them to ſignifie naturall inhabitants, and becauſe horſes came from other Countries, therefore ſtrangers, (as *Cyrus* and his ſouldiours) ſhould be thereby ſignified. And this is to be noted, that the enemies of this ſerpent, are the ſame that are common to other, and the Hart aboue all other beaſts of the earth. Yet this Serpent (ſaith S. *Ambroſe*) will kill a Lyon, & runne away from a Hart.

¶ The Medicines ariſing out of this beaſt, are briefely theſe; The water wherein an Adder is preſerued aliue, is a remedy againſt the poyſon of a Toade: Alſo Adders or Vipers included in a pot with the ſcrapings of Vines, and therein burnt to aſhes, do help the vvennes or Kings-euill. And *Pliny* alſo affirmeth, that if a man which hunteth Crocodils, beare about him any part of the fatte of an Adder, or the gall mixed vvith the herbe *Potamigiton*, he cannot be hurt by that beaſt. *Pliny Siluius.*

Serpents and Adders, eſpecially deafe Adders, ſignifie vnrepentant wicked men, and alſo diſcord, as the Poet deſcribeth it, vvhen *Alecto* ſent a Serpent, Snake or Adder, to moue cõtention in the familie of *Amata*. *Libro 7. Aenead.* And thus much for the Adder. *Virgill.*

OF THE AMMODYTE.

THis Serpent I call after the Greeke name, *Ammodytes*, an *Ammodyte*. It is alſo found to be called *Ammodyta*, and *Cenchrias*, or rather *Centrias*, or *Centrites*, becauſe of the hardnes of their tayles, vvhich are alſo clouen on the vpper ſide. The Italians call it *Aſpido del corno*, becauſe it hath vpon the vpper chap a hard warte like a horne. The head of this Serpent is longer & greater then a Vipers head, and her chappes vvider, beſides the late expreſſed difference vpon the vpper lippe: and yet it may well be termed a kind of Viper. It is *Immanis fera*, a fierce wilde beaſt, in length not aboue a cubite, hauing diuers blacke ſpots vpon the skinne, and certaine appearances of ſtrakes or ſmall lines vpon the backe. The colour of the other parts is euer like the ſand wherin it keepeth & maketh abode, according to theſe verſes of *Lucan*. *Olaus Magi Auicenna.*

Concolor exuſtis, atque indiſcretus arenis
Ammodytes.

In Engliſh thus;

The Ammodyte, indiſcreete on the Land,
Doth hold the colour of the burning ſand.

The Countties moſt of all annoyed with theſe Serpents, are *Lybia*, *Italy*, and *Illiria*, eſpecially about *Gortinium*, and the Mountaines of *Lampidia*. Their harmes are not inferiour to the ſtinging and poyſon of Aſpes, for *Matthiolus* writeth, that hee hath knovvne ſome to die thereof vvithin three houres after the wound receiued. And if they doe not dye within ſhort time, then doth the blood iſſue forth in abundant maner out of the hurt, and the wound ſwelleth. Afterward, all is turned into matter, and then followeth dulnes in the head, and diſtraction in the mind; they liue long which endure it three dayes, and it was neuer knowne that any liued aboue ſeauen dayes: this alſo beeing obſerued, that thoſe that be hurt by a femall doe dye ſooneſt. For together with their byting, they infuſe a vehement payne, which cauſeth ſwelling, and the ſore to runne.

I find the cure hereof in *Aetius* to be thus, firſt of all Triacle muſt be giuen to the ſicke perſon to drinke, and alſo layd vpon the wound, alſo drawing or attractiue playſters, and ſuch poulteſſes which are fit for running vlcers. But firſt before the playſters, ſcarifie all the places about the hurt, and bind the vpper parts hard, then launce the ſore a little with

a Pen-knife, and let him drinke ſweete water with Rungwort, Gourdes, *Caſtoreum*, and *Caſsia*. *Auicen* preſcribeth in the cure of theſe Serpents venom: *Caſtoreum*, Cinnamon, the roote of Centory, of each two ounces with Wine, and the roote of long Hartwort, of *Aſſoaſter*, the iuyce of the roote *Gentian*. And for emplaiſter, Hony ſod and dryed, and ſo pounded, the rootes of Pomgranats, and Centory, the ſeede of Flaxe, and Lettuce, and wilde Rew: And ſo I conclude with *Doctor Geſner*, *Percuſſus ab Ammodyte feſtinet ad remedium ſine quo nemo affugere*, He which is hurt by an *Ammodyte*, let him make haſt for a remedy, without which neuer man eſcaped death.

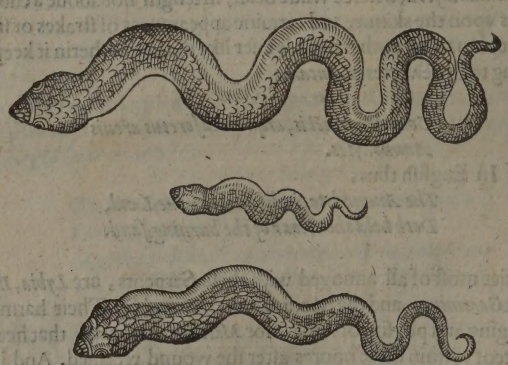
OF THE ARGES AND ARGOLÆ.

Galenus. Hippocrates.

THere is mention in *Galen* and *Hippocrates*, of a Serpent called *Arges*: Now *Arges* ſignifieth in Greeke white, ſwift, idle, ill mannered: of this Serpent *Hippocrates* telleth this ſtory. There was (ſaith he) a young man drunke which lay aſleepe vpon his backe in a certain houſe, gaping: Into this mans mouth entered a ſerpent called *Arges*, the young man perceiuing it in his mouth, ſtriued to ſpeake and cry but could not, and ſo ſuddenly gnaſhing his teeth, deuoured and ſwallowed downe the Serpent: After which he was put to intollerable paines, his hands ſtretching & quiuering like as a mans that is hanged or ſtrangled, and in this ſort he caſt himſelfe vp and downe and dyed. It ſeemeth therefore that this Serpent hath his name from the ſudden deſtruction, he bringeth to the creatures it ſmiteth, and therefore in auncient time we read that *Mercury* was called *Argiphon*, for killing of Serpents.

THe *Argolæ* are onely mentioned by *Suidas*, for he ſaith, that *Alexander* brought them to *Alexandria* from *Arges*, & caſt them into the riuer to expell and deuour the Aſpes: where they continued a long time, till the bones of the Prophet *Ieremy* were brought out of *Egypt* vnto *Alexandria* which ſlew them, (as the ſame Author writeth:) And thus much of theſe two kindes of Serpents.

OF ASPES.



IN Hebrewe as appeareth *Deut.* 32. the Aſpe is called *Pethen*, in *Pſal.* 58. *Akſchub*, in *Iſa.* 59. and *Ier.* 8. *Zipheoni*, an Aſpe or a Cockatrice, worſe then a Serpent. The Arabians *Haſyos*, and *Haſcos*: the Greekes *Aſpis*, the Italians *Aſpe*, and *Aſpide*, the Spaniardes *Biuora*, the French *Vnaſpic*, the Germans *Ein ſclang genannt*, and the Latines *Aſpis*. About the notation or deriuation of this word, there is ſome difference among Writers. *Ariſtophanes* deriueth it from *Alpha*, an intenſiue Particle, and

Spizo

Spizo which ſignifieth to extend; either by reaſon of his ſharpe-ſhrill hiſſing, or for the length of his body. Others deriue *Aſpis* from *Hios*, which ſignifieth venome or poyſon, & therefore ſaith the Scripture: *The poyſon of Aſpes*, becauſe that is a predominant poiſon. The Latines call it *Aſpis, quòd venenum aſpergit morſu*, bycauſe it ſprinkleth abroad his poyſon when it biteth. Beſides we read of *Aſpis* a Buckler, an Iſland in the *Lycian* Sea, a Mountaine in *Affrike*, and there is a faſhion of camping Souldiours in the fielde called *Aſpides*.

The Epithets declaring the nature of this peſtiferous Serpent are, *Iocheeira*, reioycing in poiſon, *Elikoeſſa*, winding, *Lichmeres*, putting out the tongue, *Smerdalee* fearefull, *Phoineſſa*, cruelly killing. Likewiſe in Latine, dry, ſleeping, drouzy, deadly, ſwelling, and *Aſpis Pharia*, a *Pharian* Aſpe, ſo called of the Iſland *Pharus*, where they abound. It is ſaid *Cal: Rhod.* that the Kings of *Egypt* did weare the Pictures of Aſpes in their crownes: whereby they ſignified the inuincible power of principality in this creature, whoſe wounds cannot eaſily be cured: And the Prieſtes of *Egypt* and *Aethiopia*, did likewiſe weare very long caps, hauing toward their toppe a thing like a Nauell, about which are the formes of winding Aſpes, to ſignifie to the people, that thoſe which reſiſt GOD and Kings, ſhall periſh by *Diodorus.* vnreſiſtable violence. Likewiſe by an Aſpe ſtopping his eare, was figured & vnderſtood *Pierius.* a rebell obeying no lawes or degrees of the higher power: But let vs leaue this diſcourſe of moralities, and come nearer to the naturall deſcription of Aſpes. There are many kinds *Ælianus.* of Aſpes after the *Egyptian* diuiſion, for one kind is called *Aſpis Siua*, a dry Aſpe. This is the longeſt of all other kindes, and it hath eyes flaming like fire, or burning coales; another kind is called *Aſilus*, which doth not onely kill by biting, but alſo with ſpetting, which it ſendeth forth while it ſetteth his teeth hard together, and lifteth vp the head. Another kind is called *Irundo*, becauſe of the ſimilitude it keepeth with Swallowes, for on the back it is blacke, and on the belly white, like as is a Swallow. We read alſo in *Albertus* of *Aſpis Hypnalis*, and *Hippupex*, but it may bee that both theſe names ſignifie but one kinde. This *Hypnale* killeth by ſleeping, for after that the wound is giuen, the patient falleth into a deepe and ſweete ſleepe, wherein it dyeth: and therefore *Leonicenus* ſaith; *Illam fuiſſe, ex cuius veneno ſibi Cleopatram ſuauem mortem conſciuit*, that it was the ſame which *Cleopatra* bought to bring vpon her ſelfe a ſweete and eaſie death. There is alſo an Aſpe called *Athaes*, which is of diuers colours: But I doe conſider that all the kindes may well be re- *Ætius.* duced to three, that is, *Ptyas*, *Chærſæa*, and *Chelidonia*. *Ptyas* hurteth by poyſoning mens *Ægineta.* eyes, by ſpetting forth venom, *Chærſæa* liueth on the Land, and *Chelidonia* in the waters. *Pliny.*

The Aſpe is a ſmall Serpent, like to a Land Snake, but yet of a broader backe, and except in this differeth not much from the Snake, their Neckes ſwell aboue meaſure, and if they hurt in that paſſion, there can bee no remedy, for the ſtroake of their eyes are exceeding red and flaming, and there are two pieces of fleſh like a hard skin which grow out of their foreheads, according to theſe verſes of *Nicander*;

Præterea geminæ, calli inſtar fronte caruncl æ
Hærent, ſanguineis ſcintillant lumina flammis.

That is to ſay;

As hard as Brawne two bunches in their face
Doe grow, and flaming-bloudy-eyes their grace.

And the dry Aſpe ſo called, becauſe it liueth in mid-landes, farre from any water, hath a vehement ſtrong ſight, and theſe eyes both in one and other are placed in the Temples of their head. Their teeth are exceeding long, and grow out of their mouth like a Boares, and thorough two of the longeſt are little hollowes, out of which hee expreſſeth his poyſon: They are alſo couered with thinne and tender skinnes, which flyde vp when the ſerpent byteth, and ſo ſuffer the poyſon to come out of the holes, afterward they returne to their place againe. Of all which thus writeth *Nicander*;

Quatuor huic intra marillæ concaua dentes,
Radices fixere ſuas, quas iuncta quibuſdam,

Pelliculis tunica obducit, triſte vnde venenum
Effundit, ſi forte ſuo ſe approximet hoſti.

In Engliſh thus;

Within the hollow of their cheekes fiery teeth are ſeene
Faſt rooted, which a coate of skinne doth ioyne and ouer-hide,
From whence ſad venom iſſueth forth when ſhe is keene,
If that her foe ſhe chance to touch as ſhe doth glide.

The ſcales of the Aſpe are hard and dry, and red, aboue all other venemous Beaſtes, and by reaſon of her exceeding drought, ſhee is alſo accounted deafe. About their quantity here is ſome difference among Writers: For *Aelianus* ſaith, that they haue beene found of 2. cubits length, and their other parts anſwerable: Againe, the *Egyptians* affirme them to be foure cubits long: but both theſe may ſtand together, for if *Aelianus* ſay true, then the *Egyptians* are not deceiued, becauſe the greater number containeth the leſſer. The Aſpe *Ptyas* is about two cubits long: the *Cherſan* Aſpes of the earth, grow to the length of fiue cubits, but the *Chelidonian* not aboue one, and this is noted, that the ſhorter Aſpe killeth ſooneſt, and the long more ſlowly: one beeing a pace, and another a fathom in length. *Nicander* writeth thus;

Ætius.
Auicenna.
Arnoldus.
Strabo.

Tam proceram extenſa querunt quam brachia duci,
Tantaq́ craſſities eſt, quantum miſſile telum,
Quod faciens haſtas doctа faber expolit arte.

Which may be thus engliſhed;

As wide as armes in force out-ſtretched,
So is the Aſpe in length,
And broad euen as a caſting Dart,
Made by a wiſe Smythes ſtrength.

The colour of Aſpes is alſo various and diuerſe, for the *Irundo* Aſpe, that is, the *Chelidonian* reſembleth the Swallow: the *Ptyas* or ſpetting Aſpe reſembleth an aſh colour, flaming like Gold, and ſomewhat greeniſh: the *Cherſan* Aſpe of an aſh colour or green, but this later is more rare, and *Pierius* ſaith, that he ſaw a yellow Aſpe neere *Bellun*: of theſe colours writeth *Nicander*;

Aetius.
Olaus.

Squalidus interdum color albet, ſæpe virenti,
Cum maculis ſæpe eſt cineres imitante figura,
Nonnunquam ardenti veluti ſuccenditur igne,
Idq́ nigra Aethiopum ſub terra quale refuſus
Nilus ſæpe lutum, vicinum in Nerea voluit.

Thus otherwiſe;

Their colour whitiſh pale, and ſometime liuely greene,
And ſpots which doe the aſh reſemble,
Some fiery red: in Aethiop blacke Aſpes are ſeene
And ſome againe like to Nerean mud,
Caſt vp by flowing of the Nilus floud.

The countries which breed Aſpes, are not onely the regions of *Affricke*, and the confines of *Nylus*, but alſo in the Northerne parts of the world (as writeth *Olaus Magnus*) are many Aſpes found: like as there are many other Serpents found, although their venom or poyſon be much more weak, then in *Affrica*, yet he ſaith that their poyſon will kill a man within three or foure houres without remedy. In *Spayne* alſo there are Aſpes, but none in *France*, although the common people do ſtile a certaine creeping thing by that name. *Lucan* thinketh that the originall of all came from *Affrica*, and therefore concludeth, that Merchants for gaine haue tranſported them into Europe ſaying;

Amiparæus.
Bellonius.

Ipſa

Ipſa caloris egens, gelidum non tranſit in orbem.
Sponte ſua, Niloq; tenus metitur arenas.
Sed quis erit nobis lucri pudor? Inde petuntur,
Huc Lybicæ mortes, & fecimus aſpida merces.

In Engliſh thus;

The Aſpe into cold Regions not willingly doth goe,
But neere the banks of Nilus warme, doth play vpon the ſandes,
Oh what a ſhame, of wicked gaine, muſt we then vndergoe?
Which Libian deathes, and aſpiſh wares haue brought into our lands.

Their abode is for the moſt part in dryeſt ſoyles, except the *Chelidonian*, or water Aſpe, which liue in the bankes of *Nylus* all the yeare long, as in a houſe & ſafe Caſtle, but when they perceiue that the water will ouer flow, they forſake the bankes ſides, & for ſafegard of their liues, betake them to the Mountaines. Sometimes alſo they will aſcend and climbe trees: as appeareth by an Epigram of *Anthologius*. It is a horrible, fearefull, and terrible Serpent, going ſlowly, hauing a vveake ſight, alvvayes ſleepy and drowzy, but a ſhrill and quicke ſence of heating, whereby ſhee is vvarned and aduertiſed of all noyſe, which when ſhe heareth, preſently ſhe gathereth her ſelfe round into a circle, and in the middeſt lifteth vp her terrible head: Wherein a man may note the gratious prouidence of almighty GOD, which hath giuen as many remedies againſt euill, as there are euils in the world. For the dulneſſe of this Serpents ſight, and ſlownes of her pace, doth keepe her from many miſchiefes. Theſe properties are thus expreſſed by *Nicander*.

Ælianus.

Gillius.

Formidabile cui corpus, tardumq; volumen,
Quandoquidem tranſuerſa uiæ eſt prolixaq; ventris
Spira, veternoſiq; niuere uidentur ocelli.
At ſimul ac facili forte obſeruarit aure
Vel minimum ſtreptum, ſegnes è corpore ſomnos
Excutit, & teretem ſinuat mox aſpera tractum,
Horrendumq; caput, porrectaq; pectora tollit.

In Engliſh thus;

This feared Aſpe hath ſlow and winding pace,
When as her way, on belly ſhe doth trauerſe,
Her eyes ſhrunke in her head winking, appeare in face.
Till that ſome noyſe her watchfull eare doth rauiſh,
Then ſleepe ſhak't off, round is her body gathered,
With dreadfull head, on mounted necke vp lifted.

The voyce of the Aſpe is hiſſing, like all other Serpents, and ſeldome is it heard to vtter any voyce or ſound at all, except when ſhe is endangered, or ready to ſet vpon her enemy. Whertupon ſaith *Nicander*;

_____ Graue ſibilat ipſa
Beſtia, dum certam vomit ira contita mortem.

In Engliſh thus;

This beaſt doth hiſſe, with great and lowdeſt breath,
When in her moode ſhe threateneth certaine death.

That place of *Dauid pſalme.* 58. which is vulgarly read, a death Adder, is more truely tranſlated *A deafe Aſpe*, which when ſhe is enchanted, to auoyde the voyce of the Charmer, ſhe ſtoppeth one of her eares with her taile, and the other ſhe holdeth hard to the earth: And of this incantation thus writeth *Vincentius Belluacenſis. Virtute quorundã verborum incantatum aſpis, ne veneno interimat, vel vt quidam dicunt vt quieta capi poſſit, & gemma de fronte eius auferri, quæ naturaliter in eo naſcitur*, that is to ſay, The Aſpe is enchanted by vertue of certaine vvords, ſo as ſhe cannot kill with her poyſon, or as ſome ſay, be taken quietly without reſiſtance, and ſo the Gemme or pretious ſtone be taken out

of her forehead, which naturally groweth therein. And from the wordes of the Pſalme aforeſaid, not onely the certaintie and effectuall vſe of charming is gathered by *Pierius*, but alſo by many iuſtified in the caſe of Serpents. Whereof I haue already giuen mine opinion in the former generall Treatiſe, vnto the which I will onely adde thus much in concluſion, which I haue found in a certaine vnnamed Authour; *Dæmones diſcurrunt cum verbis ad ſerpentes, & infectione interiori hoc faciunt, vt ſerpentes ad nutum eorum moueantur, ac ſine læſione tractabiles exhibeantur*: Which is thus much in effect; Deuils runne vp & downe with words of enchauntment to Serpents, and by an inward or ſecrete infection, they bring to paſſe that the Serpents diſpoſe thẽſelues after their pleaſure, and ſo are handled without all harme. And indeed, that it may appeare to be manifeſt that this incantation of Serpents is from the deuill, and not from God, this onely may ſuffice any reaſonable man: becauſe the Pſalmiſt plainely expreſſeth, that the ſerpent ſhifteth it off, & auoideth *Peritiſſimos muſitantium incantationes*, the moſt skilfull Charmers. Now if it came from the vnreſiſtable power of almighty God, it ſhould paſſe the reſiſtance of them or deuills; but beeing a fallacie of the deuill, the ſerpent (wiſer in this poynt then men that beleeue it) eaſily turneth tayle againſt it: and in this thing we may learne to be wiſe as Serpents, againſt the inchaunting temptations of the deuill or men, which would beguile vs with ſhadowes of words and promiſes, of no valuable pleaſures.

If we may beleeue *Pliny*, *Elianus*, and *Philarchus*, the Egyptians liued familiarly vvith Aſpes, and with continued kindnes wanne them to be tame. For indeede among other parts of their ſauage beaſtlines, they worſhipped Aſpes euen as houſhold Gods, by meanes whereof the ſubtill ſerpent grewe to a ſenſible conceit of his owne honour and freedome, and therefore would walke vp and downe and play with their children, doing no harme, except they were wronged, and would come and licke meate from the table, when they were called by a certaine ſignificant noyſe, made by knacking of the fingers. For the gueſts after theyr dinner, would mixe together hony, wine, and meale, and then giue the ſigne, at the hearing whereof they would all of them come foorth of their holes; and creeping vp, or lifting their heads to the table, leauing their lower parts on the ground, there licked they the ſaid prepared meate, in great temperance by little & little without any rauening, and then afterward departed when they were filled. And ſo great is the reuerence they beare to Aſpes, that if any in the houſe haue neede to riſe in the night time out of theyr beds, they firſt of all giue out the ſigne or token, leaſt they ſhould harme the Aſpe, and ſo prouoke it againſt them: at the hearing whereof, all the Aſpes get them to their holes and lodgings, till the perſon ſtirring be layd againe in his bed.

The holy kind of Aſpes, they call *Thermuſis*, and this is vſed and fedde in all their temples of *Iſis* with the fat of Oxen or Kine. Once in the yeere they crowne with them the Image of *Iſis*, and they ſay that this kind is not an enemy to men, except to ſuch as are very euill, wherevpon it is death to kill one of them willingly.

It is reported of a certaine Gardiner making a ditch or trench in his Vineyarde, by chaunce and ignorantly, he ſet his ſpade vpon one of theſe *Thermuſis* Aſpes, and ſo cut it aſunder, and when he turnd vp the earth, he found the hinder-part dead, and the fore-part bleeding and ſtirring: at which ſight his ſuperſtitious hart ouercome with a vaine feare, became ſo paſsionately diſtreſſed, that he fell into a vehement and lamentable frenzie. So as all the day time he was not his owne man, and in the night, in his madde fits leapt out of his bed, crying out with pittifull & eager complaint, that the Aſpe did bite him, the Aſpe did wound him, and that hee ſaw the picture of the ſaid aſpe (by him formerly ſlaine) following him, and tearing his fleſh, & therefore moſt inſtantly craued helpe againſt it, ſaying ſtill he perriſhed by it, he was mortally wounded. And when he had now (ſaith *Elianus*) continued a while in this ſuperſtitious fury and diſeaſe of the mind, his kindred & acquaintance brought him into the houſe of *Serapis*, making requeſt vnto that fained God to remoue out of his ſight that ſpectre and apparition; and ſo he was releaſed, cured, and reſtored to his right mind.

This kind of Aſpe they alſo ſay is immortall and neuer dyeth, and beſides, it is a reuenger of ſacriledge, as may appeare by ſuch another hiſtory in the ſame place. There was a certaine Indian Peacock ſent to the King of Egypt, which for the goodly proportion and

feature

feature thereof, the King out of his deuotion conſecrated to *Iupiter*, and was kept in the Temple. Now there was (ſaith hee) a certaine young man which ſet more by his belly, then by his GOD, which fell into a great longing for to eate of the ſaid Peacocke: and therefore to attaine his appetite, he bribed one of the Officers of the Temple with a good ſumme of Money to ſteale the ſayd Peacocke, and bring it to him aliue or dead. The couetous wretch enraged with the deſire of the Money, ſought his opportunity to ſteale away the Peacock, and one day came to the place where he thought & knew it was kept, but when he came, he ſaw nothing but an Aſpe in the place thereof, and ſo in great feare leaped back to ſaue his life, and afterward diſcloſed the whole matter. Thus far *Aelianus*.

The domeſticall Aſpes vnderſtand right and wrong, and therefore *Philanthus* telleth a ſtory of ſuch an Aſpe which was a Female, and had young ones: in her abſence one of her young ones killed a childe in the Houſe: When the old one came againe according to her cuſtome to ſeeke her meate, the killed child was layed forth, and ſo ſhe vnderſtood the harme: Then went ſhe and killed that young one, and neuer more appeared in that houſe. It is alſo reported, that there was an Aſpe that fell in loue with a little Boy that kept Geeſe in the prouince of *Egypt*, called *Herculia*, whoſe loue to the ſaide Boy was ſo feruent, that the Male of the ſaide Aſpe grew iealous thereof. Whereuppon one day as he lay aſleep, ſet vpon him to kill him, but the other ſeeing the danger of her loue, awaked and deliuered him. *Aelianus*

There is much and often mention made of Aſpes in holy Scripture, beſide the forenamed place, *Pſal.* 58. as in *Eſay.* 59. the Iewes are compared to Aſpes, and their labours to Spiders webs. And *Eſa.* 11. *The ſucking childe ſhall play vpon the hole of the Aſpe.* Whereupon a learned man thus writeth: *Quicunq; ex hominibus occulto veneno ad nocendum referti ſunt, ſub regno Chriſti mutato ingenio fore vel pueris innoxios*: that is, whoſoeuer by ſecret poyſon of nature are apt to do harme to other in the kingdome of Chriſt: their nature ſhall be ſo changed, that they ſhall not harm ſucklings, not able to diſcouer thē. Great is the ſubtilty and fore-knowledge of Aſpes, as may appeare by that, in *Pſal.* 58. againſt the Charmers voyce. Alſo it is ſtrange, that all the *Aſpes* of *Nilus* doe thirty dayes before the floud remoue themſelues and their young ones into the Mountaines, and this is done yearely, once at the leaſt, if not more often.

They ſort themſelues by couples, and do liue as it were in marriage, Male and Female, ſo that their ſence, affection, and compaſſion, is one and the ſame: for if it happen that one of them be killed, they follow the perſon eagerly, and will finde him out, euen in the middeſt of many of his fellowes: that is, if the killer be a beaſt, they will know him among beaſtes of the ſame kind: And if he be a man, they will alſo finde him out among men: and if he be let alone, he will not among thouſandes harme any but hee: breaking thorough all difficulties (except Water,) and is hindered by nothing elſe, except by ſwift flying away. Wee haue ſhewed already, how the *Pſyllians* in *Aſia*, caſt their Children newly borne to Serpents, becauſe if they be of the right ſeede and kindred to their Father, no Serpent will hurt them, but if they be Baſtards of another race, the Serpentes deuour them: Theſe Serpents are to be vnderſtood to be Aſpes. Aſpes alſo we haue ſhewed were deſtroyed by the *Argolæ*, which *Alexander* brought from *Argos* to *Alexandria*, and therefore thoſe are to be reckoned their enemies. Shadowes doe alſo ſcare away and terrifie Aſpes, as *Seneca* writeth. But there is not more mortall hatred or deadly warre betwixt any, then betwixt the *Ichneumon* and the Aſpe. When the *Ichneumon* hath eſpied an aſpe, ſhe firſt goeth and calleth her fellowes to helpe her, then they all before they enter fight do vvallow their bodies in ſlime, or wet themſelues, and then wallow in the ſand, ſo harneſſing, and as it were arming their skinnes againſt the teeth of their enemy: and ſo when they finde themſelues ſtrong enough, they ſet vpon her, briſtling vp their tayles firſt of all, and turning them to the Serpent till the Aſpe bite at them, and then ſodenly eare the Aſpe can recouer, with ſinguler celerity they fly to her chaps and teare her in pieces, but the victory of this combat reſteth in anticipation, for if the Aſpe firſt bite the *Ichneumon*, then is he ouercome, but if the *Ichneumon* firſt lay hold on the Aſpe, then is the Aſpe ouercome. This hatred and contention is thus deſcribed by *Nicander*;

Aelianus

Pliny.

Suidas.

Solus

Solus eam potis est Ichneumon vincere pestem,
Cum graue cautus ei bellum parat, editaq; oua,
Quæ fouet in multorum hominum insuperabile lethũ,
Omnia fracta terit, mordaceq; dente lacessit.

That is to say;

Ichneumon onely is of strength, that pest to ouerquell,
Gainst whom in warie wise his warre he doth prepare,
Her egges, a deadly death to many men, in sand he doth out smell,
To breake them all within his teeth, this nimble beast doth dare.

Pliny, *Cardan*, and *Constantine* affirme, that the Hearbe *Arum*, and the roote of Winterberry, do so astonish Aspes, that their presence layeth them in a deadly sleepe: And thus much of their concord with other creatures.

Galen writeth, that the *Marsians* doe eate *Aspes* without all harme, although as *Mercuriall* sayth, their whole flesh and body is so venomous, and so repleate with poyson, that it neuer entreth into medicine, or is applyed to sicke or sound vpon any Physicall qualification: the reason of this is giuen by himselfe and *Fracastorius*, to be either, because *Aspes* vnder their Climate or Region are not venomous at all, as in other Countries, neither Vipers nor Serpents are venomous: or else because those people haue a kind of simpathy in nature with them, by reason whereof, they can receiue no poyson from them.

The poyson of *Aspes* saith *Moses*, *Deut.* 32. *is crudele venenum*, a cruell poyson, and *Iob.* 20. *Cap.* expressing the wicked mans delight in euill, sayth: *That he shall sucke the poison of Aspes*. For which cause as we haue shewed already, the harme of this is not easily cured. VVe read that *Canopus*, the Maister of *Menelaus* ship, to bee bitten to death by an *Aspe* at *Canopus* in *Egypt*. So also was *Demetrius Phalareus*, a Scholler of *Theophrastus*, & keeper of the famous library of *Ptolomæus Soter*. *Cleopatra* likewise to auoyde the tryumph that *Augustus* would haue made of her, suffered her selfe willingly to bee bitten to death by an Aspe. VVhereupon *Properitius* writeth thus:

Textor.

Brachia spectant sacris admorsa colubris,
Et trachere occultum, membra soporis iter.

In English thus;

Thus I haue seene those wounded armes,
VVith sacred Snakes bitten deepe,
And members draw their poysoned harmes,
Treading the way of deaths sound sleepe.

We read also of certaine Mountebankes, and cunning Iuglers in *Italy*, called *Circulatores*, to perish by their owne deuises, thorough the eating of Serpents, and Aspes which they carried about in Boxes as tame, vsing them for ostentation to get Money, or to sell away their antidotes. When *Pompeius Rufus* was the great Maister of the Temple-works at Rome, there was a certaine circulator or Quacksaluer, to shew his great cunning in the presence of many other of his owne trade, which set to his arme an *Aspe*, presently he sucked out the poyson out of the wound with his mouth: but when he came to looke for his preseruatiue water, or antidote, he could not finde it; by meanes whereof the poyson fell downe into his body, his mouth and gummes rotted presently, by little and little, and so within two dayes he was found dead. The like story vnto this is related by *Amb: Paræus* of another, which at *Florence* would faine sell much of his medicine against poyson, and for that purpose suffered an aspe to bite his flesh or finger, but within foure houres after he perished, notwithstanding all his antidoticall preseruatiues.

Ælianus.

Now therefore it remaineth, that wee adde in the conclusion of this history, a particuler discourse of the bytings and venom of this serpent, and also of such remedies as are appointed for the same. Therefore we are to consider, that they byte and doe not sting, the females byte with foure teeth, the males but with two, and when they haue opened the flesh

Mercuriall.
Ætius.

fleſh by byting, then they infuſe their poyſon into the wound. Onely the Aſpe *Ptyas*, killeth by ſpetting venom thorough her teeth, and (as *Auicen* ſaith) the ſauour or ſmell therof will kill, but at the leaſt the touching infecteth mortally. When an Aſpe hath bitten, it is a very difficult thing to eſpie the place bitten or wounded, euē with moſt excellent eyes, as was apparent vppon *Cleopatra* aforeſayd; and the reaſon hereof is giuen to be this, becauſe the poyſon of Aſpes is very ſharpe, and penetrateth ſuddenly and forcibly vnder the skinne, euen to the inmoſt parts, not ſtaying outwardly, or making any great viſible externall appearante. Yet *Gallen* writing to *Piſo*, affirmeth otherwiſe of the wound of *Cleopatra*; but becauſe drowſineſſe and ſleepe followeth that poyſon, I rather beleeue the former opinion: and therefore *Lucan* calleth the Aſpe, *Somnifera*, that is, a ſleepe-bringing ſerpent. And *Victorius* alſo ſubſcribeth herevnto.

Aſpidis et morſu læſum dormire fatentur
In mortem, antidotum nec valuiſſe ferunt.

Which may be engliſhed thus,

Hee that by rage of Aſpes tooth
is bitten, or is wounded,
They ſay doth ſleepe vntill his death
cureleſſe, he is confounded.

The pricks of the Aſpes teeth, are in apparance not much greater then the prickings of a needle, without all ſwelling, and very little blood iſſueth forth, and that is black in colour; ſtraightway the eyes grow darke & heauy, and a manifold paine ariſeth all ouer the body, yet ſuch as is mixed with ſome ſence of pleaſure, which cauſed *Nicander* to cry out, *perimitque virum abſque dolore*, it kills a man without paine. His colour is all changed, & appeareth greeniſh like graſſe. His face or forehead is bent continually frowning, and his eyes or eye-liddes mooving vp and downe in drowſines without ſence, according to theſe verſes following,

Nec tamen vlla vides impreſsi vlnera morſus,
Nec dignus fatu tumor ictum corpus adurit
Sed qui læſus homo eſt, citra omnem fata dolorem
Claudit, & ignano moriens torpore fatiſcit.

Which I tranſlate thus;

Wounds of impreſſed teeth, none canſt thou ſee,
Nor tumour worth the naming, ſmitten body burning,
But yet the hurt man painleſſe taketh deſtiny,
And ſleeping dyeth, ſluggiſhly him turning.

The true ſignes then of an Aſpes biting, is ſtupour or aſtoniſhment, heauineſſe of the head, and ſlothfulnes, wrinking the forehead, often gaping and gnawing and nodding, bending the necke, and convulſion: but thoſe which are hurt by the *Ptyas*, haue blindnes, paine at the hart, deafeneſſe, and ſwelling of the face. And the ſignes of ſuch as are hurt by the *Chalidonian* or *Cherſæan* Aſpe, & the *Terreſtrian* are all one, or of very little difference, except that I may adde the Crampe, and the often beating of the pulſe, & frigiditie of the members or parts, or paine in the ſtomack, but all of them in generall, deepe ſleepe, and ſometimes vomitting. But by this, that the blood of the place by thē bitten turneth black, it is apparant and manifeſt, that the poyſon of the Aſpe mortifieth or killeth the naturall heate, which is ouercome by the heate of the poyſon outwardly, & the darknes or blindneſſe of the eyes, proceedeth of certaine vapours which are infected, and aſcend vp to the diſturbance of the braine: and when the humours are troubled in the ſtomacke, then foloweth vomiting, or elſe the crampe, and ſometimes a looſneſſe when the knuckles are drawen in by the venomous byting, or the infected humours falling downe into the intrails. To conclude, ſo great is the tabificall effect of this poyſon of Aſpes, that it is worthily accounted the greateſt venom, and moſt dangerous of all other: for *Aelianus* ſayth, *Serpen-*

Ponzettus

Serpentum venenum cum pestiferum sit, tum multò aspidis pestilentius, the poyson of all Serpents is pestiferous, but the venom of the aspe most of all. For if it touch a greene wound, it killeth speedily, but an old wound receiueth harme thereby more hardly. In *Alexandria*, when they would put a man to a sudden death, they would set an aspe to his bosome or breast; and then after the wound or byting, bid the partie walke vp and downe, and so immediatly within two or three turnes hee would fall downe dead. Yet it is reported by *Pliny*, that the poyson of Aspes drunke into the body doth no harme at all, & yet if a man eate of the flesh of any beast slaine by an Aspe, he dyeth immediatly. *Galenus.*

But concerning the cure of such as haue beene, or may be hurt by Aspes, I will nowe entreate, not spending any time to confute those, who haue wrote that it is incurable: on the contrary it shall be manifest, that both by Chirurgery and Medicines, compound and simple, this both hath beene & may happily be effected. First it is necessary when a man is stunge or bitten by a Serpent, that the wounded part be cut off by the hand of some skilfull Chirurgeon, or else the flesh round about the wound, with the wound it selfe to bee circumcised and cut with a sharpe Rasor; then let the hottest burning thinges be applyed, euen the searing yron to the very bone. For so the occasion beeing taken away from the poyson to spread any further, it must needes die without any further damage. Then also the holes in the meane time before the eiection, must be drawne, eyther with cupping-glasse, or with a Reede, or with the naked rumpe of a Ringdoue or Cocke; I meane the very hole set vppon the bitten place. And because the place is very narrowe and small, it must be opened, and made wider, the blood be drawne forth by scarifications, and then must such medicinall herbes be applyed as are most opposite to poyson, as Rew, and such like. And because the poyson of Aspes doth congeale the blood in the veynes, therfore against the same must all hote thinges made thinne be applyed, as Mithridatum & Triacle dissolued in *Aquavitæ*, & the same also dissolued into the wound; then must the patient be vsed to bathings, fricasing or rubbing, and walking, with such like exercises. But when once the wound beginneth to be purple, greene, or blacke, it is a signe both of the extinguishment of the venome, & also of the suffocating of naturall heate, then is nothing more safe then to cut off the member, if the partie be able to beare it. After Cupping-glasses, and scarifications, there is nothing that can be more profitably applyed then Centory, Myrre, and *Oppium*, or Sorrell after the manner of a plaister. But the body must be kept in dailie motion and agitation, the wounds themselues often searched and pressed, and Sea-vvater vsed for fomentation. Butter likewise, & the leaues of Yew, are very good to be applyed to the bytings of Aspes. And in the Northerne Regions, (as witnesseth *Olaus Magnus*,) they vse nothing but braune like a playster, and theyr cattell they annoynt with Triacle & salt all ouer the bunch or swelling. And thus much for the Chirurgicall cure of the biting of Aspes. In the next place, wee may also relate the medicinall cure, especially of such thinges as are compound, and receiued inwardly.

Dioscorid. *Actuarius* *Ægineta* *Mercurialis.* *Pareus* *Ætius*

First, after the wound, it is good to make the party vomit, & then afterward make him drinke iuyce of Yew and Triacle, or in the default thereof, wine, as much of the iuyce as a groate waight, or rather more. But for the tryall of the parties recouery, giue him the powder of Centory in wine to drinke, and if he keepe the medicine, he will liue, but if he vomit or cast it vp, he will die thereof. But for the better auoydance & purging out of the digested venome, distributed into euery part of his body, giue the party Garlicke beaten with *Zythum*, vntill he vomit, or els *Opponax* in wine allayed with water: also *Origan* dry and greene. After the vomit, the former antidoticall medicines may be vsed. And the northerne people vse no other Triacle then Venetian. Whereas there are aboundance of all manner of Serpents in the Spantsh Islands, yet neuer are any found there to vse Triacle, neither doe they account of it as of a thing any whit vertuous, but in stead thereof they vse the bearded *Thapsia*, Gilliflowers, and red Violets, and the herbe *Auance*, boyled in wine Vinegar, the sharpest that may be gotten, & a sound mans vrine, wherwithall they bathe the wounded part, although much time after the hurt receiued. But saith *Amb: Pareus*, it is much better for the patient to drinke thereof fasting, & before meate two howres, three ounces at a time. And by the help of this notable experiment, the Inhabitants of those Ilands, are nothing afraid to offer theyr bodyes to be bitten by the most angry Aspes. And

Mercuri: Andreas.

thus

thus much for compound medicines in generall.

It is ſaide, that the firſt and chiefeſt eaſie remedy for ſuch as are bitten by Aſpes, is to drinke ſo much of the ſharpeſt Vineger, as he can ſenſibly perceiue and feele the ſame vpon the right ſide of his midreſſe, becauſe that poyſon firſt of all depriueth the liuer of ſence. *Ætius.* For *Pliny* ſaith, that hee knew a man carrying a bottle of Vineger to be bitten by an Aſpe, whiles by chaunce he trode thereypon, but as long as he bore the Vineger and did not ſet it downe, he felt no paine thereby, but as often as to eaſe himſelfe hee ſet the bottell out of his hand, he felt torment by the poyſon, which being related to the Phiſitians, they knew thereby that Vineger drunke into the ſtomacke was a ſoueraigne antidote againſt poyſon. Yet ſome ſay, that the firſt knowledge of this vertue in vineger, grew from the neceſſitie which a little boy bytten by an Aſpe had of drinking, and finding no other liquour but a bottle of vineger, dranke thereof a full draught, and ſo was eaſed of his paine. For the reaſon is, that it hath both a refrigeratiue, and alſo a diſſipating vertue, as may appeare when *Cor. Celſus.* it is poured on the earth, becauſe it yeeldeth a froth, and therefore when it commeth into the ſtomacke, it diſperſeth all the infected humours.

The Northerne Shepheards doe drinke Garlicke and ſtale Ale againſt the bytings of Aſpes. And ſome hold opinion that Anniſeede is an antidote for this ſore. Other vſe Hartwort, *Apium* ſeed, and wine. *Area* being burned, hath the vertue to driue away ſerpents, and therefore beeing drunke with oyle of Bayes in blacke wine, it is accounted very ſoueraigne againſt the bytings of Aſpes. The fruite of Balſame, with a little powder of Gentian in vvine, or the iuyce of Mynts, keepeth the ſtomacke from the Crampe after a man is bytten by an Aſpe. Other giue *Caſtoreum*, with *Lignum Caſſiæ*, and ſome the skinne of a Storkes ſtomacke or mawe. There be certaine little filthy and corrupt wormes bred in rotten wood or paper, called *Cimices*, theſe are very profitable againſt poyſon of Aſpes, or any other venomous byting beaſt, and therefore it is ſaid that Hennes & other pullen, do earneſtly ſeeke after theſe wormes, and that the fleſh of ſuch fowle as haue eaten thereof, is alſo profitable for the ſame purpoſe. *Olaus. Mag.*

Athenæus alſo writeth, how certaine thieues were condemned to be caſt to ſerpents to be deſtroyed, now the morning before they came forth, they had giuen them to eate Cytrons; when they were brought to the place of execution, there were Aſpes put forth vnto them, who byt them, and yet did not harme them. The next day, it beeing ſuſpected, the Prince commaunded to giue one of them a Citron, and the other none, ſo when they were brought forth againe the Aſpes fell on them, and ſlew them that had not eaten Cytron, but the other had no harme at all. The Egyptian *Clematis* or *Periwinke* drunke in vineger, is very good againſt the poyſon of Aſpes; ſo likewiſe is Corrall in Wine, or the leaues of Yew. Henbane bruſed with the leaues thereof, and alſo bitter Hoppes haue the ſame operation. The vrine of a Torteyſe drunke, is a medicine againſt all bytings of wild beaſts, and the vrine of a man hurt by an Aſpe: as *Marcus Varro* affirmed in the eyghtieninth yeere of his age, according to the obſeruation of *Serenus* ſaying; *Pliny. Orpheus*

Si vero horrendum vulnus fera fecerit aſpis
Vrinam credunt propriam conducere potu:
Varronis fuit iſta ſenis ſententia, nec non
Plinius vt memorat ſumpti iuvat imber aceti.

Which may be engliſhed thus;

If that an Aſpe a mortall wound doe bite,
It's thought his vrine well doth cure againe,
Such was the ſaying of old Varro hight,
And Pliny to, drinke vineger like drops of raine.

But it is more ſafe to agree with *Pliny* in the preſcription of mans vrine, to reſtraine it to them that neuer had any beards. And more particularly againſt the Aſpe called *Pſyas*, & *Matthiolus* out of *Dioſcorides* ſaith, that the quinteſſence of *Aqua vitæ*, and the vſuall antidote both mixed together and drunke, is moſt powerfull againſt the venoms of the deafe Aſpe. And thus much for the antipathy & cure of Aſpes byting venomous nature, wher-

vnto I will adde for a concluſion, that prouerbicall ſpeech, of one Aſpe borrowing poyſon of another, out of *Tertullian* againſt the Hereticke *Marcion*, who gathereth many of his abſurd impieties from the vnbeleeuing Iewes. *Deſinat nunc hæreticus á Iudæo, aſpis quod aiunt á vipera mutuari venenum*, that is, let the hæreticke now ceaſe to borrow his venom of a Iew, as the Aſpes doe borrow their poyſon from Vipers. And true it is, that this prouerbe hath eſpeciall vſe, when one bad man is holpe or counſelled by another; and therefore when *Diogenes* ſaw a company of women talking together, hee ſaid merrily vnto thē, *Aſpis par' echidnes pharmacon daneizetai*, that is, the Aſpe borroweth venom of the Viper. Thus much of the Aſpe.

Of the Deſcription and differences of *BEES.*

Dr Bonhan his diſcourſe of Bees, waſps and Drones.

Mongſt all the ſorts of venomous Inſects, (or cut-waſted creatures) the ſoueraigntie and preheminence is due to the Bees, who onely of all others of this kinde, are made for the nouriſhment of mankind, all other (cut-waſted) ſeruing onely for medicinall vſe, the delight of the eyes, delectation of the eares, & the ornament, trimming, and ſetting forth of the body, which they performe at the full. They are called of the Hebrewes, *Deborah*. The Arabians terme them, *Albara*, *Nahalea*, and *Zabar*. The Illirians and Sclauonians, *Wezilla*. The Italians, *Ape*, *api*, *vna ſticha*, *moſcatella*, *ape* or *ſcoppa*, *pecchi*.

Names.

The Spanyards, *Abeia*. Frenchmen, *Mouſches au miel*. The Germaines, *Eenymbe*, *apen*. The Flemmings, *Bie*. The Polonians, *Pztzota*. The Iriſhmen, *Camilij*. In Wales a Bee is called *Gweniv*. Amongſt the Græcians they haue purchaſed ſundry names, according to the diuerſitie of Nations, countries and places, but the moſt vulgar name is *Meliſſa*, & in *Heſiodus*, *Melie*. Otherſome call a Bee *Plaſtis*, *á fingendo*, of framing. Some againe, *Anthedon*: and of their colour, *Zanthai*. Of their offices and charge, *Egemones*, *ab imperando*, from gouerning. *Sirenes*, *à ſuam cantu*, from their ſweet voyce. The Latines call them by one generall name, *Apis* and *Apes*. *Varro* ſometimes termes them *Aues*, but very improperly, for they might better be named *Volucres*, not *Aues*. So much for their names, now to the definition.

A Bee

A Bee is a cut-wasted liuing creature, that can flye, hauing foure winges, and bloudles, the onely Crafts-master of Hony-making. Their eies are somewhat of a horny substance, hid deep in their bodies, as is also their sting: they want neither toong nor teeth, they haue 4. wings, being of a bright and cleare colour, growing to their shoulder-blades, whereof the two hindermost are the lesser, because they might not hinder their flying: and out of their short feet or stumps, there grow forth as it were two fingers, wherein they carry a little stone, for the peizing and making weighty their small bodies in stormy, tempestuous, blustering, or troublesome weather, for feare least they might be driuen from their house and home, by the contrary rage and violence of the winds. They do not breath (by *Plinies* good leaue) but either pant, moue, or stirre (as the hart or braine doth) and by transpiration they are comforted, refreshed, and made liuely. Their stomack is contexed and framed of the thinnest part of all their members, wherein they not onely retaine, and safely keepe their Honny dew which they haue gathered, but also digest, purifie, and clense it, which is the true and onely reason, why the Honny of Bees is longer kept pure and fine, then any Manna or Meldew, or rather it is not at all subiect to corruption.

Apum definitio

Description of their parts.

No respiration in Bees.

Bees euen by nature are much different: for some are more domesticall and tame, and others againe are altogether wilde, vplandish, and agrestiall. Those former are much delighted with the familiar friendship, custome and company of men, but these can in no wise brook or endure them, but rather keep their trade of hony-making in old trees, caues, holes, and in the ruders, and rubbish of old wals and houses. Of tame Bees againe, some of them liue in pleasant and delightfull Gardens, and abounding with all sweet senting & odoriferous plants and hearbs, and these are great, soft, fat, and big-bellied. Others again, there be of them that liue in townes and villages, whose study and labour is to gather hony from such plants as come next to hand, and which grow farther of, and these are lesser in proportion of body, rough and more vnpleasant in handling; but in labour, industrie, witte and cunning, far surpassing the former. Of both sorts of these, some haue stings (as all true Bees haue:) others againe are without a sting, as counterfeit and bastardly Bees, which (euen like the idle, sluggish, lyther, and rauenous cloystered Monkes, thrice worse then theeues) you shall see to be more gorbellied, haue larger throats, and bigger bodies, yet neither excellent or markable, either for any good behauiour and conditions, or gifts of the mind. Men call these vnprofitable cattle, and good for nothing, *Fuci*, that is drones; either because they would seem to be labourers, when indeed they are not: or because that vnder the colour and pretence of labour (for you shall sometimes haue them to carry wax, and to be very busie in forming and making hony-combes,) they may eate vp all the hony. These Drones are of a more blackish colour, somewhat shining, and are easily knowne by the greatnesse of their bodies. Besides some Bees are descended of the kingly race, and borne of the bloud Royall: whereof *Aristotle* maketh two sorts: a yellow kind, which is the more noble, and the blacke, garnished with diuers colours. Some make three Kings, differing in colour, as black, red, and diuers coloured. *Menecrates* saith, that those who are of sundry colours are the worser, but in case they haue diuersity of colour with some blacknes, they are esteemed the better. He that is elected Monarch *Cæsar*, and captaine generall of the whole swarme, is euer of a tall, personable, and heroycall stature, being twice so high as the rest, his wings shorter, his legs streight, brawny, and strong, his gate, pace, & manner of walking is more lofty, stately and vpright, of a venerable countenance, and in his forehead there is a certaine red spot or mark with a Diadem, for he far differeth from the populer and inferiour sort in his comelinesse, beauty, and honor. The Prince of *Philosophers* confoundeth the sexe of Bees, but the greatest company of learned Writers do distinguish them: whereof they make the feminine sort to be the greater. Others againe will haue them the lesser, with a sting: but the sounder sort (in my iudgment) will neither know nor acknowledge any other males, besides their Dukes and princes, who are more able & handsome, greater and stronger then any of the rest, who stay euer at home, and very seldome (vnlesse with the whole Swarme) they stir out of doores, as those whom nature had pointed out to be the fittest to be stander-bearers, and to carry ancients in the camp of *Venus*, and euer to be ready at the elbowes of their loues to do them right: Experience teaching vs, that these do sit on egges, and after the manner of birdes, do carefully cherish and make much of their young, after the thin membran or skin wherein they are enclosed is broken.

Differences of Bees from nature.

Description of the King.

Differences in regard of sexe.

Of age.

The difference of their age is knovvne by the forme, ſtate, and habite of their bodies. For the young Bees haue very thinne and trembling winges, but they that are a yeare old, as they that are two or three yeares of age are very trimme, gay, bright-ſhining, and in very good plight and liking, of the colour of Oyle.

But thoſe that haue reached to ſeauen yeares, haue layed away all their flatneſſe and ſmoothneſſe, neither can any man afterwards, either by the figure and quality of their bodies or skinnes, iudge or diſcerne certainely their age (as wee ſay by experience in Horſes:) For the elder ſort of them are rough, hard, thinne and leane ſtragges, ſtaruelinges; lothſome to touch and to looke vpon, ſomewhat long, nothing but skinne and bone, yet very notorious and goodly too ſee to, in regard of their grauity, hoarenes and auncieney. But as they be in forme and ſhape, nothing ſo excellent, ſo yet in experience and induſtrie they farre outſtrippe the younger ſort, as thoſe whom time hath made more learned, and length of dayes ioyned with vſe, hath ſufficiently inſtructed and brought vp in the Art of trade of hony-making.

The differece of the forme of Bees, according to the place.

The place likewiſe altereth one whiles their forme, and ſometimes againe their nature, (as their ſexe and age do both.) For in the Iſlands of *Moluca*, there be Bees very like to winged Piſmires, but ſomewhat leſſer then the greater Bees, as *Maximilian Tranſiluanus*, in an Epiſtle of his, written to the Byſhop of *Salſpurge*, at large relateth it. *Andrew Theuet* in his Booke that he wrote of the new-found VVorld, Cap. 51. amongſt other matters reporteth that he did ſee a company of Flies or Hony-bees about a tree named *Yhebehaſon*, which then was greene, with the which theſe Hony-bees do liue and nouriſh themſelues: of the which trées there were a great number in a hole that was in the tree, wherein they made Hony and Waxe. There is two kindes of the Hony-bees, one kind are as great as ours, the which commeth not onely but of good ſmelling flowers, alſo their Hony is very good, but their Waxe not ſo yellow as ours. There is another kinde halfe ſo great as the others: their hony is better then the others, and the wilde men name them *Aſſ M.* They liue not with the others food, which to my iudgment maketh their VVaxe to [illegible], as coales, and they make great plenty, ſpecially neare to the Riuer *Vaſſes*, [illegible] *late*. The Bees called *Chalcoides*, which are of the colour of Braſſe, and ſomewhat [illegible]ir ſtin[illegible]hich are ſaid to liue in the Iſland of *Creta* are implacable, great fighters and quarrel[illegible]ees do rel-ling all others in their ſtinges, and more cruell then any others, ſo that with t[illegible]us mu[illegible]ges they haue chaſed the inhabitants out of their Cities; the remainder of which [illegible] and [illegible] re-maine and make their hony-combs (as *Aelianus* ſaith) in the Mountaine *Ida*. T[illegible]ch of the differences of Bees, now it remaineth to diſcourſe of the Politike, Ethical[illegible]all ſtate, economicke vertues and properties of them.

Bees of America.

The gouernment of bees.

Bees are gouerned and doe liue vnder a Monarchy, and not vnder a tyranni[illegible]ſpectiu admitting and receiuing their King, not by ſucceſſion or caſting of lots, but by [illegible]eir anci aduiſe, conſiderate iudgement, and prudent election; and although they willing[illegible]n giuing their neckes vnder a kingly gouernment, yet notwithſtanding they ſtill keepe t[illegible] ent liberties and priuiledges, becauſe of a certaine prerogatiue they maintaine their voyces and opinions, and their King being deeply bound to them by an [illegible], they exceedingly honor and loue.

The King as he is of a more eminent ſtature, and goodly corporature (as before wee haue touched) then the reſt: ſo likewiſe (which is ſingular in a King) he excelleth in mildneſſe and temperateneſſe of behauiour. For he hath a ſting, but maketh it not an inſtrument of reuenge, which is the cauſe that many haue thought, their king neuer to haue had any. For theſe are the lavves of Nature, not written with Letters, but euen imprinted and engrauen in theyr conditions and manners: and they are very ſlovv to puniſh offenders, becauſe they haue the greateſt and Soueraigne povver in their hands. And although they ſeeme to bee ſlacke in reuenging and puniſhing priuate iniuries, yet for all that they neuer ſuffer rebellious perſons, refractorious, obſtinate, and ſuch as will not bee ruled, to eſcape without puniſhment, but vvith their pricking ſtinges they greeuouſly wound and torment, ſo diſpatching them quickly. They are ſo ſtudious of peace, that neither vvillingly nor vnvvillingly they vvill giue any cauſe of offence or diſpleaſure. VVho therefore vvould not greatly be diſpleaſed vvith, and hate extreamely thoſe *Dionyſian* Tyrants

in

in *Sicilia*; *Clearchus* in *Heraclea*, and *Apollodorus* the Theefe, Pickt and ſpoyler of the *Caſſandrines*? And vvho would not deteſt the vngratiouſnes of thoſe levvd clavv-backes, and Trencher-paraſites, and flatterers of Kinges, vvhich dare impudently maintaine, that a Monarchy is nothing elſe but a certaine way and rule for the accompliſhing of the will, in vſing their authority as they liſt, and a ſcience or skilfull trade, to haue wherewith to liue pleaſantly in all ſenſuall and worldly pleaſure: which ought to be far from a good Prince, who whileſt he would ſeem to be a man, he ſhew himſelfe to be farre worſer then theſe little poore-winged-creatures. And as their order and courſe of life is farre different from the vulgar ſort, ſo alſo is their byrth; for they of the kingly race are not borne after the manner of a little Worme, as all the comminalty are, but is forthwith winged, and amongſt all his younglings, if he find any one of his ſons to be either a foole, vnhandſome, that none can take pleaſure in, rugged, rough, ſoone angry, fumiſh or too teaſtie, il ſhaped, not beautifull or Gentlemanlike, him by a common conſent, and by a Parliamentary authority they deſtroy, for feare leaſt the whole Swarme ſhould bee diuided and diſtracted into many mindes, and ſo at length the Subiectes vndone by factions, and banding into partes.

The King preſcribeth lawes and orders to all the reſt, and appointeth them their rules and meaſures: for ſome he ſtraightly chargeth and commaundeth, (as they tender his fauour, and will auoyde his diſpleaſure) to fetch and prouide water for the whiole Campe. He enioyneth others to make the Hony-combes, to build, to garniſh and trimme vp the houſe well and cleanely, to finiſh perfectly the worke, to find and allow, to promote and ſhew others what to doe. Some he ſendeth forth to ſeeke theyr liuing, but being vvorne with yeates, they are maintained of the common ſtocke at home. The younger and ſtronger being appointed to labour, and take theyr turnes as they fall: And although (being a King) he be diſcharged and exempt from any mechanicall buſineſſe, yet for all that, in caſe of neceſſity he will buckle himſelfe to his taske, neuer at any time taking the fielde or ayre abroad, but either for his healths ſake, or when he cannot otherwiſe chuſe, by means of ſome vrgent buſineſſe. If in reſpect of his yeares he be luſty and ſtrong, then like a noble Captaine hee marcheth before his whole winged-army, expoſing himſelfe firſt to all perils, neither with his good will, will he be carryed of his Souldiers vnleſſe he be wearied and vveakened by meanes of crooked age, or maiſtered and cleane put out of heart by any violent ſickneſſe, ſo that he can neither ſtand on his Legges nor fly. When night approcheth, the ſigne and token being giuen by his Honny-pipe, or Cornet, (if you will ſo call it) a generall proclamation is made through the whole Hiue, that euery one ſhall betake himſelfe to reſt, ſo the watch beeing appointed, and all thinges ſet in order, they all make theſelues ready and go to bed. So long as the King liueth, ſo long the whole ſvvarm enioy the benefit of peace, leading their liues vvithout any diſquieting, diſturbance, vexation, or feare of feuture wars. For the drones do vvillingly contain theſelues in their own celles, the elder liuing contented with their ovvne homes, and the younger not daring for their eares to breake into their father Lands, or to make any inrodes or inuaſion into the houſes of their predeceſſours. The King keepeth his Court by himſelfe, in the higheſt and largeſt part of the whole Palace, his lodging being workemanlie and very cunningly made of a fine round or encloſure of Waxe, beeing thus as it were fenced and paled about as with a defenſible wall. A little from him dwell all the Kings children, beeing very obedient to their parents becke. Their King being dead, all his ſubiects are in an vprore, Drones bring foorth their young in the celles of the true Bees, all are in a hurly burly, all being out of ſeaſon and order. *Ariſtole* ſaith, that Bees haue many Kings, which I would rather tearme Vizeroyes or Deputies, ſithence it is certaine (as *Antigonus* affirmeth) that as vvell the ſvvarmes do dye and come to naught, by hauing of many Kinges, as none at all. And thus to haue ſpoken of good Kings let this ſuffice. Euill Kings are more rough, rugged, browner, blacker, and of more ſundry colours: whoſe natures and diſpoſitions you will condemne, in reſpect of their habite and manner of body and mind, the one and other are thus phyſiognomically deſcribed by the Poet:

Namq́, duæ regum facies, duo corpora gentis.
Alter erit maculis auro Squallentibus ardens,
Et rutilis clarus ſquamis, inſignes & ore.
Fædior eſt alter multo, quàm puluere abacto
Quum venit & ſicco terram ſpuit ore venator:
Deſidia latamque trahens inglorius aluum ——— Hunc
Dede neci, melior vacuas ſine regnet in aula.

In Engliſh thus;

The two aſpects of kingly Bees, two nations do diſcloſe,
One of them, Golden ſpotted red, burning with pale hew,
And hauing ſcales both red and cleare, and great about the noſe,
The other filthy to behold like duſt, for it is true,
Which hunters ſpit vpon dry land, when all is cruſht and preſt,
In ſloth belly broad, doth trauaile worſer then the leaſt,
Him kill, let the other raigne
Alone, in empty Court, do not diſdaine.

And thus hetherto haue we ſpoken of their kinges and Dukes: now will we bend our diſcourſe to the common ſort of Bees.

Bees are neither to be accounted wilde, nor altogether calme and quiet creatures, but of a nature betwixt both: & of all other they are eſteemed moſt ſeruiceable and profitable. Their ſting giueth both life & death to them, for being depriued of it, they ſurely die: but hauing it, they repell all hoſtility from their ſwarmes. Of theſe there are none Idle, although they be not all Honny-makers, neither are the moſt ſluggiſh of them all, like vnto the Drones in their inclination and manners: For they do not corrupt and marre the honie-combes, neither doe they lie in waite by treachery and deceit to filtch hony, but are nouriſhed by flowers, and flying forth with their fellowes, do get their liuing with them: although ſome of them want the skill to make and lay vp the hony finely and ſafely, yet notwithſtanding euery one hath his proper charge and buſineſſe to vſe and practiſe, for theſe bring water to the king, and to the older Bees that cannot trauaile.

The elder ſort if they be of a ſtrong and robuſtious conſtitution, are choſen for the gard of the kinges perſon, as the fitteſt perſons to be about him, in reſpect of their approoued worth, faithfull dealing, and vprightneſſe of conſcience, for the ordering and diſpoſing of all matters. Some giue Phyſicke to thoſe that are ſicke, by making and giuing to them a medicinall aliment of hony, that is drawne from Anniſe, Saffron, and *Hiacinthes*. But if any thorough age or ſickneſſe chance to dye, then they whoſe office it is to carry forth the dead bodies to burying, do forthwith flocke together, carrying the dead bodie of their brother on their ſhoulders, as it were on a Beere, leaſt the pure Honny-combes might be tainted with any vncleanlineſſe, ſtinke, or naſtineſſe.

Bees haue alſo their Ambaſſadours and Orators, ſent with commiſſion or authority, and put in truſt to deale in their Princes affayres, their old beaten Souldiours, their Pypers, Trumpetters, horne-winders, Watchmen, Scout-watches, and Sentinels. Likewiſe Souldiers euer in a readineſſe to defend, and looke to their hony-wealth and goods, as if it were a Citty committed to their truſt and valiancy, and theſe do puniſh, torment, and throw to the ground all flying Theeues and Wormes, that dare inuade ſecretly by any cunning paſſage, or mine into their manſions. And that they might beare the world in hand, that they are no priuy or ſecret Theeues in their flying, they make a noyſe and humming, which together with their flight, is heard both to beginne and end: Which ſound, whether it proceedeth from the mouth, or from the motion of their winges: *Ariſtotle* and *Heſychius*, do much vary and contend.

Their Pipers and horn-blowers doe *ædere Ziggon*, as *Heſychius* ſaith (the Engliſhmen terme it *Sing*) and that they make to be the watch-word and priuy token, for their watch and ward, ſleepe, and daily labour. They loue their King ſo entirely, that they neuer ſuffer him to goe abroad alone, but their Army being diuided into two partes, and by heapes winding

winding themselues round, they doe as it were enclose and fence him on all sides. If in any iourney the King happe to wander from his company, and cannot be found, beeing driuen away by the force of some stormie windes or weather, they all forth-with make a priuie search, and with their quick-senting, pursue and follow the chace so long, vntill he be certainely found; and then, because he is tyred with flying, and the tediousnes of tempests, the common sort lift him vpon their wings, and so triumphantly conuey him home as it were in a Chariot. But if he die by the way, then they all mournefully depart, euerie one to his owne place seperating themselues, or peraduenture for a while, they worke vp theyr hony-combes not yet finished, but neuer make any more hony; So that at length, growing to be lazie, sickly, wasted, consumed and distained with their owne filth and corruption, they all miserably perrish. For they cannot possibly liue without a King, against whom, none is so hardy as to lift vp his finger to offer him any violence, much lesse to conspire his destruction, vnlesse he (after the fashion of Tyrants) doe ouerthrow and turne all things vpside downe, after his owne will and lust, or neglecting carelesly the Weale publique, setteth all vpon sixe and seauen. Yea, if he accustome himselfe to goe often abroad, (which he cannot doe without the great hurt and preiudice of his Cittizens) they do not by and by kill him, but they take from him his wings, & if he then amend his life & looke better to his office, they singularly affect and honour him.

When the King by flying away hath left his Bees, they fetch him againe, and being a fugitiue from his kingdome, they follow him amaine by his smell, as it were with hue and cry, (for amongst them all the King smelleth best) and so bring him backe to his kinglie house. None dare venture out of his owne lodging first, nor seeke his liuing in any place, except the King himselfe first going forth, do direct them the way of their flight. For I am hardly of *Aristotles* mind, who affirmeth that the King neuer commeth abroad, but when the whole swarme doth, which is seldome seene. But if by reason of his tyrannie, cruelty and violent rule, they be forced to seeke some other dwelling places, then a few dayes before the time appointed, there will be heard a solitary, mournfull, and peculiar kinde of voyce, as it were of some trumpet, & two or three dayes before, they flie about the mouth of the Hiue; so when all things are in a readines for their flight, being all assembled, they flie all speedilie away, and kill the Tyrant (whom they left behind) if he attempt to follow them. But a good King they neuer forsake, and if at any time he pine and fall away by reason of sicknes, any plague or murren, or through old age, all the meaner sort do make mone, the whole route and multitude of Senators and Aldermen do greatly bewaile him, not conneighing any meate into their hiues, nor yet looking out of doores for meere griefe, filling the whole house with sorrowfull hummings & laments, and gathering themselues by heapes about the carkasse of the dead King, they doe with great noyse tragically mourne for him. Neither doth cõtinuance of time mittigate or take away their griefe, but at length, all of these faithfull friends, partly through griefe, and partly through famine, they are cleane consumed and brought to death.

Whilst they haue a King, the whole swarme and company is kept in awfull order, but he being gone, they goe vnder the protection of other Kings. They haue not many kings at once, neither can they endure Vsurpers, ouerthrowing their houses, and rooting out their stocke and familie. And if in one swarme there be two Kings, (as sometimes it falleth out) then one part adhæreth to the one king, and the other side cleaueth to the other, so that sometimes in one hiue, you shall find hony-combes of sundry formes & fashions: where they behaue themselues so honestly and neighborly, that the one medleth not with the others charge and busines, hauing no mind to enlarge their Empire, to entyce, drawe or win by faire meanes, the subiects of the other side, but euery one being obedient to his owne king without contradiction. They honour him so highly, that being lost they complaine, being decrepit, they preserue and keepe him, being weary, they carry him round about with them, beeing dead, they bewayle him with all funerall pompe and heauinesse, yeelding vp at length euen their very liues for an assurance of their loues and faithfull dealings. Oftentimes they arreare deadly war against strangers borne, for the hony that they haue stolne from them, as for the catching and snatching vppe afore-hand those flowers whereon they purposed to sitte on; so that sometimes the quarrell is determined by dint

of

of ſword in a iuſt battle. Oftentimes againe they wrangle about their hony-combes and dwelling houſes, but then the deadly and vnappeaſable warre is, when the contention is about the life, crowne and dignitie of their King, for then they beſtirre themſelues moſt eagerly, defending him moſt valiantly, and receiuing the darts or ſtings that are bended againſt him, with an vndaunted courage, by the voluntary and thicke interpoſing of their owne bodyes, betwixt the darts and the perſon of their king.

Neither are Bees onely, examples to men of politicall prudence and fidelity, but alſo preſidents for them to imitate in many other vertues. For whereas Nature hath made thē *Zoon agelaia*, that is, creatures liuing in companies and ſwarmes, yet do they all things for the common good of their owne route and multitude, excepting euer the Drones and theeues, whom if they take tripping in the manner, they reward with condigne puniſhment. Their houſes are common, their children common, their lawes and ſtatutes common, and their country common. They couple together without queſtion, as Camels do, priuily and apart by themſelues, which whether it proceed of modeſty, or be done through the admirable inſtinct of Nature, I leaue it to the diſpute and queint reſolution of thoſe graue Doctors, who being laden with the badges and cognizances of learning, doe not ſticke to affirme that they can render a true reaſon euen by their owne wits, of all the cauſes in nature, though neuer ſo obſcure, hid and difficult.

Flyes and dogges doe farre otherwiſe, whoſe impudencie is ſuch, that hauing no regard of times, perſons, or places, they will not giue place, or be diſioyned. Yea the *Maſſagets* (as *Herodotus* writeth) hauing their quiuer of arrowes on their carts, they dealt with their vwiues very vnſeaſonably, and though all men beheld it, yet they moſt impudently contemned it. And that which is worſer, this beaſtly faſhion is crept amongſt the vſurpers, or at leaſt profeſſors of the Chriſtian name, who ſhame not openly to kiſſe and embrace, yea euen to play & meddle with filthy whores & brothelly queanes. Bees ſurely will cōdemne theſe kind of people of beſtiall impudency and wanton ſhameleſneſſe; or cauſing them to bluſh if they haue any grace, will teach them repentance. Neither are they altogether ſuch creatures as cannot endure or away with muſicke, (which is the princeſſe of delights, and the delight of Princes) as many vnlearned people cannot, but are exceedingly delighted with tune in any harmony wherein is no iarring, ſo the ſame be ſimple and vnaffected.

And although they haue not the skill to daunce according to due time, order and proportion in Muſicke, as they ſay Elephants can, yet doe they make ſwifter or ſlowuer theyr flight, according to the Trumpettors mind, who with his ſharpe and ſhrill ſound cauſeth them to beſtirre themſelues more ſpeedily; but beating ſlowly and not ſo loude vpon his braſen inſtrument, maketh them more ſlow, and to take more leyſure. Neither hath Nature made thē onely the moſt ingenious of all liuing creatures, but by diſcipline hath made them tame and tractable. For they doe not onely know the hand and voyce of the hony-man, or him that hath the charge and ordering of the ſame, but they alſo ſuffer him to do what liketh him beſt: which euery man muſt needes confeſſe to be an argument of a generous and noble diſpoſition, thus to vnder-goe the rule of their ouer-ſeers and Surveiors, but the hand and diſcipline of a ſtranger, they will by no meanes endure.

As for œconomicall vertues they excell alſo, and namely for moderate frugalitie and temperance, not profuſely and prodigally waſting and deuouring the great ſtore of hony which they gathered in the Sommer ſeaſon, but they ſuſtaine themſelues therwith in winter, and that very ſparingly: And ſo whilſt they feede vppon few meates, and thoſe of the pureſt ſort, they purchaſe long life, (the reward of ſobrietie.) Neither are they ſo niggardlie and ſordidous minded, but when as they haue gathered more hony then their number can well ſpend, they communicate and impart ſome very liberally amongſt the Drones. As for their cleanlineſſe theſe may be certaine Arguments, that they neuer exonerate nature within their hiues, (except conſtrained thereto by ſome ſicknes, foule weather, & for ſome vrgent neceſſity) that they conuay away the dead carkaſſes, that they touch no rotten nor ſtinking fleſh, or any other thing, no herbe that is withered, nor no ill-ſenting or decayed flowers.

They kill not their enemies within their hiues, they drinke none but running water, and that which is throughly defecated: they will not dwell in houſes impure & foule, ſluttiſh, black,

blacke, or full of any feculent or dreggy refuſe, and the excrementes of the labourers and ſickly, they gather on a heape without their pauilions, and aſſoone as their leaſure ſerueth, it is carried cleane away. Concerning their temperance and chaſtity, (although it hath beene partly touched before,) yet this I will adde, that it is wonderfull what ſome men haue obſerued. For whereas all other creatures doe couple in the open ſight of men, the Elephant onely excepted, and Waſpes likewiſe not much differing in kind, do the ſame: yet Bees were neuer yet ſeene ſo to ioyne together, but either within their hiues very modeſtly they apply themſelues to that buſineſſe, or elſe abroad do it without any witneſſes. And they are no leſſe valiant, then modeſt and temperate, *Dum corpora bello obiectant, pulchramque petunt per vulnera mortem.* Their war is either ciuill or forraine. Of the former there be diuers cauſes, that is to ſay: the multitude of their Dukes or Captaines lying in waight to betray both King and kingdome: ſcarſity of vittaile, ſtraightnes of place and roome, corruption of manners and idleneſſe. For if they haue no Dukes, then is it expedient (as otherwhiles it happeneth) they ſtay the ouerplus, leaſt the number of them growing to great, either violence might be offered to the King, or the commons drawne to ſome ſedition.

They kill them moſt of all, when as they haue no great ſtore of young Bees to plant any new colonies, ouerthrowing and ſpoyling withall their hony-combs (if they haue any.) They execute alſo Theeues and Drones, ſo often as they haue not roome inough to do their buſines in, (for they hold the more inward part of the Hiue,) ſo taking from the at one time, both their hony-combs and meat. The ſcarſity and lacke of Hony, cauſeth them alſo to be at deadly feude, ſo that the ſhort Bees do encounter the long with might and maine.

In the which bickering, if the ſhort be Conquerors, it will be an excellent Swarme, but if fortune ſmile on the long Bees ſide, they liue idlely, making neuer any good Honny. Whoſoeuer getteth the day, they are ſo giuen to rapine and reuenge, as they take no priſoners, nor leaue any place to mercy, but commit all to the ſword. Now concerning their forren warres, I muſt ſay that they giue place to no other liuing creature, either in fortitude, or hardy venturing: and if either men, Foure-footed-beaſts, Birds, or Waſpes, do either hinder, diſquiet, or kill any of them, ſo that they be not well contented, againſt all theſe they oppoſe themſelues very ſtoutly, according to their power wounding them. They hate extreamely adulterous perſons, and ſuch men as bee ſmeared with any oynment, thoſe that haue curled or criſped haire (as alſo all vnfaithfull and baſe raskally people) and all thoſe that weare any red clothes of the colour of bloud: as contrary wiſe they loue and reuerence exceedingly their Maiſters, Keepers, Tutors, Defenders, and Maintainers: ſo that ſitting vpon their hands, they doe rather tickle and licke them in ſporting wiſe, then either wound or hurt them, though neuer ſo little with their ſting. Yea theſe men may ſafely without any touch of hurt, and without any couering to their hands, gather together the Swarmes in a very hot Summer; yea, handle, place them in order, heap vp together, ſit or ſtand before their Hiues, and with a ſticke take cleane away Drones, Theeues, Waſpes, and Hornets.

If any Souldier looſeth his ſting in fight, like one that had his Sword or Speare taken from him, he preſently is diſcouraged and diſpaireth, not liuing long, through extreamity or griefe. Going forth into the fielde to fight, they ſtay till the watchword be giuen, which being done, they flocke in great heapes round about their King (if he be a good one) ending all their quarrell in one ſet battell. In their order of fighting, how great vertue, courage, ſtrength, and nobleneſſe, theſe poore creatures ſhew, as well wee our ſelues can teſtifie, and they better who haue aſſured vs by their writings, that whole armies of armed men haue beene tamed by the ſtings of Bees, and that Lyons, Beares, and Horſes, haue beene ſlaine by meanes of them. And yet (how fierce and warlike ſoeuer they ſeeme to be,) they are appeaſed and made gentle with continuall or daiely company, and vnleſſe they be to much netled and angred, they liue peaceably inough without any great trouble, neuer hurting any one maliciouſly or deceitfully, that ſtandeth before their Hiues. If I ſhould goe about to declare at laige their ingenie, naturall inclination, cunning workemanſhip and memory, I ſhould not onely giue vnto them with *Virgil: Particulam aurũ*

diuenũ.

diuinæ, but also *haustus mentis æthereæ*, and (*liceat Pythagoricè errare,*) the *Metempsychoosis* of that ingenious Philosopher. For after that they are inclosed in a cleane and a sweet hiue, they gather out of gummie and moist licquor-yeelding trees, a kind of glutinous substance, thicke, clammy and tough, (called of the Latines *Comosis*, and of the Greekes *Mitys*,) especially from Elmes, Willowes, Canes or Reedes, yea euen from stones; and this they lay for the first foundation of their worke, so couering it all ouer as with a hard crust at first, bringing to it afterwardes another layer of *Pissocera*, which is a kinde of iuyce of Waxe and Pitch, made with Gumme and Rosin, and ouer that againe they lay *Propolis*, which we call Bee-glew.

In this same three-fold tilie, and sure ground-worke thus artificially begunne, they doe not onely laugh to scorne, iest at, and mocke the eyes of the ouer-curious spectators of their Common-wealth and workes, but that which no man considers, they doe heereby defend both themselues and theirs, against raine, cold, small vermin and beasts, and all their enemies. Then after this they build their Combes, with such an Architectonicall prudence, that *Archimedes* in respect of them seemes to be no body. For first of all they set vp the cells of their Kings and Princes, in the higher place of the hony-combes, beeing large, fayre, sumptuous, stately and lostie, beeing cunningly wrought, of the most tryed, purest, & refined Waxe, trenching them round for the greater defence of the regall Maiestie, with mound and enclosure, as it were with a strong Wall, Bulwarke, or Rampire.

And as Bees in regard of their age and condition, are of three sorts, so likewise doe they deuide their Cells: for to the most auncient they appoint houses next to the Court, (as those that are the fittest to be of his priuie counsaile, & garders of his person) next to these are placed the young Bees, and those that be but one yeere old. And they of middle yeres and stronger bodies, are lodged in the vttermost roomes, as those that are fittest and best able to fight for their King and country. Yet *Aristotle* saith, that Bees in the making of their Tents or Cells, doe first of all prouide for themselues, and next for their King & his Nephewes, and lastlie for the Drones. And as in the fabricature of their hony-combes, they make the fashion according to the magnitude and figure of the place, fashioning it either orbicular, long, square, sword-like, or foote-like, &c. according to their owne liking, running out sometimes in length eyght foote: so their little Cells contrariwise, are framed after a certaine forme in a Geometricall proportion and measure; for by rule they are iustly Sexangular, and capable enough to hold the tenant.

The whole combe containeth foure orders of Celles; The first the Bees occupie; the next the Drones possesse; the third, those that are called of the Greekes *Chadoones*, of the Latines, *Apum soboles*, (call them if you please *Schadones.*) The last is appointed for the roome of hony making. There be some who constantly auerre, that the Drones do make combes in the same hiue the labouring Bees doe, but that they lacke the skill and power of mellification, it beeing vncertaine whether this comes to passe either through theyr grossnes and bigbellied fatnes, or through their setled & naturall lazines. And if through the weightines of the honie the combes beginne to shake and wagge, and to leane & bend as though they were readie to fall, then doe they reare them vp, and vnderproppe them with pillars made archwise, that they may the more readilie dispatch their businesse, and execute their charges, (for it is necessarie that to euery combe there be a ready way.)

In some places, as in *Pontus*, and in the Cittie of *Amisus*, Bees make white hony, without any combes at all, but this is sildome seene. And if a man would consider the rare and admirable contexture and fabricke of their honie-combes, farre excelling all humane Art and conceit, who would not subscribe with the Poet, *Esse Apibus partem diuinæ mentis, et haustus æthereos?* who will deny them (I say) either imagination, fantasie, iudgement, memorie, and some certaine glimse of reason? But I will not dispute of this, neither am I of *Pythagoras* mind, who conceited that the soules of wise men, and of other ingenious creatures, departed into Bees. But whosoeuer will diligently examine how they deuide their labours, as some to make vppe the combes, some to gather hony, to heape together their meate, to trimme and dresse vp the houses, to clense the common draught, to vndershore the ruinous walls, to couer those places wherein any thing is to be kept, to draw out the

the very ſtrength of the hony, to diſgeſt it, to carry it to their Cells, to bring water to the thirſtie labourers, to giue foode at ſet and appointed howres to the old Bees that ſitte, to defend their King with ſuch ouer-ſight and painefull regard, to driue away Spyders, and all other enemies, to carry forth the dead, (that no ſtinke or ill ſauour hurt,) euery one to know and goe to his owne proper cell, and generally, all of them not to ſtray farre from home to ſeeke their liuing; and when the flowers are ſpent neere their lodgings, to ſend out their eſpialls to looke for more in places further diſtant, to lye with their faces vpward vnder the leaues when they haue ſet foorth any voiage by night, leaſt their wings beeing much moiſtened by the dew, they ſhould come tardie home the next day, to ballance and peize their light bodies with carrying a ſtone in ſtormie weather, and when there is anie whirlewind, to fly on the further ſide of the hedge, for feare leaſt either they might be diſturbed, or beaten downe by the boiſterous violence thereof. Whoſoeuer (I ſay) wil dulie conſider all this, muſt needes confeſſe, that they obſerue a wonderfull order and forme in their Common-wealth and gouernment, & that they are of a very ſtrange nature and ſpirit.

I had almoſt omitted to ſpeake of that naturall loue which they beare to theyr young, a great vertue, and ſildome ſeene in the parents of this age. For Bees doe ſitte vpon theyr combes (when they haue laid their increaſe) almoſt like vnto birds, neither wil they ſtirre from thence but in caſe of pinching hunger, returning out of hand to their breeding place againe, as though they were afeard leaſt that by any long ſtay and abſence, the vvorke of their little cell might be couered ouer by ſome Spyders web (which often happeneth) or the young by taking cold might be endangered. Their young ones be not very nice or tender, nor cockeringly brought vp, for being but bare three dayes old, as ſoone as euer they begin to haue wings, they enioyne them their taske, & haue an eye to thē that they be not idle, though neuer ſo little. They are ſo excellent in diuination, that they euen feele afore-hand, and haue a ſence of raine and cold that is to come, for then (euen by Natures inſtinct) they fly not far from home: and when they take their iourney to ſeeke for theyr repaſt, (which is neuer done at any ſet and ordinary time, but onely in faire weather) they take paines continually and diligently without any ſtay, beeing laden with ſuch plentie of hony, that oftentimes being ouer-wearied, they faint in their returne to their own priuate cotages, not beeing able to attaine them. And becauſe ſome of them in regard of their roughnes are vnfit to labour, by rubbing their bodies againſt ſtones and other hard matter they are ſmoothed, afterwards addreſsing themſelues moſt ſtoutly to their buſineſſe. The younger ſort beſtirre thē right doutelie without dores, bringing to the hiue all that is needfull. The elder looke to the family, placing in due order that hony which is gathered and wrought by the middle-aged Bees. In the morning they be all very ſilent, till one of them awaken all the reſt with his thriſe humming noyſe, euery one buſtling himſelfe about his owne proper office and charge. Returning at night, they are as it were in an vproare at the firſt, and after that, they make a little muttering or murmuring among themſelues, vntill the principall officer appointed for ſetting of the watch, by his flying round about, and his ſoft and gentle noyſe, dooth as it were couertly and priuily charge them in their kings name to prepare themſelues to reſt; and ſo this token being giuen, they are as ſilent as fiſhes, ſo that laying ones eare to the mouth of the hiue, you ſhall hardly perceiue any the leaſt noyſe at all: ſo dutifull they are to their Kings, officers and rulers, repoſing themſelues wholie in his bookes, fauour and pleaſure. And now I will intreate of theyr excellencie and vſe.

The vſes of Bees.

Whereas the Almightie hath created all things for the vſe & ſeruice of man, ſo eſpecially among the reſt hath he made Bees, not onely that they ſhould be vnto vs patternes and preſidents of politicall and œconomicall vertues, (of the which before I haue diſcourſed) but euen Teachers and Schoolemaiſters inſtructing vs in certaine diuine knowledge, and like extraordinary prophets, premonſtrating the ſucceſſe & euent of things to come. For in the yeeres 90. 98. 113. 208. before the birth of our bleſſed Sauiour, vvhen as great ſwarmes of Bees lighted in the publique and oxe-market, vpon the houſes of priuate Cittizens, and the Chappell of *Mars*, many conſpiracies and treaſons were intended againſt the ſtate at Rome, with which the common-wealth was well-nigh deceiued, inſnared,

yea and ouerthrowne. In the dayes of *Seuerus* the Emperour, Bees made their combes in the Enſignes, banners and ſtanderds of the ſouldiers, and moſt of all in the campe of *Niger*, after which enſued diuers conflicts betwixt the Armies of *Seuerus* & *Niger*, Fortune for a time imparting her fauours equally to them both, but at length *Seuerus* ſide carried away the bucklers. Swarmes of Bees alſo filled the Statuaes which were ſet vp in al *Hetruria*, repreſenting *Antonius Pius*, and after that they fell in the campe of *Caſſius*, and what hurly burlies after that followed, *Iulius Capitolinus* will reſolue you. At which time alſo a great number of Romans were intrapped and ſlaine by an ambuſh of Germaines in Germany, *P: Fabius* and *Q: Elius* beeing Conſuls. It is written that a ſwarme lighted in the tent of *Hoſtilius Rutilus*, who was in the Army of *Druſus*, and did there hang after ſuch a maner, as they did encloſe round his ſpeare which was faſtened to his pauilion, as if it had beene a rope hanging downe, *M: Lepidus* and *Munatius Plancus* beeing Conſuls. Alſo in the conſulſhip of *L: Paulus* and *Caius Metellus*, a ſwarme of Bees flying vp and downe, preſignified the enemy at hand, as the Soothſayers well diuined. *Pompey* likewiſe warring againſt *Cæſar*, when for the pleaſuring of his friends he had ſet his Army in aray, going out of *Pyrrhatiũ*, Bees met with him, & darkened euen the very ancients with their great multitude. We read in the hiſtories of the Heluetians, how that in the yere of our Lord God 1385. when *Leopold of Auſtrich* prepared to goe againſt *Sempach* with an hoſt of men, being yet in his iourny, a ſwarme of Bees fled to the towne, and there reſted vpon a certaine great tree called *Tilia*: wherevpon the vulgar ſort rightly fore-told the comming of ſome ſtrange people to them. So likewiſe *Virgill* in the 7. booke of his *Aeneades*, ſeemeth to deſcribe the comming of *Aeneas* into Italy after this manner.

——— *Lauri*
Huius Apes ſummum denſæ (mirabile dictu)
Stridore Nigenti liquidum trans æthera vectæ
Obſedere apicem et pedibus per mutua nexis
Examen ſubitò ramo frondente pependit,
Continuò vates: externum cernimus (inquit)
Aduenture virum. that is,
A tale of wonder to be told, there came a ſwarme of Bees,
Which with great noyſe within the ayre a Bay-tree did attayne,
Where leg in leg they cleaped faſt, and top of all degrees
O're-ſpread, and ſuddenly a hiue of them remaind
There hanging downe: whereat the Prophet ſaid,
Some ſtranger heere ſhall come to make vs all afraid.

Which thing alſo *Herodotus*, *Pauſanias*, and diuers other Hiſtoriographers, haue with greater obſeruation then reaſon confirmed. *Laon Aeraphnienſis*, when he could not finde the Oracle of *Trophonius*, by a ſwarme flying thither hee found the place. In like ſort, the Nurſes being abſent, *Iupiter Melitæus*, *Hiero* the *Siracuſſan*, *Plato*, *Pindarus*, & *Ambroſius*, were nouriſhed by hony, which Bees by little and little put in their mouthes, as *Plutarch*, *Pauſanias*, and *Textor* are Authors. *Zenophon* likewiſe in his *Oeconomicks*, termeth hony-making the ſhop of vertues, and to it ſendeth mothers of houſholds to be inſtructed. Poets gladly compare themſelues with Bees, who following Nature onely as a Schoole-miſtres, vſeth no Art. So *Plato* ſaith, that Poets ruled by Art, can neuer performe any notable matter. And for the ſame reaſon *Pindarus* maketh his brags, that hee was ſuperiour to *Bacchilides*, and *Simonides*, hauing onely Nature, not Art to his friend. Bees vnleſſe they be incenſed to anger, doe no hurt at all, but being prouoked & ſtirred vp they ſting moſt ſharply: and ſuch is the diſpoſition and naturall inclination of Poets; and therefore in his *Minoe* ſtrictly enioyneth, that thoſe who loue their owne quiet, muſt take great heed that they make no wars eyther with Poets or Bees. Finally, they haue ſo many vertues which we may imitate, that the Egyptians, Chaldæans & Græcians, haue taken diuers Hieroglyphicks from them. And hee that will read ouer *Pierius*, ſhall there finde ſtore of Emblemes of them.

The

The Country people in like manner haue learned of them Æromantie, that is, diuination of thinges by the ayre, for they haue a fore-feeling and vnderstanding of raine and windes afore-hand, and doe rightly prognosticate of stormes and foule weather; So that then, they flye not farre from their owne homes, but sustaine themselues with their owne hony-suck alreadie prouided. Which beeing true, we must then thinke it no strange matter, that *Aristæus*, *Philistius*, *Aristomachus Solensis*, *Mennus* the *Samnite*, and sixe hundred others, that haue writ of the Nature of Bees, bidding adue to all those pleasures and delicacies that are found in Cities, for fyftie and eyght yeeres space together, inhabited the woods and fieldes, that they might more exactly come to the knowledge of their order of liuing, and naturall dispositions, leauing it as a monument for posteritie to imitate. But what theyr bodies doe worke in ours, I iudge woorth the labour and paines taking to let you vnderstand, that we may be assured there is nothing in Bees, but maketh to the furtherance of our health and good.

First therefore, their bodies beeing taken newly from the hiues and bruised, & drunke with some diaretically wine, cureth mightily the Dropsie, breaketh the stone, openeth the obstructed passages of the vrine, and helpeth the suppression thereof. Beeing bruised, they cure the wringings and grypings of the belly, if they be layd vpon the place affected: and if any haue drunke any poysonous hony, Bees being likewise drunke doe expell the same. They mollifie hard vlcers in the lippes, and beeing bound to the part, they cure a carbuncle and the Bloody-flixe, amending also the cruditie of the stomack, and all spots & flecks in the face, beeing tempered with their owne made hony; as both *Hollerius*, *Alexander*, *Benedictus* and *Pliny* haue written. Medicinall vses.

Galen affirmeth, that if you take liue Bees out of their combes, and mixe them with honie wherin Bees haue beene found dead, you shall make an excellent oyntment to be vsed against the shedding and falling of the hayre in any place of the head, causing it to growe againe, and come afresh. *Pliny* againe willeth vs to burne many Bees, commixing the ashes with oyle, and there-with to annoynt the bald places; but wee must (saith he) take great hedde that we touch no other place neere adioyning. Yea he affirmeth, that Honie wherein is found dead Bees, is a very wholsome medicine, seruing for all diseases. *Erotis cap. 61. De morb: muliebrib.* commendeth highly the ashes of Bees beaten and tempered with oyle, for the dealbation of the hayre.

Bees also are very profitable, because diuers liuing creatures are nourished by, and doe feede full sauerly on their hony, as the Beare, the Badger or Brocke, Lizards, Frogges, serpents, the Woodpecker or Eate-bee, Swallowes, Lapwings, the little Titmouse, which of some is called a Nunne, because his head is filletted as it were Nun-like, the Robin-red-breast, Spyders and Waspes, as *Bellonius* hath well obserued.

But to what end (you will say) serueth their sting, against whose poyson *Pliny* knew no remedie? I must needes confesse truly that which cannot be denied, that the stings of Bees are sometimes venomous, but that is when eyther they are madde and raging, and be exceedingly disquieted by meanes of anger, or some vehement Feauer, for otherwise they doe not sting, but pricke but a little: and therefore *Dioscorides* neuer made mention of the stinging of Bees, supposing it very vnmeete for a man to complaine of so small a matter as the sting of a silly Bee. But yet they that haue succeeded him, haue obserued paine, rednes, and swellings, as companions and effects of their malice, especially if the sting doe sticke in the flesh, which if it doe very deepe, then death hath sometimes followed, as *Nicander* writeth in his *Theriacis*. In like manner the people of the old World (that vvee may proue the sting of Bees to be conuerted to some good vse) did (as *Suidas* writeth) punish those persons who were found guilty of coosenage, and deceitfull counterfeiting of merchandise after this sort: First they stripped the offender starke naked, annointing his body all ouer with hony, then setting him in the open sunne with his hands and feete fast bound, that by this meanes beeing tormented with flyes, Bees, and scorching beames of the sunne, he might endure punishment, paine & death, due to his lewd and wicked life. With which kind of punishment & torture, the Spanyards doe grieuously vex the poore naked Ilanders of *America* at this day, (now called the West Indies) who are vnder their rule and gouernment, not for iustice sake, (as those Auncients did) but for satisfaction and

fulfilling of their barbarous wills, and beaſtly tyrannie, that they might ſeeme to be more cruell, then crueltie it ſelfe.

Noninus ſaith, that if the herbe Balme (called *Apiaſtrum*) be beaten, and annoynted with oyle vppon the ſtinged place, that there will enſue no hurt thereby. *Florentius* counſelleth the gatherer of hony, to annoynt himſelfe with the iuyce of Marſh-mallowes, for by that meanes he may ſafely and without feare take away the Combes. But the iuyce of any Mallow vvill doe as much, and eſpecially if it be mixed with Oyle: for it both preſerueth from ſtinging, and beſides it remedieth the ſtinged. But admit that Bees by theyr ſtinging doe vexe and diſeaſe vs, yet notwithſtanding the dead Bees ſo found in the hony, doe ſpeedily bring cure to that hurt, if they be duly applyed, abating and taking away all the paine and poyſon. What ſhould I ſay? No creature is ſo profitable, none leſſe ſumptuous. GOD hath created them, and a little money and coſt will maintaine them, and ſmall prouiſion will content them. They liue almoſt in all places, yea euen in Forreſts, Woods and Mountaines; both rich and poore by their good husbandry do gather good cuſtomes and penſions by them, they paying (as all men know) very large rents for their dwelling houſes; and yet for all their tribute they pay, a man need neither keepe one ſeruaunt the more for the gathering of it, nor ſet on pot the oftner. *Merula* ſaith, that *Varro* gathered yeerely fiue thouſand pound weight of Hony: and that in a ſmall Village of Spaine, not exceeding one Akre of ground, he was wont to gaine by Honie there gathered, tenne thouſand Seſterties, which is of our Engliſh coyne about fiftie pounds. Wee are furniſhed alſo out of their vvork-houſes or ſhops, with vvaxe, *Sandaracha*, Bee-glevv, combes, and dregges of waxe, which no Common-wealth can well ſpare. To ſpeake nothing of the examples of their vertues and noble properties, being no leſſe wholſome for the ſoule, then theſe others are for the good prouiſion and maintenauuce of our life, and for nouriſhment of our bodies neceſſary and commodious.

Now for the conſeruation of Bees, it is very meete (as *Pliny* writeth) that we come by them lawfully, & by honeſt meanes, that is, eyther by gift, or by buying of them, for being taken away by theft, they will not proſper with vs: euen as the herbe called Rew being ſtolne, will very hardly or neuer grow. Furthermore, to keepe theſe good Pay-maiſters, and to make them in loue with you, you muſt remoue from their Hiues mouthes, vnluckie, miſchieuous, and deceitfull people, and idle perſons that haue nothing to doe, cauſing them to ſtand further off: As alſo all thoſe that are diſtayned with whoredome, or infected with the diſeaſe called Gonorrhæa, or the fluxe of menſtrues, bathes, or anie thing that ſmelleth of ſmoake, mud, dung, or ordure of cattell, men or beaſts, houſes of office, ſincks, or kitchens. Mundifie & correct the ayre oftentimes, infected with the breath and vapour of Toades and Serpents, by burning of Balme, Time, or Fennell; hauing great care to keepe them neate, cleane and quiet. Deſtroy all vermine and ſeekers to prey vpon their Hony, robbers, pillers and pollers, and if at any time they be ſicke, giue them Phiſicke.

Nowe the ſignes of their vnhealthines, as of all other liuing creatures, are knowne by three things; that is, from the action offended, the outward affect of the body, and excrements. For their cheerefulneſſe beeing gone, ſluggiſh dulines, a giddy and vertiginous pace, often and idle ſtanding before the mouth of the Hiue, lacke of ſtrength, wearineſſe, litherneſſe, languiſhing, and want of ſpirit to doe any buſines, deteſtation of flowers and Honie, long watchings, and continuall ſleepings, vnaccuſtomed noyſes and hummings, are ſure arguments that Bees are not in good health. As alſo if they be ſome-what rough, not fine and trimme, dry and vnpleaſant in handling, not ſoft, harſh and rugged, not delicate and tender, if their combes be infected with any manner of filthy, corrupt, and noyſome ſauour, and that theyr excrements melt, ſtinke, and be full of vvormes, carrying dead carkaſſes daily out of their houſes, that they haue no regard to theyr Bees and Beehiues, it is a certaine token that they are ſicke, and that ſome exidemicall, generall peſtilence or plague rageth amongſt them, whereof that famous Poet *Virgill* hath very elegantlie, but confuſedly touched ſome part, in the fourth Booke of his *Georgickes*, in theſe following verſes.

Si verò

Si verò (quoniam lapſus Apibus quoq́, noſtres
Vita tulit) triſti languebunt corpora morbo,
Illud non dubijs poteris cognoſcere ſignis.
Continuò eſt ægris alius color, horrida vultum
Deformat macies, tum corpora luce carentum
Exportant tectis, et triſtia funera ducunt.
Aut illæ pedibus connexæ ad limina pendent,
Aut intus clauſis cunctantur in ædibus omnes,
Ignauæq́, fame, et contracto frigore pigræ
Tum ſonus auditur grauior, tractimq́, ſuſurrant.
Frigidus vt quando ſiluis immurmurat auſter,
Vt mare ſolicitum ſtridet refluentibus vndis,
Aeſtuat aut clauſis rapidus fornacibus ignis.

In Engliſh thus;

The life of Bees is ſubiect vnto fall,
Theyr bodies languiſh with diſeaſes ſad:
This by vndoubted ſignes diſcerne you ſhall,
Their bodie's then with other colour is clad.
A leaneneſſe rough doth then deforme their face,
Then doth the liuing bring dead bodyes out,
And for theyr fellowes make a funerall place,
Mourning ſad exequies theyr dwellings all about.
Or els with feete in feete they hang vpon
The threſhold of their Hiue, or els abide
Cloſe within dores, not looking on the ſunne
Till ſloth by cold and famine theyr life vppe dryde:
Then alſo is their ſound and voyce more great,
Drawing ſoft, like Southerne wind in woods,
Or fire encloſed in burning furnace heate,
Or as int' Sea falls backe the flyding floods.

And ſo the ſickneſſes of Bees beeing euidently knowne, plainly perceiued and cured, they will liue many yeeres, although *Ariſtotle, Theophraſtus, Pliny, Virgill, Varro, Columella, Cardan*, and finally all Authors, would make vs beleeue that they ſildome attaine to nine yeeres, but neuer to tenne. Although we know by good experience, knowledge of place, and the credible atteſtation of men worthy beliefe, that they haue liued 30. yeares. Which onely reaſon hath induced me to belieue, that Bees (euen by Natures appoyntment) are long liued, and that onely with *Albertus* I onely doubt, whether they dye by meanes of old age.

I am not ignorant how they are made away with the rage and violence of diſeaſes, and other enemies, but if they haue all things furniſhed fit for the preſeruation of their life, & prolongation of health, and the contrary farre from them, I knowe no reaſon but that I ſhould conclude them long liued, yea more durable then any other liuing creature, and neuer to dye, but that I may not deny their time and turne to be mortall. For they onelie doe feede vpon hony, that immortall Nectar, ſent from heauen, and gathered from a diuine dew (the very life and ſoule of all herbes, fruites, trees and plants.) Of whoſe nature, vſe, and excellencie, if you would know more, I muſt referre you to the learned writings of Phiſitions.

(***)

Of Bees called Drones and Theeves.

The names.

A *Drone* or a *Dran* in Engliſh, is of the Latines called *Fucus*, of the Greekes *Kephen*, and *Thronaz*. Of the Illirians *Czeno*, of the Germans *Traen*. Of the Belgies *Beſonder ſtrael*. Of the Spaniards *Zangano*. Of the Italians *Ape che non fa mele*. Of the French *Baradon*, and *Fullon*. Of the Pannonians (novv called *Hungarians*) *Here*. Of the Polonians *Czezew*. This kind of Bee is called *Fucus*, as ſome thinke *Quaſi fur*, becauſe he doth *furtim mella deuoeare*, deuour Honny by ſtealth: although it be more agreeable to truth, that it is tearmed *Fucus*, becauſe he doth *Apibus fucum fraudemque facere*: And through the colour and pretence of keeping warme the Hiues, he ſpenderh their ſtocke, and vndo all their hony-making. And therefore for ſome to deriue *Fucus* the Latin word, from *Phagomai* the Greeke, ſeemeth to be farre fetched: Some againe will draw *Fucus, à fouendo, quia incubando apum iuuant fœturas*, and this in my minde is as harſh as the former.

The deſcription.

Many men make the Drone to be one of the 4. ſorts of Bees, which is very vnaduiſedly doone, as ſome would make vs beleeue: Becauſe they beſtow no paines in gathering the Hony, nor labour it throughly to haue it perfectly wrought. He is twice ſo great as the common Bee, and greater then the Theeſe, ſo that in bigneſſe he euenerh, yea, ſurpaſſeth the King himſelfe: and yet he attaineth vnto this greatneſſe, not by the gift of Nature, but by his cuſtome and trade of life. For whereas Bees doe prepare and make their celles for the breeding of Drones: they make them leſſer then the Drones, and not heere and there through the Hiue, but onely in the vttermoſt, and as it were in the baniſhed or moſt out-caſt place of all in the whole Camp and lodged Army. Beſides, the ſmall Wormes of the Drones, are far ſmaller at their firſt bringing forth, then thoſe that are of the kingly race, and linage of their Dukes: Who yet at length grow greater then any of them all, in regard that by labour and trauaile, they waſt and diminiſh nothing of ſuperfluous matter, and thoſe groſſe humours, wherewith they abound, as alſo that both day and night (like Oxen lying at racke and Manger) they gluttonouſly rauen & ſtuffe themſelues with the hony-liquor, which they againe pay for full dearely, in time of any general dearth and ſcarſity of vittaile and prouiſion.

Further this is to be added, that the Drone is of a more ſhining black colour, then the true labouring Bee, he is alſo greater then the greateſt, without ſting, ſluggiſh, idle, ſlothfull, without hart or courage, cowardous and vnapt to war, not daring to venture life & limbe in manly Martiall trade, as the true Ligitimate Bees will.

Ariſtotle ſaith, that they breed and liue amongeſt the true Bees, and when they flye abroad, they are carryed ſcatteringly, here and there aloft in the aire as it were, with ſome violence or tempeſt; ſo exerciſing themſelues for a time, they returne from whence they came, ther greedily feeding vpon the hony. Now why the droues may be compared with the Dukes and Princes, in reſpect of their corporature, and Bees like vnto them in theyr ſting, let vs heare *Ariſtotles* reaſon. Nature would (ſaith he) there ſhould be ſome difference, leaſt alwaies the ſame ſtock ſhould encreaſe one of another confuſedly, without order or conſideration, which is impoſſible: For ſo the whole ſtocke would either be dukes or Drones. And therefore the true Bees in ſtrength and power of engendering and breeding, are comparable to their Dukes, and the Drones onely in greatneſſe of body reſemble them: to whom if you allow a ſting, you ſhall make him a Duke. Theſe Drones further of the Græcians are called *Cothouroi*, becauſe he putteth not forth any ſting: whereof *Heſiodus* hath theſe verſes thus interpreted;

Ariſt. l. 3. de gener. Anim. c. 10.

Hinc

Hinc vero Dij ſuccenſet & homines, quicunque ocioſus,
Viuat, fucis ac aleo-carentibus ſimilis ſtudio,
Qui apum laborem abſumunt ocioſi
Vorantes.

In Engliſh thus;

Both God and men, diſdaine that man
VVhich Drone like in the hiue,
Nor good, nor ill, endeuour can
Vpon himſelfe to liue,
But idle is, and without ſting,
And grieues the labouring Bee
Deuouring that which he home brings,
Not yeelding help or fee.

So that either he hath no ſting at all, or elſe maketh no vſe of it for reuengement. *Pliny* ſaith flatly, that they are ſtingleſſe, and would haue them called imperfect Bees, & the famous Poet *Virgill* ſtileth them, *Ignauum pecus*: that is, idle and vnprofitable, good for nothing. *Columella* maketh them a race or ſtocke of a larger ſize, very like vnto Bees, and accounteth them very aptly to be placed in the ranke of ordinary ſorts of Creatures, of the ſame kinde and company with Bees. They ſuffer punniſhment, and are ſcourged many times in the whole Bee-common-wealth, not onely for pretence of idleneſſe, gluttony, extertion, and rauenous greedineſſe, to which they are too much adicted; but becauſe lacking their ſting, and by that defect, being as is were emaculated, they dare ſhew themſelues in publique.

Pliny doth not expreſſe their nature and quality. The Drones are ſtingleſſe, and ſo to be reckoned imperfect Bees, and of the baſeſt ſort, taking their originall from tyred and worne-out Bees, and ſuch as be paſt labour and ſeruice, liuing onely vpon a bare penſion: we may call them the very ſlaues and bond-men of the true Bees, to whom they owe all due homage and ſubiection, wherefore they exerciſe their authority ouer them, thruſting them firſt out of doores by head and ſhoulders, like a company of drudges to theyr worke; and if they be any thing negligent, not beſtirring themſelues quickly and liuely, they giue them correction, and punniſh them without all pitty and mercy. For in the moneth of Iune, two or three Bees, (eſpecially of the younger ſort) will hale out of the Hiue one Drone, there beating of him with there winges, pricking and tormenting him with their ſtinges, and if he offer any reſiſtance to their Lordly rule, then they violently caſt him downe from the ſhelfe or ſtep whereon he holdeth, down to the earth as though they would breake his necke. Thus when they haue glutted their wils, and puniſhed him at the full, they at length put him to a ſhamefull death, all which we haue often beheld, not without great admiration and pleaſure.

Sometimes the Drones remaine like baniſhed perſons, before the enterance of the hiue, and dare not venture to preſſe in. For three cauſes ſpecially the Bees do driue and caſt out the drones: either when they multiply aboue meaſure, or when they haue not place ynough left for their labourers, or that they be pinched with hunger and famine, for lacke of Hony. And as they carry a deadly hatred againſt the Drones, ſo to make it more apparant, they will not hurt ſuch perſons as offer either to take away with their bare handes any of the drones, and to caſt them away, yea, though they be in the greateſt heat of their fight. *Ariſtotle* in his ninth Booke *De hiſto. Animal. Cap.* 40. affirmeth, that Bees are engendered apart one from another, if their Captaine liueth: but in caſe their King and Captaine dies, ſome ſay they breed in the Bees celles, and that of all others of this kinde, they are the moſt noble and couragious.

Their generation.

The young drones are bred without any King, but the true younger Bees neuer: for they deriue their originall and petigree from the kingly ſtocke. Some will ſay that the young drones doe fetch their originall from the flowers of the Herbe *Cerinthe* (deſcribed by *Pliny*, which is a kind of Honyſuckle, hauing the taſt of the Hony and Waxe together)

gether) from the Oliue tree and Reede; but this opinion is weakely grounded, and standeth vpon small reason.

Aristotle affirmeth, that they proceede from the longer and bigger Bees, yea, and those that are tearmed Thieues: which without question he receiued either from the Auncient Philosophers, or some others that had the charge and were skilfull of ordering Honny, that liued in his time. Some will haue them to breed and come from putrifaction, as *Isidore* from stinking and puttrified Mules: *Cardan* frō Asses, *Plutarke* and *Seruius* from Horses. Otherſome are of opinion, that they first proceede of Bees, and that afterwards they degenerate bastardlike from them, after they haue lost their stings, for then they become Drones: neither are they afterwardes knowne to gather any Honny, but being as it were depriued of their strength, they grow effeminate, ceasing either to hurt, or to do any good at all.

Some againe hold the contrary side, assuring vs vppon their knowledge, that the true labouring Bee fetcheth his beginning from the Drone, because long experience (the Maisters of wisedome) hath taught vs, that there is yearely knowne to be the greater swarme, when there is the greater multitude of Drones. But this to me seemeth rather the deuise and inuention of some curious braine, then any true grounded reason. For because that many Drones breede (as it commeth alwaies to passe in good and plentifull yeares) therefore there should be greater Swarmes is no good consequent: but contrariwise, because the multitude of Bees do greatly increase through the moderatenes of the pure aire, and the plenty of the Hony-dropping dew, and through the aboundance of this millifluous moysture, there must needs follow a greater foison and store of drones: as the Philosopher hath well obserued. But admit that this be true, that whereas there is the greater encrease of drones, there should yearly ensue the more swarmings: yet must we not thervpon conclude, that Bees do owe, and ought to ascribe their first originall from Drones, but rather that they are indebted and bound in honesty to the drones, because in time of breeding, they giue much warmth and comfort to their young (as *Pliny lib.* 11. *c.* 11. saith) conferring vppon them a liuely heat, fit for their encrease and prospering. Some deuide them into male and female, and that by coupling together they make a propagation of their kind, although (as *Athenæus* writeth) neither drones nor Bees were euer yet seen of any one to couple together.

But whereas Waspes, Hornets, and other Cut-wasted creatures that make any combs and breed in the same, haue beene sometimes (though seldome) seene, both by vs and *Aristotle*, to ioyne together, I can surely see no cause why we should vtterly take from them the vse of *Venus*, though in that respect they be very modest and moderate.

I haue before in the discourse of their generation said, that the Bees do make the male kind, and the Drones to be but the female; but sith that in the time of Hony-making, they punnish them so sharply after they haue ejected them from possession first, so that afterwards they put them to death, I can hardly be enduced to beleeue that the drones are but the female kind, considering that one thing would eclipse and ouercast all those resplendant vertues which all men know to be in Bees, to deale thus cruelly with their Parents. To what vse therefore serue they in hiues? Seeing *Virgill* in the fourth booke of his Georgiks thus describeth them;

Immunisque sedens aliena ad pabula fucus.
That is to say;
The Drone as free and bold doth sit,
And wast of others food commit.

Where *Festus* taketh *Immunis*, for lazy, idle, vnseruiceable, vnprofitable, and such as are nothing worth, except perchance after the guise of wicked men, they so serue theyr owne turnes, as to liue by the sweat of other mens labours, and to bring out of order, or vtterly seeke to ouerthrow the whole frame of the common wealth.

Their vses.

But the most approoued Authors set downe diuers good vses of drones. For if there be

be but a few of them among the Bees, they make them the more carefull about their affaires, and to looke more duely to their taske: not by their good example, (for they liue in continuall idlenesse) but because they might continue their liberality towardes strangers, they worke the more carefully in their Honnie-shoppe. And (if *Bartholemæus* doe not deceiue vs) these Drones bee not altogether idle: but they imploie themselues about the building of the Kings House, which they make large, stately, and very sumptuous in the higher and middle part of the Combes, being very faire to see too in respect of their couering.

So then they are but lazie, in respect of Hony-making and gathering: but if you looke toward their Art or science of building, they are to be accounted excellent deuisers of the frame and chiefe Maisters of the whole worke. For as the Bees do fashion out the combs of the Drones nigh the Kings Pallace: so againe, for the like counterchange of kindnes, the Drones are the sole inuentors, and principall work-maisters of the Kinges Court; for which cause both they and their of-spring, kinsfolkes, and friends, (if they haue any) are bountifully rewarded of the whole stocke of Bees, by giuing them frankly & freely their diet and maintenance which costeth them nothing.

The Lockers or holes of the vp-growne Bees, are somewhat to large, if you respect the quantity of their bodies, but their combes lesser, for those they build themselues, & these other are made by the Bees, because it was not thought conuenient and indifferent, so great a portion of meat to be giuen to such vile labourers and hirelings, as was due to their own Sons and Daughters, and those that are naturally subiects.

Tzetzes, and some other Greekes doe besides affirme, that the Drones are the Bees Butlers or Porters to carry them water, ascribing moreouer to them a gentle and kindly heat, with which they are said to keepe warme, cherish and nourish the young breede of the Bees; by this meanes as it were, quickning them, and adding to them both life and strength.

The same affirmeth *Columella* in these wordes. The Drones further much the Bees for the procreation of their issue, for they sitting vpon their kind or generation, the Bees are shaped and attaine to their figure, and therefore for the maintenance, education, and defence of a new yssue, they receiue the more friendly entertainement. And *Plinie lib.* 11. *c.* 11. differeth not from him. For not onely they are great helpers to the Bees in any architectonicall or cunning deuised frame (as hee saith) but also they doe good in helping and succouring their young, by giuing them much warmth and kindly heat, which the greater it is (vnlesse there be some lacke of Hony in the meane space) the greater will the swarme be.

In summe, except they should stand the Bees in some good stead, the Almighty would neuer haue enclosed them both in one house, and as it were made them freemen of the same City. Neither doubtlesse would the Bees by maine force violently breake in vpon them, as being the Sworne and professed enemies of their common-wealth, except when their slauish multitude being to much encreased, they might feare some violence or rebellion, or for lacke of prouision: at which time who seeth not, that it were farre better the Maister-Worke-men, free Masons, and Carpenters might bee spared, then the true labouring Husbandman, and tiller of the Earth? Especially since that missing these, our life is endangered for lacke of meate, and other necessaries, and those other for a time we may very well spare without our vndoing, and for a need, euery one may build his owne lodging. But as they be profitable members, not exceeding a stinted and certaine number, so if they be to many, they bring a sickenesse called the Hiue-cuill, as well because they consume the food of the hony-making Bees, as for that in regard of their extreame heat, they choke and suffocate them.

This disease is by the Authour of *Geoponicon* thus remedyed. Moysten with Water inwardly the lidde or couering of their Hiue, and earely in the Morning opening it, you shall finde Drones sitting on the droppes that are on the couers, for beeing glutted with Honny, they are exceeding thirstie, and by that meanes they will sticke fast to the moyst and Deuie places of the Couer: So that with small adoe, you may

either

either destroye them quite, or else if you please, take away what number you list your selfe. And if you will take away withall their young, who are not yet winged, and first pulling off their heades throw them among the other Bees, you shall bestow on them a very welcome dinner. But what the dreaming of Drones portended, and what matter they Minister in the Hieroglyphicall Art, let *Apomasseris* reueale and disclose out of the Schooles of the *Egyptians* and *Persians*. I thinke I haue discharged my duety, if I haue set downe their true Vses, true Nature, generation, degeneration, description, and names.

Of Bees called theeues.

Fur in Latine, or Theefe in English, is by *Aristotle* called *Phoor*, of *Hesychius Phoorios*: from whence I take the Latine word *Fur* to be deriued. Some haue thought that theeues are one proper sort of Bees, although they be very great, and blacke, hauing a larger bellie or Bulke then the true Bee, and yet lesser then the Drones, they haue purchased this theeuish name, because they doe by theft and robbery deuoure Honny, belonging to others, and not to them. The Bees do easily endure, and can well away with the presence of the drones, and do as it were greete and bid one another welcome, but the Theeues they cannot endure, in regard that the Bees do naturally hate them, for in their absence the Theeues priuily and by stealth creepe in, there robbing and consuming their treasure of Honny, so greedily and hastily (without chewing) swallowing it downe; that beeing met withall by the true Bees in their returne homewards, & found so vnweildy by means of their fulnesse, that they cannot get away, nor be able to resist, but are ready to burst againe, they are seuerely punnished, and for their demerites by true Iustice put to death. Neither thus onely do they prodigally consume & spend the Bees meate, but also priuilie bred in their celles, whereby it often commeth to passe, that there are as many drones & Theeues, as true and lawfull Bees.

These neither gather Hony, nor build houses, nor help to beare out any mutuall labor with Bees: for which cause they haue Watch-men or Warders appointed to obserue and ouersee by night such as are ouerwearied by taking great and vndefatigable paines in the day time, to secure them from the Theeues and Robbers, who if they perceiue any Theefe to be stolne in a doores, they presently set vppon him, beate, and either kill him outright, or leauing him for halfe dead, they throw him out. Oftentimes also it happeneth, that the Theefe being glutted and ouercloyed with Honny, cannot fly away or get himselfe gone in time, but lyeth wallowing before the Hiues entrance, vntill his enemies either in comming forth or returning home do so find him, and so with shame discredit and scoffing-scorne slay him.

Their vse.

Aristotle appointeth no office, charge or businesse to the Theefe, but I thinke that he is ordained for this end, that he might be as it were a spur to prick forwards, to whet and quicken the courage of the true Bees, when the other offer them any iniury: and to stirre and encourage them to a greater vigilancy, diligence, and doing of right and iustice to euery one particularly. For I cannot see to what other purpose Theeues should serue in a Christian common-wealth, or what vse might be made of such as lie in waight to do displeasure, and practise by crafty fetches, Ambushes, and deceitfull treacheries, to wound their Neighbours, either in their estimation, credit, or goodes. Thus hauing at large discoursed of the lesse hurtfull and stinging sort of Bees, I will now apply my selfe to a more furnish, testy, angry, Waspish, and implacable generation, more venemous then the former, I meane

Waspes and Hornets.

OF

OF VVASPES.

A Waſpe of the Chaldeans is tearmed *Delbrane*: Of the Arabians *Zambor*: Of the Engliſh-men a *Waſpe*. Of the Germans *Eine VVeſpe*. Of the Belgies *Harſel*. Of the Gothes *Bool Getingh*. The common people of *Italy* tearme it *Veſpa*, and ſome of them do vſually call it *Muſcone*, and the Bononians *Vreſpa*. The French *Gueſpe*. The Spaniards *Abiſpa*, and *Veſpa* imitating the Latines, who call it *Veſpa*. The Polonians *Oſſa*. The Slauonians *Woſſ*. The Hungarians *Daras*. *Calepine* ſaith that it is called *Veſpa*, *qui veſperi muſcas venatur in cibum*. The Greekes do alſo name them diuerſly, for commonly they are called *Sphekes*. The Scholiaſt of *Nicander* calleth them *Lucoſpades*, and *Suidas Dellides*, & *Delithes*. Of *Heſychius Auletaj*, and *Paſſaleres*, and *Gaza* nicknameth them *Authrenaj*: for theſe ought rather to be called Bees. *Euſtathius* deriueth *Tous ſpekas*, *apo Tes diaſphagon*, becauſe they ſeeme to bee ſo much cut-aſunder in the Waſt or middle, as that they ſeeme to gape and to be cleane clouen aſunder, as by the figure here ſet before your eyes you may plainely perceiue. A Waſpe is a kinde of inſect, that is, ſwift, liuing in routes and companies together, hauing ſomewhat a long body encircled, with with foure membranous wings, (where of the two former are the greateſt) without bloud, ſtinged inwardly, hauing alſo ſixe feete, and a yellow colour, ſomewhat gliſtering like Golde, garniſhed with diuers blacke ſpots all ouer the body in forme of a triangle. Whereupon peraduenture *Pollio* would needs haue it called *Diachruſos*. *D. Bonham.*

The body of a Waſpe ſeemeth to be faſtened and tyed together to the middeſt of the breaſt, with a certaine thinne fine thred or line, ſo that by meanes of this diſioyned, and not well compacted compoſition, they ſeeme very feeble in their loines, or rather to haue none at all. Whereupon *Ariſtophanes* the Greeke Poet, in his Comedy, entituled *Spheres* or Waſpes, tearmeth all thoſe Maids which are fine, ſlender, and pretty ſmall in the waſt, *Spherodeis*, reſembling them to Waſpes, as if one ſhould call them Waſpe-waſted-wenches, whom *Terence* very quaintly and elegantly tearmeth *Iunceas*, that is, ſlender, long, and ſmall, like to a Bulruſh. I think that all the whole pack of them haue ſtings in generall, although I am not ignorant that ſome Authors hold the contrary, affirming that the breeding female Waſpes doe want them: but thus much I can ſay of my owne knowledge, that on a time finding a Waſpes neſt, and killing them euery one by pouring hot ſcalding liquor into their holes, becauſe I would boult out the truth, I plainely perceiued by long viewing of their bodies, that there was not one of them all but hadde a ſting, either thruſt out euidently, or cloſely and ſecretly kept and couered. So that:

——Quid nobis certius ipſis
Senſibus eſſe poteſt, quo vera ac falſa notemus.

In Engliſh thus;

What can more certaine be then ſence,
Diſcerning truth from falſe pretence. *Lucret. li.*

They make a ſound as Bees do, but more fearefull, hideous, terrible, and whiſteling, eſpecially when they are prouoked to wrath; from whence *Theocritus* fetcheth this prouerb, *Sphex bomboom tettigos enantion*, that is, *Scilicet obſtrepitans argutæ veſpa cicadæ*: and this old ſaid ſaw may well be applyed to thoſe who being themſelues vnlearned, will not ſticke to cry out, exclaime, and procure trouble to thoſe that be more learned: or to ſuch as be weake, feeble, and impotent perſons able to do nothing, that will offerto contend with their betters and ſuperiors with their brawling ſpeeches, and ſpitefull raylings. And this latine prouerb carrieth the ſame ſenſe, *Catulus leonem adlatrans*. *In Hoedeporic.*

If you will haue the gifts and ornaments of their minds deſcribed, you muſt conſider that

that a Waſpe is a creature that liueth in companies together, one with another, ſubiect to a ciuill gouernment vnder one King or Ruler, induſtrious, mutuall friendes one to another, ingenious, crafty, ſubtle, quicke, and cunning, of a very quarrelſome nature, and much ſubiect to anger and teſtineſſe. This is a good Argument of their ciuill and politicall manner of life, in that they liue not ſolitarily in a deſart or Wilderneſſe where no man keepeth, but they build for themſelues a Citty, both excellent and admirable for the notable buildings and houſes in it, where they ſpend their time (for the moſt part) according to the mutable and neuer fayling lawes of Nature, obſeruing and keeping euer the Golden meane, as well in their daily taskes, as in their diſpoſitions and affections of mind.

Beſides, they are gouerned with a kingly, not with a tyrannicall gouernment, (as *Aelianus* ſaith) although by nature they are great fighters, eger, boyſterous, and vehemently tempeſtuous: and he is led to ſay this, becauſe their Dukes or generals are ſtingleſſe, or rather hauing ſtings as their Subiects, they will not vſe the ſame to the hurt of their inferiors, by thruſting it forth, or ſtriking in paſſion.

Now although they be twice ſo great, and harder or rougher then the other Waſpes, yet are they not vnfurniſhed of the vertue of patience and clemency, or gentle and debonaire behauiour, by which meanes they keepe in order, and containe in their liſts, as it were by gentle language, their vnruly rout, and mutinous companies. There is no man but will confeſſe, that this is an euident token and Argument of their mutuall loue, and great good liking which they bear one to another: for whoſoeuer dare be ſo knack-hardy as to come neere there houſes or dwelling places where they haue to do, and to offer any violence or hurt to the ſame, at the noyſe of ſome one of them, all the whole Swarme ruſheth out, being put into an amazed feare, to help their fellow Cittizen, and doe ſo buſily beſtirre themſelues about the eares of their moleſters, as that they ſend them away packing with more then an ordinary paſe, and if we will credit *Aelianus*. The *Phaſelites* in times paſt were conſtrained to forſake their Citty, for all their defence, munition, and Armour, onely through the multitude, and cruell fierceneſſe of the Waſpes, wherewith they were anoyed.

Againe, this manifeſtly prooueth, that they want not a harty and fatherly affection, becauſe with more then heroycall courage and inuincible fury, they ſet vpon all perſons, of what degree or quality ſoeuer, that dare attempt to lye in wait to hurt or deſtroy theyr young breede, no whit at all dreading *Neoptolemus*, *Pyrrhus*, *Hector*, *Achilles*, or *Agamemnon* himſelfe, the Captaine generall of all the whole Græcians if he were preſent. Yea the Diuine Poet *Homer*, in 12. *Lib.* of his Iliades, when hee would expreſſe the haughty and generous ſpirits of the Greekiſh Chiefetaines, hee likeneth them to Waſpes in theſe wordes, *Spekeſin ajolois cradien kai Thumon echouſaris*, that is, hauing the harts and ſtomacks of Waſpes, when they are to fight for their priuate dwellings, their deare Progeny & of-ſpring. The loue that Bees carry to their iſſue is great, but it cannot be greater then that of waſpes, neither can they haue a greater promptitude, alacrity, or deſire to defend their young ones, if they be any way offended by paſſengers. Which thing *Homer* in his *Iliads lib.* 12. inſinuateth by the example of the chafing God *Iupiter*, who took it marueylous angry, and much repined at the ſturdy ſtomackes of the Græcians, adding that the Greeks did defend themſelues as valiantly, and endured the ſhock and aſſault of their enimies, as euer Waſpes or Bees would in defence of their children or iſſue; in theſe verſes following;

——Non enim ego putani heroas Achiuos
Suſtentaturos noſtrum robur, & manus inuictas
Illi autem quaſi veſpæ acres atq; apes,
Quæ nidos faciunt ad viam pulueruleutam,
Neque deſerunt cauam domum: ſed expectantes,
Viros venatores pugnant pro filijs.

That is to ſay;

I did not thinke our noble Grætian Lords, could beare
Our force, and with vnconquered hands maintaine

Our

Our right: but they like Waſpes and Bees deuoyde of feare,
Which by high-wayes their houſes vſe to frame,
Doe not forſake their hollow duſty homes,
What ere they be that come to hunt them out:
Fighting with valour, (not fearefully like Drones)
To rid their young ones both from death and doubt.

Beſides this, they further builde for them very large dwellings, with Chambers and floores, in a round and orbicular forme, with roomes one aboue another, finely and wittily compacted, ſo that there is ſpace enough of ingreſſe and regreſſe, and very defenſible againſt all windes and weather, and yet their neſts or houſes, are not all made after one faſhion, but very different, ſome of them repreſenting a Harpe, ſome made much after the faſhion of a Peare, a Toadeſtole, a Bottle, or budget of Leather, and ſome like a ſtanding cuppe with handles.

Some affirme, that the matter of theyr Combes is confuſed, rude, and ilfauouredlie heaped vppe, full of barke and ſand, but I could neuer as yet ſee it otherwiſe then light, ſlender, and thinne like paper, dry, tranſparent, gummy and thinne, as though it were thinne leaues of gold, ſhaken very eaſily hither and thither with the wind, and riſing many times from the foote or foundation very ſmall, and broade aboue like vnto a top. The place of this their building, is thought to be diuers, and much different for ſome reſpects. For if they haue loſt theyr Duke or principall Leader, then doe they make them neſtes of clay in the high holes of walls and hollow Trees; and as ſome ſay (although hetherto I ould neuer ſee it) they make vvaxe there alſo.

But in caſe they haue a Generall or Duke, then they make their neſtes vnder the earth, their Cells or Chambers beeing formed with ſixe angles or corners, much like vnto Bees. They make theyr Combes round, much after the faſhion of a broade Toadeſtoole, from whoſe centers there goeth forth as it were a ſhort ſtalke or tying, by which the Combe cleaueth, and is faſtened hard to thearth, or ſome Tree, or peraduenture to ſome other Combe. They haue ſuch a tender care ouer their females, (eſpecially at ſuch time as they are great with young,) and ſuffer them ſo much to haue their owne wills, as they will neither permit them to take any paynes abroade for theyr liuing, nor yet to ſeeke for their meate at home: But the males flying about, (like good Purueighers,) bring all home to their owne dwellings, thereby as it were ſtrictly enioyning the femalls to keepe theſelues within dores.

All which fore-cited particulers, if a man would dulie enter into conſideration of them, hee muſt needes confeſſe, (will hee nill hee) the admirable induſtry, diligence, wit, prudence, Art, ſweat, and labour that is in theſe poore vermine. Their naturall inclination to anger, and the haſtie fumiſhneſſe of Waſpes, not onely Cockes, which doe ſcratch and ſcrape vppe with their ſpurres their neſts, doe finde implacable, but euen all other diſturbers and prouokers; From whence (I take it) that prouerbe hath ſprung, *Sphekian eritzein*, which the Latines, as *Plautus* almoſt in the ſame ſence vſeth, *Irritare crabrones*: For *Crabro* among the Poets, is vſed ſometimes for a Hornet, and other-whiles for a Waſpe.

In like manner, *Clemens Alexandrinus*, *Stromaton* 2. when he would expreſſe and declare the fouleneſſe and abhominable hurt of ſuch ſinnes that doe lye in waite, as it were to deceiue, and watch to doe diſpleaſure to the life of man, hath theſe wordes, *Houtoi gar (inquit) oi antagoniſtai pacheis koij Olumpicoi, ſphæcon hos eipein eiſi drimuterai, kai maliſta hedone.* That is, theſe fatte, dull, groſſe and Olimpicall enemies of ours, are worſer then Waſpes, more cruell and diſpleaſant, and eſpecially ſenſuall and worldly pleaſure. Yea, whoſoeuer dare aduenture to challenge into the fielde this hardie and couragious little creature, hee ſhall (I dare be bolde to ſay) but *Cadmeam victoriam reportare*, looſe more then hee ſhall get, whet his ſword againſt himſelfe, and returne home by weeping croſſe, conſidering that beſides the noblenes of their ſtout ſtomacks, and armed ſtinges, they are withall ſo ſtiffe and obſtinate, as that they will neuer giue ouer.

They differ alſo in their firſt breeding, ſtocke, ſexe, place, feeding, and manner of labour. *Iſidore* ſayth, (although perhaps not ſo trulie) that Waſpes doe firſt proceed from the rotten carkaſſes of dead Aſſes: for all holde opinion, that the blacke Flyes called Beetles, doe take their originall from them. But I am rather mooued to thinke, that they were firſt bredde from the dead bodie of ſome warlike and fierce Horſe, and ſo alſo thinketh *Pliny*, in his eleuenth booke & twentith chapter. And the Græcians haue vſually this famous and vulgar verſe in their ordinary talke.

Hippoi men ſpheken geneſis, Tauroi de meliſſon,
Equi enim veſparum generatio, Tauri verò Apum.

In Engliſh thus;

Waſpes doe firſt come from Horſes, and Bees are bred from Bulls.

And ſurely, their incredible ſwiftneſſe in their flight, their ardent and burning deſire they haue to fighting, are ſufficient inducements to mooue me to thinke, that they tooke theyr firſt beginning from ſome gallant Horſe, and not from Aſſes, Oxen, or Cowes, & much leſſe from the fearefull Deere. For dame Nature hath ſildome beene ſo indulgent and friendly to any one beaſt beſides an horſe, as to excell both in ſwiftnes of pace, quickneſſe of ſpirit, courage of ſtomacke, and magnanimity. And I rather leane to this ſide, becauſe els I doe not know what ſence I ſhould giue to that *Ariſtoteleän* prouerbe;

Chairete aellopodoon thugateres ippoon,
Saluete volucripedum filiæ Equorum:

Which may be engliſhed thus;

All hayle yee daughters of ſwift-footed Horſes.

For beſides the truth that lyeth in the bare wordes, I take the morrall of it to be vttered as a wittie checke, or a figuratiue flout, conceitedly to rebuke & hit in the teeth, thoſe ſhrewd women, curſt and ſcolding wiues, which are ſo peeuiſh that they will not be pacified, who are like vnto waſpes in their ſullen diſpleaſant humours, tempeſtuous madnes, and pelting chaſe.

Some waſpes doe proceede from the ſtinking carkaſſe of a Crocodile, if wee may giue any credite to the Egyptians and their fellowes; and for that cauſe, when they imagine or thinke a waſpe, they paint and draw out the ſhape and forme of a Crocodile or a Horſe. From hence *Hierom Cardan* would make this collection, that of euery corrupted liuing creature, another doth proceede: which in my conceit is very abſurd and againſt all reaſon. For this beeing granted, the generation of waſpes would be infinite, and daily experience would read a Lecture of contradiction againſt him, vpon the progreſſe of Natures workes. Many times waſpes doe breede by the mutuall company of the male & female together, which though *Athæneus* counteth but a fable, yet for all that, ſith the Philoſopher doth plainely tell vs, that hee hath beene an eye-witnes to the ſame, (as in his firſt booke *De generat. Animal. cap.* 16. and in his ninth booke *De hiſtor. Animal. cap.* 41.) I will wholy incline to his iudgement. But what manner of beginning they haue by ioyning together, and how it is perfited & accompliſhed, let vs a little lend our liſtening eares to *Ariſtotle*, and *Pliny* his Interpreter.

The Princes or Ring-leaders of the waſpes, when they haue made choyce of a fit place for themſelues vnder the earth, either in the holes, chincks, or clefts of the Rockes, or in thatched houſes, (as I haue often ſeene) there they make there combes in the beginning of Sommer, faſhioning their ſmall cells with foure little dores, wherein ſmall wormes do breede, who when they are more growne, they make yet other greater dores or hatches, and then againe, when theyr young are at the greateſt, they make others, ſo that towards the end of Autumne, you ſhall find many, and thoſe very large neſtes: wherin their principall Commaunder doth breed, not with euery waſpe indifferently, but onely with thoſe of his owne race and princely linage. They are bred in the moſt eminent and higheſt place of the waſpe-neſt, like vnto great wormes, their celles being foure or fiue in number, cloſe

ioyned

ioyned and couched together, for otherwiſe they would encreaſe after the ſame ſort in all reſpects as the common waſpes doe.

The excrement is onely in the ſmall wormes, and their young increaſe remaineth immoueable without any ſtirring before they be able to flye, and whilſt they are couered as it were with a thinne membrane, and yet in the ſame ſeaſon of the yeere, and in the ſpace of one day, you ſhall manifeſtly perceiue a great difference: for one flyeth out, another ſticketh ſtill as it were in the ſhell, another rolleth and tumbleth, and a fourth cannot ſtir one whit. All theſe haue their beginning and increaſe for the moſt part in Autumne, not in the Spring, and ſpecially in the full of the Moone. This one thing here is to be noted, that waſpes doe not ſwarme, and that in Sommer-time they are ſubiect to Kings, and in Winter, *Guuaicocrateia*, the females regiment, or *Muliebre imperium* preuaileth. And when they haue renued and repayred their iſſue with a great ſupply, & that they be freſh and luſtie, the Empire againe returneth to the Maſculine kinde: and yet it is but a ſhort, brittle, and ruinous Empire, not able to beare vp it ſelfe, although by Natures immutable decree, orderly ruled, and rightfully gouerned.

Ariſtotle ſaith, that it is not likely that the young waſpes are brought forth as a broode, becauſe they be ſo great in bulke, as that in reaſon it ſhould not ſeeme probable, that ſo ſmall a flye as a waſpe, ſhould haue ſuch great young ones. But this is a bare & weake reaſon, not beſeeming the dignitie of ſo great a Philoſopher. For what can any man alleadge to the contrary, why Nature in a lawfull birth and breeding, ſhould not as ſoone, and as ſpeedily finiſh, and make to grow and increaſe, as ſhee doth in generation that proceedes of rottennes or corruption, which I hold to be but illegitimate. Let vs but call to minde young birds, in how ſhort a time after they be out of the ſhell, they be feathered, they be able to goe, to eate, yea quickly increaſed in ſtrength, and growne to their full greatnes, ſo that they are in their full flowre ere one be aware. All which when one hath throughly conſidered, he will eaſily iudge, that famous Phyloſopher *Ariſtotle*, to haue relyed but vpon a weake proppe, hauing ſcarſe probability to ſtand on his ſide for the maintenance of his opinion. His credit therefore at this time muſt not be ſufficient to barre vs the libertie of contradicting him.

The ſame *Ariſtotle*, the monarch of our moderne learning, ſaith, that the ſmal wormes of waſpes, before they haue any wings at all, are ſome-what long, not much vnlike thoſe wormes which *Hippocrates* calleth *Eulai*, that breede in fleſh called (as I iudge) maggots, but in our country, Gentiles: & theſe waſpiſh wormes are ſomewhat white, knowne and eaſily diſcerned by their ſlits or daſhes, the hinder part of their body being very thicke and groſſe, hauing a black liſt or line running along their backs, without feet, not creeping, but rolling & tumbling themſelues this way & that way confuſedly. When they haue diſburthened themſelues of their breed, they cloſe vp their cells with a certaine thin ſmall skinne, which againe beeing broken when they come to any perfection or growth, they get themſelues out of dores into the cleere light, & at two daies end will be able to flie round about. The Philoſopher maketh two kinds of waſpes, the one wild & fell, the other more meeke and quiet. The wilder ſort is ſildom ſeene, for they liue & breed in mountaines & woods, in Oke trees, & not in the earth, and this kind is greater, blacker, more diuerſly coloured, & ſtingeth more cruelly then the other. After they haue liued one whole yeere, they are ſeene to flie away, if in the winter the tree be cut downe. Theſe kinde of waſpes I did once ſee in a wood in Eſſex, where going vnwarily to gather ſimples with another Phiſition, & offending one of this fumiſh generation, the whole ſwarme of them preſently ruſhed forth about mine eares, & ſurely had I not had in my hand ſome ſprigs or branches of broome for my defence, I had vndoubtedly payde deerely for this my vnadiſednes, if it had not coſt me my life, for they purſued me in euery place of the wood, with a vehement rage for a long ſeaſon, inſomuch that I was faine to take me to my heeles, & ſo to ſeeke to ſaue my ſelfe from further danger. And if our owne countriman Sir *Francis Drake* himſelfe had beene there, although hee was (as *Meteranus* a ſtranger, (and ſo impartiall) in his *Belgick* Hiſtorie right truly obſerued,) *Omnium ducum noſtri ſeculi fortiſſimus & famoſiſſimus*, yet I make no doubt, but he would haue taken my part, and beene a companion with me in this my fearefull flight.

Some of theſe vvaſpes, as well thoſe of the cruellerkinde as thoſe of the gentler, doe lacke a ſting, (or rather I thinke they vſe it not.) Otherſome againe of both ſorts, are furniſhed with ſtinges, and thoſe that want them, are euer the leſſer and weaker, neither reuenging themſelues any way, nor offering to make reſiſtance. Contrariwiſe, thoſe who haue ſtings are greater, ſtronger, more quarrellous, contentious, ſtubburne and eager. Some account theſe the males, and thoſe other ſtingleſſe to be the females. Many of thoſe which haue ſtinges, doe for-goe and quite looſe them when Winter draweth on, as ſome make reckoning, but it was neuer my hap to ſee this, ſaith the Philoſopher, in his 9. booke *De hiſt: Animal: capit.* 41.

If you catch a Waſpe, holding her faſt by the feete, ſuffering her to make her vſuall humming ſound, you ſhall haue all thoſe that lacke ſtinges preſently come flying about you, which the ſtinged waſpes neuer are ſeene to doe. Therfore ſome hold this as a good reaſon to prooue, that the one ſhould be the male, the other the female. Both theſe ſorts, both wilde and vnwilde, haue beene ſeene to couple together after the manner of Flyes. Beſides, (in reſpect of ſexe) both kindes of waſpes are deuided into Captaines or Ringleaders, and into labourers, thoſe former are euer greater in quantitie, and of more calme diſpoſition; theſe other, both leſſer, more froward, teſtie, peeuiſh, and diuers. The males or labourers, neuer liue one whole yeere full out, but all of them die in the winter time, which is euident by this, becauſe in the very beginning of cold weather, they are as it were frozen or benummed, and in the depth or midſt of hard winter, a man ſhall hardly or neuer ſee any of them.

But yet for all that, their Dukes or principall Chieferaines, are ſeene all the winter long to lye hidde in their lurking holes vnder the earth: and indeed many men whē they plowed or broke vppe the ground, and digged in winter, haue found of this ſort. But as for the labouring waſpe, I neuer as yet heard of any that could finde them. Theyr Principall or Captaine, is broader, thicker, more ponderous and greater then the male waſpe, and ſo not very ſwift in flight, for the weightines of their bodies is ſuch an hinderance to them, that they cannot flie very farre: whereby it commeth to paſſe, that they euer remaine at home in their hiues, there making and deuiſing their combes, of a certaine glutinous matter or ſubſtance, brought vnto them by the worke-waſpes: thus ſpending their time in executing and dooing all thoſe duties that are meet, in their Cells.

Waſpes are not long liued, for theyr Dukes (who liue longeſt,) doe not exceede twō yeeres. And the labouring, that is the male waſpes, together with Autumne, make an end of their dayes. Yea which is more ſtrange, whether their Dukes or Captaines of the former yeere, after they haue ingendered and brought forth new ſprong vp Dukes, doe dye, together with the newe waſpes, and whether this doe come to paſſe after one & the ſelfeſame order, or whether yet they doe and may liue any longer time, diuers men do diuerſly doubt. All men hold the wilder kind to be more ſtrong of nature, and to continue and hold out the longer. For why, theſe other making their neſts neere vnto common highwayes and beaten paths, doe liue in more hazard, lye open to diuers iniuries, and ſo more ſubiect to ſhortnes of life.

The breuity of their life, is after a ſort recompenced, and ſome part of amends made by the rare clammy glewiſhnes of the ſame: for if you ſeperate their bulkes from the head, & the head from the breaſt, they will liue a long while after, and thruſt out their ſting almoſt as ſtrongly as if they were vndeuidable, and free from hurt and deathes harme.

Apollonius calleth waſpes *Omoborοi*, and *Ariſtotle*, *Meloborοi*, although they doe not onely feede on rawe fleſh, but alſo on peares, plummes, grapes, reyſins, and on diuers and ſundry ſorts of flowers and fruites; of the iuyce of Elmes, Suger, Hony, and in a manner of all things that are ſeaſoned, tempered, made pleaſant, or prepared with eyther of theſe two laſt rehearſed.

Pliny in his 11. booke *capit.* 53. is of opinion that ſome waſpes, eſpecially thoſe of the wilder & feller kind, do eate the fleſh of Serpents, which is the cauſe that death hath ſometimes enſued of their poyſonous ſtinging. They alſo hunt after great flyes, not one vvhit ſparing the harmeleſſe Bees, who by their good deedes haue ſo well deſerued. According to the nature of the ſoyle & place, they do much differ in their outward forme & faſhion

of

of their body, and in the manner of their qualities and diſpoſitions of their mind: for the common waſpes beeing acquainted, & familiarly vſed to the company of men & beaſts, are the gentler, but the Hermites and ſolitary waſpes, are more rude, churliſh, and tempeſtuous: yea *Nicander* termeth them *Olaus*, that is, pernicious. They are alſo more vnhappy, dangerous, and deadly in very hote countries, as *Ouidius* reporteth, and namelie in the Weſt-Indies: where both in their magnitude and figure, there is great difference betwixt theirs and ours, ſo that they are accounted farre more poyſonous & deadly, then either the Engliſh, French, Spaniſh, or Barbarian waſpes. Some of theſe dangerous generation doe alſo abound in exceeding cold Countries, as *Olaus Magnus* in his 22. booke telleth vs.

Their vſe is great and ſinguler: for beſides that they ſerue for foode to thoſe kinde of Hawkes which are called Kaiſtrells or Fleingalls, Martinets, Swallowes, Owles, to Brocks or Badgers, and to the Cameleon: they alſo doe great pleaſure and ſeruice to men ſundry wayes, for they kill the *Phalangium*, which is a kind of venomous Spyder, that hath in all his legges three knots or ioynts, whoſe poyſon is perilous and deadly, and yet waſpes do cure their wounds.

Raynard the Foxe likewiſe, who is ſo full of his wiles and craftie ſhifting, is reported to lye in waite to betray waſpes after this ſort. The wilie thiefe thruſteth his buſhie tayle into the waſpes neſt, there holding it ſo long, vntill hee perceiue it be full of them, then drawing it ſlylie forth, he beateth and ſmyteth his tayle-full of waſpes againſt the next ſtone or tree, neuer reſting ſo long as hee ſeeth any of them aliue; and thus playing his Foxe-like parts many times together, at laſt hee ſetteth vppon their combes, deuouring all that he can find.

Pliny greatly commendeth the ſolitary waſp to be very effectuall againſt a Quartaine-Ague, if you catch her with your left hand, & tye or faſten her to any part of your body, (alwayes prouided, that it muſt be the firſt waſpe that you lay hold on that yeere. *Mizaldus memor. Cent. 7.* attributeth great vertue to the diſtilled water, and likewiſe to the decoction of common waſpes, affirming expreſly, that if any part be there-with annoynted, it ſtraightwayes cauſeth it to ſwell monſterouſly, and to be puffed vp, that you would imagine them to be ſicke of a Dropſie: and this courſe craftie-drabbes & queanes vſe to perſwade their ſweet harts, that they are forſooth with child by them: thus many times beguiling and blinding the eyes of vvarie and expert Midwiues. Wherevpon we may very confidently conclude, that their poyſon is very hote, flatuous or windie. Some do proſe after waſpes, and kill them by other ſleights & deuiſes. For when the Labourers do much vſe and frequent elmes, which they doe very often about the Summer ſolſtice, to gather from them ſome gummy and clammy matter, their Dukes and Princes beeing at home, not ſtanding ſtill, but ſetling themſelues to their buſines or trade, and helping to hatch vp their young, they are ſuddenly choked with the fume of Brimſtone, Garlicke, the branches of Colewarts, or other pot-herbes, or els by breaking downe & ouerthrowing their combes, they die through famine. *Mizaldus*

VVhen you are minded to defend the Bees from the inuaſion and ſpoyle of waſpes, you muſt ſette a potte with ſome peeces of fleſh in it neere the Hiue, and when the waſpes (in hope of ſome prey) are entered, ſuddenly clappe ouer the couer, and ſo deſtroy them, or elſe by pouring in ſome hot water at the toppe, you may ſcald them all to death in the pot. In like ſort, ſome doe gently breath vppon Raiſins, fruites, Suger, Hony, Oyle, by which, eyther the waſpes are chaſed away, or by taſting the oyle doe die. And againe, ſome doe mixe corroſiues with Honie, (as for example, *Sublimate, Vitriol, Auripigmentum*, &c.) that they by taking this venomous or poyſon-infected drinke, may ſuffer condigne puniſhment for their intemperate and inſatiable gluttony.

Of the ſtinging of vvaſpes, there doe proceede diuers and ſundry accidents, paſſions and effects, as payne, diſquieting, vexation, ſwelling, redneſſe, heate, ſweatings, diſpoſition or will to vomit, loathing and abhorring of all thinges, exceeding thirſtineſſe, & now and then fainting or ſwounding; eſpecially when after the manet of venomous creatures, they haue infected their ſtings eyther by taſting the fleſh of ſome Serpents, or by gathering their foode from venomous plants.

I will nowe sette before your eyes and eares one late and memorable example of the danger that is in VVaspes, of one *Allens* vvife, dwelling not manie yeeres since at *Lowick* in *Northamptonshire*, vvhich poore woman resorting after her vsuall manner in the heate of the Sommer to *Drayton*, the Lord *Mordants* house, beeing extreamely thirstie, and impatient of delay, finding by chaunce a blacke Iacke or Tankerd on the table in the Hall, she very inconsiderately and rashly sette it to her mouth, neuer suspecting or looking what might be in it, and suddainly a Waspe in her greedinesse passed downe with the drinke, and stinging her, there immediatly came a great tumour in her throate with a rednes, puffing and swelling of all the parts adiacent; so that her breath beeing intercepted, the miserable vvretch whirling herselfe twise or thrise round, as though shee had had some vertigine in her braine, presently fell downe and dyed. And this is knowne for a truth, not onely to me, but to most of the inhabitants there abours, being as yet fresh in their memories, and therefore their authorities as I take it, is vnreproueable.

Allens wife

Now, for feare least I should loose my selfe in this troublesome and vast Ocean of Natures admirable fabricature, I wil now discourse of such medicinall meanes, as will defend from their furious malice. The vertue of Mallowes, and of *Althea*, (called Marsh-mallowe) is notable against the prickings of Waspes. For the softest and most emollient herbe, is applyed as a contrary to a warlike and hurtfull creature, whose iuyce beeing annoynted with oyle, eyther abateth the rage of vvaspes, or so blunteth and dulleth theyr sting, that the paine is not very sharpe or byting. *Plinylib: 21. capit: 171.* And of the same mind is *Auicen*: Waspes (saith he) will not come neere any man if he be annoynted with oyle and the iuyce of Mallowes. For as a soft aunswere doth *frangere iram*, and as the Grecians haue a saying; *Edus Megiston estin orges, pharmakon logos*: So also in naturall Philosophy we see, that hard thinges are quailed, and their edge euen taken off with soft and suppling: as yron with a fine, small, and soft feather, the Adamant stone with blood, and the stinge of vvaspes, Hornets and Bees, with oyle and Mallowes.

Salomon.

What is softer then a Caterpiller? and yet if *Aetius* credite be of sufficience, the same beeing beaten with oyle, and annoynted vppon any part preserueth the same from the woundes and stinges of vvaspes. And of the same vertue is the herbe called Balme, being stamped and mixed with oyle. The same symptomes or accidents doe follow the stinging of Waspes, as of Bees, but farre more painefull, and of longer continuance, to vvit, rednesse, intollerable paine, & Apostumes. And if any be strooken of the Orenge or yellow coloured vvaspes, especially in a sinowie or some sensible part, there will followe a conuulsion, weaknes of the kees, swounding, yea, & sometimes death, as before I haue touched.

Against the stingings of vvaspes diuers medicines are prescribed by Phisitions, but I will speake of such onely as I haue made proofe of, and such as are confirmed by long experience. *Gilbert* the Englishman, saith, that vvaspes beeing bruised and applyed to the place affected, doe cure their owne wounds very strangely. The same vertue peraduenture, not onely the Scorpion, but the greater part of Insects haue, if any one would make any dilligent tryall thereof. If a man be stinged of any venomous vvaspes (which is easily knowne by the blewnes of the place, madnes, rauing and fainting of the partie, and coldnesse of the hands and feete) after you haue giuen him inwardly some Alexipharmacall medicine, the place agrieued must be launched, or rather opened with a Cauterie, so beeing thus enlarged and opened, the venome must be well sucked out, and the paring or shauing of that earth wherein the waspes build their nests, must be wrought & kneaded with Vineger, and so applyed like a Cataplasme.

The curation of their stings.

Gilbertus Anglus.

A plaister also made of VVillow-leaues, Mallowes, and the combe of waspes, is verie medicinable for the same, as by the counsell of *Haly Abbas* I haue experimented. The English-Northerne-men, doe prepare most excellent emplaister woorth gold, against all stinges of waspes, onely of that earth whereof their Ouens are made, hauing vineger and the heads of Flyes commixed therewith. Let the place be very well rubbed with the iuyce of Citrulls, & withall, let the partie that is pained drinke of the seed of Margerom beaten to powder the quantity of two drammes: or thus. Take of the iuyce of Margerom two ounces, of Bole Armony two drammes, with the iuyce of vnripe Grapes so much as is sufficient,

Haly Abbas

ſufficient, make an emplaiſter. Another. Annoynt the place with the iuyce of Purcelane, Beetes, or ſweet Wine, and Oyle of Roſes, or with Cowes bloud, or with the ſeedes of the Spirting or wilde Cucumber (called *Nolime tangere*) beaten with ſome VVine. Thus farre *Galen*. Barly Meale wrought vp with Vineger and the Milke or iuyce of a Fig-tree, brine, or Sea water, are excellent for theſe griefes, (as *Dioſcorides lib.* 8. *Cap.* 20. writeth) if the wound be often fomented, bathed, or ſoked with any of them. To drinke, giue two drammes of the young and tender leaues of Bayes with harſh wine, and if the part affected bee onely annointed with any of theſe, they are much auaileable. In like ſort the decoction of Marſh-mallowes drunke with Vineger and water, are much commended, and outwardly ſalt with Calues fat: Oyle of Bayes draweth out the poyſon of VVaſpes. The leaues of Marſh-mallow (as *Aetius* ſaith) beeing bruiſed and applyed, doe performe the ſame.

The iuyce of Rue or Balme, about the quantity of two or three ounces drunke with wine, and the leaues being chewed and laid on with Hony and Salt, or with Vineger and Pitch, do help much. VVater-creſſes, Roſemarie, with Barly meale, and water with vineger ſod together, the iuyce of Iuy leaues, Marigolds, the bloud of an Owle, all theſe are very effectuall againſt the ſtinging of waſpes: as *Plinylib.* 31. *Cap.* 9. telleth vs. The buds of the wilde Palme-tree, Endiue with the root, and wilde Timbe being applyed playſterwiſe, doe helpe the ſtinging of VVaſpes. After the vemine is drawne out by ſucking, the place effected muſt bee put into hot water the ſpace of an houre, and then ſuddenly they muſt be thruſt into Vineger and brine, and forthwith the paine will bee aſſwaged, the tumour ceaſe, and the malice of the venemous humor cleane extinguiſhed. *Rhazes* ſaith, *Rhazes.* that the leaues of Night-ſhade, or of Sengreene, do very much good in this caſe. And in like ſort Bole Armony with vineger and *Champhire*, and nuts beaten with a little vineger and *Caſtoreum*.

Alſo take the Combe with Honny applying to the place, and hold the grieued place neere the fire immediatly, and laying vnder them a few aſhes, binde them hard, & forthwith the paine will bee ſwaged. *Serapio* ſaith, that *Sauorie*, or Creſſes applyed, and the *Serapio.* ſeed thereof taken in drinke, and the iuyce of the leſſer Centory mixt with wine, are very meete to bee vſed in theſe griefes, he alſo commendeth for the ſame purpoſe the leaues of Baſill, the Herb called Mercury, and Mandrakes, with Vineger. *Ardoynus* is of opinion *Ardoynus.* that if you take a little round ball of Snow, and put it into the fundament, the paine will ceaſe, eſpecially that which proceedeth by waſpes. Let the place be annoynted with Vineger and *Champhire*, or often fomented and bathed with Snow-water. Take of *Opium*, of the ſeed of Henbane and *Champhire*, of each alike much, and incorporate them with Roſe water, or the iuyce of VVillowes, and laie it vppon the wounded place, applying on the top of it a linnē cloth, firſt throughly wetted in wine. *Johannes Meſue* (who of ſome *Meſue.* is called *Euangeliſta medicorum*) preſcribeth this receipt of the iuyce of *Siſimbrium* two drammes and a halfe, and with the iuyce of *Tarteitrons* make a potion. The iuyce alſo of *Spina Arabica*, and of Margerom are nothing inferiour to theſe forementioned. *Aaron*, *Aaron.* would in this griefe haue water Lintells (called by ſome Duckes meat) to be ſtamped with vineger, and after to be applyed.

Conſtantine aſſureth vs, that *Alcama* tempered with Barley meale and vineger, and ſo *Conſtanti.* bound to the place, as alſo Nuts, leaues of vvall-nuts, and Bleetes, are very profitable in this paſſion. Item, apply very warme to the wound a Spiders web, bruiſed with a vvhite Onion, & ſufficient Salt and vineger, will perfectlie cure it. *Guil: Placentinus* will warrant, *Gulielmus.* that a Plate of cold Iron laid vppon the wound, or Lead ſteeped in vineger, will doe the *Placentinus.* deed. *Gordonius* counſell is to rub the place with ſage and vineger, and afterwards to fo- *Gordonius* ment it with water and vineger ſod together. *Varignana* would haue vs to apply Chalk in *Varignana.* powder, and invvardly to take the ſeedes of Mallovves boyled in vviue, water, and a little vineger.

Matthiolus much commendeth Sperage being beaten and wrought vp with Houy, to *Matthiolus* annoint the place. Likewiſe Flyes beaten and annointed on the place, vvinter Sauoury, VVater-creſſes, with oyle of *Momerdica*, giue moſt ſpeedie helpe. *Arnoldus Villanouanus* *Arnoldus* aſſureth vs, that any freſh earth, eſpecially Fullers earth, is very auayleable, and the herbe *de villa noua.*

Marcellus. called *Poley* vſed as an vnguent, or elſe Goats Milke. And *Marcellus Empiricus* is not behinde his commendations for the vſe of Bullockes dung, to be applyed as a poulteiſſe to the ſtinged part.

Theſe and many others any man aſcribe that hath hadde but an eaſie taſt of the infinity of Phyſickes ſpeculation, for the ſtore-houſe of Nature, and truely learned Phyſitions, which way ſoeuer you turne you, will Miniſter and giue ſufficient ſtore of alexyteriall medicines for the expulſing of this griefe. In concluſion one and the ſelfe ſame medicament will ſerue indifferently for the curation of waſpes & Bees, ſauing that when we are ſtung with Waſpes more forceable remedies are requyred, and for the hurts that Bees doe vs, then weaker and gentler are ſufficient. In the hundreth and nintith yeare before the byrth of our bleſſed Sauiour, an infinite multitude of Waſpes came flying into the Market place at *Capua*, (as *Iulius* witneſſeth) and lighted on the temple of *Mars*, all which when with great regard & diligence they were gathered together and ſolemnly burnt, yet for all that they preſignified the comming of an enemy, and did as it were foretell the burning of the Citty, which ſhortly after came to paſſe. And thus much for the Hiſtorie of the Waſpe.

OF HORNETS.

The names.

A Hornet is called of the Hebrewes *Tſirhah*. Of the Arabians *Zabor*, and *Zambor*. Of the Germans *Ein hornauſſ*, *Horlitz*, *Froiſln*, *Ofertzwuble*. Of the Flemminges *Horſele*. Of the French-men *Trellons*, *Troiſons*, *Foulons*. Of the Italians *Calauron*, *Crabrone*, *Scaraffon*, and *Galauron*. Of the Spaniards *Tabarros ò Moſcardos*. Of the Illirians *Irſſen*. Of the Slauonians *Sierſzen*. Of vs Engliſhmen *Hornets*, & great waſpes. The Græcians cal them *Anthrénas*, and *Anthrenoùs*, becauſe with their ſting they raiſe an *Anthrax* or Carbuncle, with a vehement inflamation of the whole part about it. The Latines call them *Crabrones* peraduenture of *Crabra*, a Towne ſo named in the territory of *Tuſculanum*, where there is great plenty of them: or it may be they are tearmed *Crambrones* of *Caballus* (a horſe) of whom they are firſt engendered: according to that of *Ouid* 15. *Metamorphoſ.*

Preſſus humo bellator equus Crabronis origo eſt.
That is to ſay;
When war horſe dead vpon the earth lies,
Then doth his fleſh breed Hornet flyes.

Albertus tearmeth a Hornet *Apis citrina*, that is a yellow or Orenge coloured Bee. *Cardan* laboureth much to proue that dead Mules are their firſt beginners. *Plutarke* is of opinion, that they firſt proceed from the fleſh of dead Horſes, as Bees do out of a Buls belly: and I thinke that they haue their breeding from the harder, more firme and ſolide parts of the fleſh of Horſes, as Waſpes do from the more tender or ſoft. Hornets are twice ſo gre at as the common Waſpes, in ſhape and proportion of body much reſembling one an o ther. They haue foure winges, the inward not beeing halfe ſo large as the outward, bee ing all ioyned to their ſhoulders, which are of a darke, browniſh, and of a Cheſtnut-like colour, theſe wings are the cauſe of their ſwift flight: they haue alſo ſixe feete of the ſame colour and hew, that their breaſt and ſhoulders are of. Their is ſomewhat long, of the colour of Saffron, their eyes and lookes are hanging or bending downewards, crooked and made like a halfe Moone, from which grow forth two peakes like vnto Sithes or two ſickles, nothing varying in colour frō their feet. Their belly is as though it were tied to their ſhoulders with a very fine thred, the forward and middle part whereof is ouercaſt with a browne colour, & begirt as it were with a girdle of Saffron. The hinder part is altogether yellow, eaſily diſcerned and remarkable for thoſe eight browne pricks or ſpecks,

Their deſcription.

euery

euery one of them being much like vnto a ſmall triangle, beſides they haue certain clefts or ſlits on both ſides, both before and behind, by which they can at their pleaſure when they liſt, either ſhrinke vp themſelues, or draw and gather themſelues together, and with the ſame againe lengthen and ſtretch out their bodies. They haue alſo neere to their belly on both ſides foure blacke ſpots, and in their taile they are armed with a ſtrong piercing ſting, and the ſame very venomous. They make a ſound or a buzzing ſtrange noyſe, more hydeous and dreadfull then waſpes doe. They are ſhrewd, fierce, and cruell, quickly angry and wrathfull, and although they liue in companies together, yet notwithſtanding they are euer known to be but of an homely, rude, curſt, and vntractable diſpoſition and nature, and will neuer be brought by any Art or faſhioning to lay aſide their vplandiſh wildeneſſe, (as ſome Herbes will doe that are tranſplanted into Gardens.)

They are beſides this of ſuch a miſcheeuous malignity and venemous quality, that as ſome affirme, nine of their ſtings will kill a man, and three time nine will be able to kill a ſtrong Horſe; eſpecially at the riſing of the Dog-ſtar and after, at which time they haue a more fiery, haſty, and inflaming nature, and men at that ſeaſon, by reaſon of their large exaltation and ſending forth of ſpirits, grow more weake and faint.

And therefore it is no maruaile though in holy Scripture, they are compared or likened to moſt fierce & cruell enemies, which ſhould put & caſt forth the *Cananites*, *Hettites*, and *Cheuits*, *Exod.* 23. 28. So likewiſe *Ouid* in the eleuenth Booke of his *Metamorphoſ.* hath theſe words, *Spicula carbronum ardentia.* The burning ſtings of Hornets: And *Virgill* in the fourth booke of his *Georgiks*, calleth them *Aſperrima*, moſt ſharp and violent. *Terence* (the moſt eloquent of all Comicall Poets) in his Comedy intituled *Phormio*, and *Plautus* in his *Amphytrio*, haue this Prouerbe: *Irritaui crabrones*, I haue prouoked or incenſed the great Waſpes to anger: which I ſuppoſe they vſed as a by-word againſt the properties, natures, and froward behauiours of women, who beeing in their wonted ſumiſh mood, if once you go about to ouerthwart them, or a little to contraiy their wilfulneſſe, you ſhall pull an old houſe ouer your owne head by a further prouocation, & perhaps if you get you not the ſooner out of their ſight and reach of their Clutches, you may chance haue ſomewhat more flying about your eares then you would.

It is good therefore if you haue a Wife, that is, *Calcata immitior hydra*, vnquiet and contentious, to let her alone, not to wake an angry Dogge: and when a miſchiefe is well quieted and brought aſleepe, to go your waies and ſay neuer a word. Whereas among Bees, their Drones and Kinges do want ſtinges; yea, and ſome Waſpes too, as before I haue writ: yet notwithſtanding all Hornets in generall, as well the greater ſort of them that builde their houſes in trees, as the leſſer ſort that dwell in the earth, are prouided of ſtinges, neither doth their Ring-leader ſeeme to bee vnarmed. For Waſpes haue their preſidents of their owne ſociety, and their Captaines generall as well as Bees & waſpes, whatſoeuer *Pliny lib.* 11. *cap.* 21. dreame to the contrary: which in proportion and quantity are farre greater (if you reſpect the bodies of other Hornets) then either the captaines of the Bees or Waſpes, are in compatiſon of their ſubiects. Theſe alſo ſpend their time within doores, as the captaines of Waſpes do, not hauing many but one head to guid & rule ouer them, leaſt by banding into patties and factions, ſome ciuill warre (wherein all things are miſerable, as *Tully* ſaith) or other mutinie might ariſe to their finall deſtruction. They are great vexers and troublers, and euen like ſuch as had ſworne the death of their enemies, Robbers, and Thieues: And yet at home they nouriſh peace, excelling euen the very Bees themſelues in their painefull, earneſt, and willing deſire to maintaine their ſtocke and common ſociety.

In bellicioſis omnia ſunt miſera, Tullius ep famil

For neither do they chide, braule, or contend, nor yet make any ſtir or ruſtling when any is promoted to any office or place of preferment in their corporation, neither are they diſtracted into diuers mindes with their buſineſſes, neither yet doe they raiſe any tumult, make any vprore, or keepe a coyle or ruffling at the election of their Prince or captaine generall, but with common conſent they vſe but one Table, taking their commons together like good friends and fellowes, and whatſoeuer they kill, they carry ſome part of it home, frankly imparting it to their neighbors, children, and companions.

Neither do they yearely drine and expell forth of the doores to ſeeke new habitations,

where

where they eate, (as ſome Bees deale very churliſhly and vnnaturall with their young) but they contrarywiſe cheriſh in their boſome, defend and keepe warme, their new ſpringed vp progeny and race, building for them greater Houſes, and rayſing of moe Sellets and flores, bording and planking the ſame in caſe of neceſſity, neuer ceaſing till they be fully reard and made fit for their defence and ſafety. But as for their King and captaine (whom they exceedingly honor and highly eſteeme) they make choyce of ſuch a one, as neyther ſeemeth to be a King without a kingdome, nor a Prince without people and poſſeſſions, and yet he ſo behaueth himſelfe, and carryeth himſelfe ſo euenly, as though hee had but little to do in this his Empire. And yet in largeneſſe of body and greatnes of his hart, in ſtoutneſſe and ſtatelineſſe of ſtomacke and perſon, he ſtaineth all the reſt, carrying away the prize from them all: and when there is proclamation of warre to be made againſt any forraine foes, and that their flags and ancients bee diſplayed by ſounding his deadly blaſt, he giueth the defiance to his enemies, moſt couragiouſly beſtirring himſelfe more then any of his followers, ſhewing himſelfe both moſt vehement, warlike, and skilfull in fight, and yet againe at home towardes his ſubiects, (like a true noble ſpirit) he is very gratious, gentle, and temperate, tractable, eaſie to bee intreated and moſt ready to forgiue. They make for themſelues certaine holes or dwelling places vnder the ground, caſting forth the earth much after the faſhion Piſmires: for you muſt vnderſtand that neither Waſpes nor Hornets do ſend forth any Swarmes as Bees doe, but thoſe young Hornets which ſpring from them now and then, do there remaine among their breeders, making their beds or hiues much greater, by meanes of the earth formerly caſt out.

They enlarge their Combes exceedingly, by adding more and more vnto them, ſo that of a ſtrong and healthy ſtocke of Hornets, it hath beene knowne they haue gathered three or foure Treyes or baskets full of Combes. If any Hornets ſtray from their owne home, they repayre to ſome tree, & there in the top of it makes their Combs, ſo that one many times may very eaſily and painely perceiue them, & in theſe they breede one captaine generall, or great commaunder, who when he is growne to be great, he carryeth away the whole company, placing them with him in ſome conuenient lodging. Wilde Hornets (as *Pliny* ſaith) do liue in the hollow trunkes and cauities of trees, there keeping themſelues cloſe all the winter long, as other Cut-waſts do.

Their life is but ſhort, for they neuer exceede the age of two yeares. Their combs are wrought with greater cunning, more exquiſite Art, and curious conceit, then thoſe either of Waſpes or Bees, and theſe excellent deuiſers doe make them one while in the trunkes of trees, and ſometimes againe in the earth, encreaſing them at their pleaſure with more floores and buildings, according to the encreaſe of their iſſue, making them ſmooth and bright, decking and trimming them with a certaine tough or binding ſlime or Gelly gathered from the gummy leaues of plantes. Neither do any of the little mouths or entries of their Cells looke vpwardes, but euery one bendeth downewardes: and the bottome is placed vpwards, leaſt either the raine might ſoke thorough them in long ſhewers, or the head of them being built vpwardes, they might lye open and be the more ſubiect, and expoſed to the vntuly rage and furious blaſts of winds and ſtormes.

If you eye well their neſtes, you ſhall finde them all for the moſt part exactly ſexangular or ſixe cornered, the outward forme and faſhion whereof is diuided with a murry coloured pettitions: and their membranous ſubſtance is much like vnto the rinde or bark of Bytch, which in the parching heat of Sommer cleaueth and openeth it ſelfe into chaps. The ſtinging of Waſpes is for the moſt part accompanied with a Feuer, cauſing withall a carbuncle, ſwelling, and intollerable paine.

I my ſelfe beeing at *Duckworth* in *Huntingtonſhire*, my natiue ſoyle, I ſaw on a time a great Waſpe or Hornet making after, and fiercely purſuing a Sparrow in the open ſtreet of the Towne, who at length beeing wounded with her ſting, was preſently caſt to the ground, the Hornet ſatisfieng her ſelfe with the ſucked blood of her quelled prey, to the exceeding admiration of al the beholders and conſiderers of this ſeldome ſeene combate. *Ariſtotle*, whom I ſo greatly reuerence, and at whoſe name I doe euen riſe and make curteſie, knowes not of a ſurety how Hornets do engender, nor after what manner they bring forth their young breede. But ſince we are aſſured of this that they bring forth their

young

young by the sides of their Cells, as Waspes and Bees, we need not doubt, but that they doe all other matter after their manner, and if they couple together, they doe it by night, as Cats do, or else in some secret corner, that *Argus* with his hundreth eyes can neuer espye it.

Hornets gather meate not from floures, but for the most part they liue vppon flesh, whereby it commeth to passe, that you shall often finde them euen in the very dunghills, or other ordure. They also proule after great Flyes, and hunt after small Byrdes, which when they haue caught into their clutches, after the manner of hungry Hawkes, they first wound them in the head, then cutting it asunder, or parting it from the shoulders, carrying the rest of the body with them, they betake themselues to their accustomed flyght. The greater sort of them dye in the hard winter, because they store not themselues sufficiently aforehand with any sustenaunce as Bees doe, but make their prouision but from hand to mouth, as hunger enforceth them, as *Aristotle* enformeth vs. In like sort *Landius* hath well obserued, that Hornets both day and night keepe watch and Ward besides the Hiues of Bees, and so getting vpon the poore Bees backs, they vse them in stead of a waggon or carryage: for when the silly Bee laboureth to be discharged of his cruell Sytter: the Hornet when he hath sucked out all his iuyce, and cleane bereft him of all his moysture, vigour, and strength, like an vnthankefull Guest, and the most ingratefull of all winged creatures, he spareth not to kill, and to eate vp his fosterate and chiefe maintainer.

They feede also vppon all sweete, delicious, and pleasant thinges, and such as are not vntoothsome and bitter, and the *Indian* Hornets are so rauenous, and of such an insatiate gluttony (as *Ouidius* reporteth) that they fly vpon Oyle, Butter, greasie Cookes, all sorts of sharpe sawce vsed with meates, and all moyst and liquid thinges, not sparing the very Napkins and Table-clothes, and other linnen that is any way soyled, which they do filthily contaminate with the excrements of their belly, & with their Viscous laying of their egges.

But as they get their liuing by robbery, and purloining of that which others by the sweat of their browes, by their owne proper wits and inuention, and without the ayde & helpe of any do take great paines for: so againe they want not a reuenge to punish, & a prouost Marshall to execute them for their wrongfull dealings: tearmed of some a Gray, Broch, or Badger, who in the full of the Moone maketh forcible entrance into their holes or lurking places, destroying and turning topsie-turuy in a trice their whole stocke, famile, and linage, with all their household stuffe and possessions. Their vses.

Neither do they onely minister foode to this passing, profitable, and fat beast, but they serue in stead of good Almanackes to country people, to foretell tempests and change of weather, as Hayle, Raine, and Snow: for if they flye about in greater numbers, and bee ofner seene about any place, then vsually they are wont, it is a signe of heate and fayre weather the next day. But if about twilight they are obserued to enter often their nestes, as though they would hide themselues, you must the next day expect raine, wind, or some stormy, troublesome or boysterous season: whereupon *Auienus* hath these verses;

Sic & crabronum rauca agmina si volitare,
Fine sub Autumni conspexeris aethere longo,
Iam vespertinos primos cum commouet ortus,
Virgilius, pelago dices instare procellam.

In English thus;

So if the buzzing troupes of Hornets hoarse to flye,
In spatious ayre bout Autumnes end you see,
When Virgill starre the euenings lampe espie,
Then from the Sea some stormy tempest sure shall be.

Furthermore, since it is most certaine that those remedies which do heale the stingings of Waspes, do also help those wounds and griefes which hornets by their cruell stinging cause, yet notwithwanding as *Aggregator* hath pronounced, the *Zabor* is the *Bezoar*, or proper antidote of his owne hurt, if he be oftentimes applyed with Vineger and Water, Remedies against their stings.

oyle

Oyle and Cow-dung tempered together. In like sort all manner of soiles and earths that are myry and muddy, are much commended in this case, such as *Bacchus* applyed to bald *Selenus*, who was wounded with Hornets, when longing for a little Hony, he iogged & shaked their nests, thinking he had lighted vpon some Bees Hony, which *Ouid* most elegandy 3. *Fastorum* hath described in these verses;

Millia crabronum coëunt, & vertice nudo
Spicula defigunt, oraq́; prima notant.
Ille cadit præceps, & calce feritur aselli:
Inclamatque socios, auxiliumq́; vocat.
Concurrunt Satyri, turgentiaq́; ora parentis
Rident, percusso claudicat ille genu.
Ridet & ipse Deus, limumque inducere monstrat;
Hic paret monitis, & linit ora luto.

In English thus;

Of Hornets thousands on his head full bare,
And on his face their poysond speares sticke fast,
Then headlong downe he fell, and Asses foot him smote,
Whiles he for help his voyce to fellowes cast,
The Satyres flocke came runne apace, and did deride
Their sires swellen mouth, whiles Asse had made him lame,
The God himselfe did laugh, yet shewed an earth to hide
The wound which he receiued, and so did heale the same.

If any one be desirous of moe medicines against the perillous and transpeircing stinging of these horne-mad Hornets, he shall finde store of them digested together in the History of Waspes: for their remedies are common, belonging as well to the one as to the other, there being no other difference but this, that here they must be giuen in a greater measure or quantity, and their vse ought longer to be continued. And let this suffice to to haue spoken thus much of such insectes or Cut-wasted vermine as are winged, and liue in companies and routes together. Now will I make choyce to describe such as are winged and liue solitarily, least I should seem to lose my selfe in this troublesome and vast Ocean of Physicall contemplation.

OF CANTHARIDES
or Spanish Flyes.

THis kinde of Cut-wast is called of the Græcians *Kantharis*, and among the Latines it changeth not his name. Of the Frenchmen *Cantaride*. Of the Italians *Cantarella*. Of the Spaniards *Cubillo*. Of the Germans *Grüne Kefer*, *Goldkaefer*. Amongst the Belgies or Netherlanders, it is tearmed *Spaensche Vlieghe*, and of vs English-men *Cantharides*, and *Spanish Flyes*. I haue seene two sorts of *Cantharides*, the one great, and the other small. Of the greater sort some are thicke, and long bodyed, which are found among wheat, and these are thicke, grosse, and vnwieldy like vnto Beetles, they are also of sundry colours, and changeable hew, with Golden streekes or lines crossing their winges, and these are best to bee vsed in Physicke. They of the other lesser kind, are leane and thinne scragges and staruelings, broad, hairy, heauy, and sluggish, and for physicall vses little worth.

The greater sort also are not alwaies of a glistering green colour, but otherwhiles you shall haue them somewhat reddish or murrey coloured, but yet all of them of a glittering bright-

brightneſſe, and maruellous ſhining gloſſe, piercing the eyes with ſingular delight. The leſſer ſort are not ſo common as the greater, ſomewhat differing from them in ſhape and proportion of body, but in vertue, quality, and manner of breeding: there is no diſagreement at all to be found.

Thoſe of the leſſer ſort haue their bodies and heades ſomewhat long & hooked, theyr eyes very blacke, and hanging out, theyr winges growing out from the middeſt of their Loynes, beeing marked with two Syluer ſpeckes or prickes, and ſome fewe white ſpottes.

They are commonly found in the Summer ſeaſon, in the Hearbe that is called *Cicutaria*, or wilde Hemlocke. Their feete and Legges are very ſmall and long, finely decked and garniſhed, as it were with a Vermillion red, or beautifull purple. There is alſo another ſort of theſe anſwerable to the former, in colour of their bodies in euery reſpect, ſauing that their eyes are greene: their head very little; and the hinder part of their ſhoulders round and crooked.

The third ſort haue theyr Head and Shoulders all one, being ſo cloſely and confuſedly ioyned together, as if they were but one thing, and could not by any meanes bee ſeparated, vnleſſe in imagination, and theſe are of a ruſty colour, and their ſmall pinke eyes as blacke as Iette, their winges as well as their heades are nothing differing in colour, ſauing that their winges doe gliſter with ſome ſtrakes of the colour of Golde, their feete alſo are ſhort, and as blacke as Pitch.

The fourth is very like to the third ſort, but it is rather of a greeniſh, then of a ruſty Iron coulour, but in all other reſpects there is no difference to bee ſeene, ſauing in their magnitude, for this laſt deſcribed is the leaſt of them all. But theſe kindes of *Cantharides* as well the greater as the leſſer, doe firſt proceede not from any beaſtes, as ſome haue thought, but they rather take their Originall from ſome rotten, ſtinking, and corrupt moyſture and ſiccity, *Tictetai gar en tois toon puroon leioisi kai tais ageirais, kai tous Sukais proſeti to toon Kantharidoon phulon*, the meaning whereof is, that the whole ſtocke and kindred of *Cantharides* doe bring foorth or lay their young in the vile, baſe, and imperfect force of heate or warmth: and further in moyſt Figges, as *Aelianus* in his ninth Booke and thirty nine Chapter, vvord for worde hath exſcribed out of *Ariſtotle*.

They doe alſo breede from a certaine little Worme which is found in the ſponge of the Dogge bryer (called of the Phyſitions *Bedeguar*) and from Catterpillers of the Figge-tree, Popler, Peare-tree, Aſhe, Oliue-trees and Roſes: for in all theſe there bee found certaine Wormes, the very Founders and Parentes of *Cantharides*, but yet in the white Roſe theſe Wormes are of much leſſer force, power, and ſufficiency, then in the former.

Cantharides doe couple together and generate, but yet not any liuing creature of their owne kind, but onely a little ſmall Worme. They feede vppon all manner of pulſe and Corne, but eſpecially Wheat, and then they are beſt for medicinall Vſes. They ſmell like vnto Tarre, and in their taſt they much reſemble the Cedar-tree, as *Nicander* reporteth. Their vertue and quality is to burne the body, to parch and to bring a hard ſcale or cruſtineſſe vpon any part they ſhall be applyed to, or as *Dioſcorides* ſayth, to gnaw or eate into, to rayſe bliſters, exulcerate and rayſe an inflammation, for which reſpect, they mixe them with ſuch medicaments as are apointed to heale Leproſies, any dangerous Tetters and Ring-wormes, or thoſe that be cancerous.

They are applyed to hard, Scuruy, or Mangy Nayles, beeing firſt tempered vvith ſome fit playſters or Cerotes tending to the ſame purpoſe, taking them ſo cleane away, that they fall of by the rootes. Some vſe alſo to temper them with ſuch conuenyent medycines as are warranted to take away Wartes, Cornes, or any hard knobbes or peeces of fleſh growing in the hands or feet. Some againe vſe to pulueriſe *Cantharides*, and then mixing them with Tarre, do make an Vnguent to cure the falling away of the hayre, or the ſhedding of it, eyther in the head or beard, but heerein there muſt bee good aduiſe

required, leaſt at any time by their cauſticke faculty they exulcerate too deepe into the fleſh.

Cantharides mingled with Lime, ſerue in ſtead of a Pen-knife to eradicate and take away thoſe little hard and red ſwellinges riſing chiefely in the Crowne of the head, armepittes, or priuy partes, called of ſome Phyſitions *Pani:* and ſome there bee againe that will aduenture a little of thē in powder, to giue with ſuch Medicines whoſe propertie is to prouoke Vrine: But yet there is hard hold and tough reaſoning on both ſides, whether they ought to be giuen inwardly with *Dioretikes* or no, conſidering that being ſo drunk, they are accounted amongeſt ſtrong poyſons, tormenting the Bladder without any ceaſing: otherſome againe hold the contrary, aſſuring vs vpon their owne experience, that not exceeding their due quantity, they may be taken with other Correctories, to ſerue as a Retricle to trāſport them to the place affected, ſo that you ſee either ſide hath his ſtrength and reaſons.

Iuſta pari premitur veluticum pondere libra,
Prona nec hac plus parte ſedet nec ſurgit ab illa.

That is to ſay;

As when an euen ſcale with equall weight is peized,
Nor fals it downe this way, or is it that way raiſed.

But beeing mingled and wrought vppe with the iuyce of *Vna Taminea*, (which is a kinde of Berry, growing on the Hearbe called *Ampelos angria*, a kind of Bryonie) ſheeps or Goates ſewet, there is no doubt but that they doe great good. Some of my mayſters (ſaith *Galen*, the prince of all Phyſitions next to *Hippocrates*) did vſe to put *Cantharides* amongeſt ſuch medicines as they prepared to mooue vrine, taking onely their wings with the feete, but I (ſayth hee) am wont to take *Cantharides* wholy, as well as ſome partes of them, and ſo I iudge them the more ſafe to bee vſed and prepared this vway, eſpecially I miſſe not to make choyce of ſuch as are found among Corne, and haue as it were a yellow circle or encloſure croſſing ouerthwart their wings, *lib. 3. & lib. 11. de Simplic. facult.*

Beeing applyed rightly, they doe alſo prouoke the monthly tearmes, and that very effectually, and put into Antidotes, they are thought of many to helpe Hydropicall perſons, as not onely *Hippocrates* and *Dioſcorides*, but alſo *Gallen*, *Auicenna*, *Rhazes*, *Pliny*, and other Phyſitions of beſt note and worth haue witneſſed: I cannot heere ſufficiently enough commend theyr aſſured, tryed, and approoued vſe, being commixed with Leauen, Salt, and Gumme *Ammonialum*, for the diuerſions of Rheumes or Catarrhes, the taking away of all goutiſh paines, out of the hanch or hippe (called the *Sciatica* of the Populer ſort,) whileſt they draw forth and conſume from the center of the body, (beeing there throughly and deepely impacted) to the ſurface the matter or offending humours cauſing theſe griefes aboue ſaid.

They are alſo good againſt the vemine of a *Salamandra*, as *Pliny* in his 29. Booke and 24. Chapter aſſureth vs. They are alſo highly eſteemed of ſome, beeing duely prepared and orderly mixed with certaine other medicines, to take away and correct the remiſſe negligence, falling-faintneſſe, and heartleſſe caſting downe of the Virile part, yea they do (as they ſay) very much prouoke too venerous incitements.

But heere I would counſell each one not to bee to knack-hardy bold, in medling with them, for theſe or the like intentions: for as they bring both health and helpe, being duly commixed, and orderly tempered, not exceeding their doſe and firſt quantity; ſo againe, if you faile in their due and skilfull applycation or propination, they induce and driue men into moſt intollerable greeuous ſymptomes and accidents, and otherwhyles to death it ſelfe. *John Langius* ſetteth downe a true and very pleaſaunt ſtory, which in this place, becauſe it maketh greatly for out matter in hand, I will not refuſe breefely to deſcribe it.

There was (ſaith he) at *Bononie* in Italy, a certaine rich and noble young man of *France* which

(which *Gallus*, to vse his owne wordes, was *Gallo quouis gallinaceo salacior*) who falling extreamely in loue with a certaine Maide in the same Citty, preuayled so farre at length through his earnest importunities and inceſſant ſollicitations, that at length they appointed and agreed vppon the time and place of their meeting, to keepe theyr Reuelles for one night. So this lusty Gallant beeing thus insnared in the inextricable laborinth of her beauteous Physnomy, fearing deadly, least his heart should turne into Liuer, or that hee might faint and loose his courage before hee should attaine to his iournies end; in this his doubtfull coaping, and dangerous skirmishing-conflict, like a Wise-man fearing the worst, casting all dangers aforehand what might ensue, would needs know of a fellow Souldier, and Countrey-man of his, who hadde as one may guesse borne a standard in the Campe of *Venus*, what were best to bee doone, to mooue him to a more vygorous courage, and to keepe his credit for that time, least either he should turne Crauen like an ouertyred Iade, or else bee vtterly non-suited which was worst of all: who presently wished him to take some *Cantharides* in his Broath, which the other at all aduentures forthwith did.

But it was not long before this iolly Yonker felt an itching about his lower parts, then being frolike aboue measure, supposed it to bee the operation of his medicine that caused this Colt-euill, he without any more ado hyed him to his Loue, minding there indeed to draw the matter to a set battell, and to end all controuersies by dynt of sword.

Tunc animis opus, Aenea tunc pectore firmo.

In English thus;

Of courage then indeed,
Then of stout breast is neede.

But yet for all this, in the still of the night, when euery one besides were at rest, my restlesse *Franke* felt his whole body to bee pockily torne, and miserably rent with sundry cruell prickinges and stinginges, feeling moreouer a strange tast in his mouth, like the iuyce or liquor that ysueth from the Cedar-tree, stamping and staring, raging and faring like a furious, madde, fiantike Bedlam, being all-most besides himselfe thorough the extreamity of his payne, vertiginy, and giddinesse of his braine, with inclination to fainting or swounding: so beeing troubled, tost, and perplexed, all sad, melancholike and male-content, destitute of counsell and comfort, like a silly Miser, and an impotent Suiter, and not like a couragious hot-spurre, hee let his action fall, turning his backe like a Nouyce and fresh-water Souldier, full sore against his will you may bee sure, but there was no remedy, and so with as much speede as hee could, bidding his Loue adew, hee trudged home to his owne lodging; whether beeing come, and finding no reliefe, but rather an encrease of his tormentes, with a continuall burning of his Vrine and strangury, hee lamentably besought, and with weeping and teares most humbly craued and cryed out for helpe, requesting the fauour and furtherance, both of my selfe and of another Physition for the cure: so I beeing admitted to visit this poore patient, I first gaue him some Oyle to drinke, thereby to prouoke vomiting: then was there prepared a Glyster, made of the Heatbes *Mercurialis*, Mallowes, and the rootes of *Althæa* decocted, wherein was dissolued *Cassia*, with Oyle of Violets and Lyllies. After the administring of this, I commanded him to take a good draught of Cowes or Goates milke once in euery houres space, and if Milke could not be hadde, then I willed him to take an Almond, Milke made *Exnucleis pinea*, seedes of Mellons, Guordes, and Poppy bruised with the distilled Water of Mallowes, and *Alkeakengy*, and this would I haue giuen to him in good quantity in stead of the Milke if it were wanting.

But after that my fiery Frenchman hadde recouered his former health with these and the like remedies, and that the vnaduised Authour of this rash counsell had very humbly intreated pardon at our handes for this his great fault, he protested solemnely with a great oath, that hee would neuer hereafter prescribe any Physicke to any man lyuing.

Thus farre *Iohannes Langius* in his first Booke *Epistola. Medicinal.* forty eyght.

There is alſo very profitable vſe to bee made of *Cantharides*, for if you beate them to powder, and conuay a little of it into Apples, Peares, Plummes, Figges, Peaches, or Quinces: eſpecially thoſe that bee fayreſt and ripeſt, and thoſe that hang the loweſt, finely cloſing it vp againe with the pill, which if any Theeues or Robbers of Orchards ſhall taſt of, they fall within a while after into an intollerable burning in their Vrine and ſtrangury, making it onely in dropping-wiſe, whereby theyr theft is ſoone found out, and they well rewarded with ſowre Sawce for theyr ſweete meate: And this is an excellent night-ſpell, & therefore I was loth to pretermit it, but to make you acquainted withall.

There is alſo another excellent medicinall vſe of *Cantharides*, if they be duely, and according to true art adminiſtred, and with great warineſſe for that paſſionate grieuaunce, which at this time though ſome fooliſh Phyſitions neuer heard tell of any ſuch, I wil call *Peſſuli infirmitas*, yet I may not ſet it downe in Engliſh, becauſe I would haue but a few acquainted with ſecrets. *Habeo enim ego ſingulare quod dam contra, penis Languorem remedium, quo cum promiſcuè vterer, vtranque multis nobilibis (qui veneris vulgo ſtudioſiores videntur) animos & vires adonxit abſque noxa. Vni tamen inter cæteros ſic obſuit, vt à venere (cui nimium litârat) ſanguinem continuò mingeret, & lipoithymia frequenti laboret. Sanè niſi lactis copia in procinctu fuiſſet, omninò interyſſet venereus pullus, & meritas ſalacitatis cupidiniſq; pœnas luiſſet.*

And let this ſuffice to haue ſpoken of their medicinall vertues and qualities: Now will I proceede to tell you of their ill name, naughty, venemous, and pernitious properties. They are reckoned and ſcored vppe in the number of moſt deadly and hurtfull poyſons, not onely becauſe they cauſe eroſion and inflammation, but more in regard of their putrifactiue quality and making rotten, wherein they exceede. Their iuyce beeing taken into the ſtomacke, and ſo piercing into the veines, or layd vppon the skinne outwardly ſo long till it hath entred the veines, is a moſt ſtrong poyſon, whereupon *Ouid* when he wiſhed ill vnto, or curſed his enemy writ this: *Cantharidum ſuccos dante parente bibas. lib. Triſt. Cicero ad Parum*, in the ninth Booke of his familiar Epiſtles, hath theſe wordes, *Caius accuſante L. Craſſo, Cantharidas ſampſiſſe dicitur*, as if he purpoſed by that way to make an end of himſelfe by death. *Galen* in his third booke *De Simplic. medicam. facult.* writeth thus.

If they bee taken inwardly into the body, though but in ſmall quantity, and mixed with other conuenient correctories, they doe mightily prouoke vrine, and ſometimes corrode and fret the bladder, ſo that it is as cleare as the noone-day, that what thinges ſoeuer do ouerthrow nature, by reaſon of their extreame frigiditie, if they be taken but in a very ſmall quantity, yet will nouriſh the body: ſo on the other ſide, whatſoeuer is contrary, repugneth or goeth againſt humaine Nature, by meanes of corrupting or any putrifactiue quality like vnto *Cantharides*, can neuer do ſo. *Bartholomeus Montegnana* a learned Phyſition, aſſureth vs, that he once knewe one *Francis Bracca* a Cittizen of Paduay in Italy, who hauing but outwardly applyed *Cantharides* to his knee, yet their poyſon ſpreading to other inward parts, he voyded fiue pintes of bloud by way of vrine: and this may any man ſee, if he will take the paines to read ouer *Montegnanæ Conſil.* 182. *Cap.* 10.

The ſame accident hath alſo befalne them, who to be remedyed of rough, hard, mangy, or leproſ-like nailes, haue aduentured to apply them to their great toe. So that *Cantharides* muſt not raſhly be applyed and vſed, as common deceiuers, blind-empiricks, and couſening Land-lopers would make plaine countrey people beleeue. *Pliny* relateth a ſtory of one *Coſsinus* a Romaine Knight, who was deerely beloued of *Nero* the Emperour, who hauing a very dangerous Tettar (a diſeaſe in times paſt was peculiar to the people of Ægypt) a Phyſition of that countrey in ſtead of curing, did kill him by giuing him *Cantharides* to drinke.

But I ſhould rather thinke that *Coſsinus* dyed by the outward applycation of *Cantharides*, becauſe by their burning and cauſticke quality, they cleane eate and conſume away filthy Tetters or Ringwormes, Mangineſſe, ſcruineſſe, Lepries, and all hard Callous warts, Cornes, or peeces of fleſh that grow in the handes or feete: for I can ſee no reaſon

why

why any would bee so wilfully blinde, as to giue them inwardly for the curation of any Tetters or such like griefes: or at leastwise I must thinke that the right vse of *Cantharides* was vnknowne to the ancient Physitions of the old world, as by *Galen* it may appeare in his eleuenth booke *de Simplic. Med. fac.* and in his fourth booke *de victa Acut.*

The same *Pliny* (in his twenty nine booke and fortith Chapter) witnesseth, that *Cantharides* were reprochfully layd to *Catò vticensis* charge, and that hee was sorely blamed for offering to make a price of poysons, and to sell them openly, as in port-saile to any that would giue most, so that their price rose to threescore sesterties. Being drunke in too large a quantity, or else apply outwardly to any part, eyther too long or too deepe, they produce these or the like symptomes, accidents, and effects.

The party to whom they are any way giuen, feeleth a pricking paine and torment in his bowelles and inward partes, extending from the mouth downe to the lower partes about the Bladder, Raines, and the places about the Wast and short ribbes: they doe also vlcerate the bladder very dangerously, inflaming the yard, and all other partes neere the same with a vehement apostimation: after this, they pisse bloud, and little peeces of flesh.

Otherwhiles there will follow a great laske and a bloudy-flyxe, fainting and swounding, a numnesse or dulnesse of mouing or feeling, debilitation, our feeblenesse of the mind, with alienation of the wit, as though they were bestraught, likewise lothing or abhorring of meate with a disposition to vomiting, and often an ordinary desire to make water, and to exonerate nature, but all in vaine. He that taketh them findeth in his mouth the tast or tallage of pitch: and all these symptomes, passions, or effectes, that they work, haue I with much labour faithfully collected out of the sixth booke of *Dioscorides*, & the first Chapter. And out of *Galen Lib. de Theriaca ad Pisonem Cap.* 4. and *lib.* 3. *de Temperam. cap.* 3. And out of ancient *Rhazes* (who practised Physicke one hundreth yeares, if truth be truely related) *Tit.* 8. *Chap.* 17. If any one be either affected or infected with any accydents, by meanes of *Cantharides*, *Dioscorides* doth thus cure them, as you may readily find in the booke and chapter before cited.

First of all hee causeth them to vomit often and much: and after that hee prescribeth Glysters to bee made for the scouring of the belly with Niter, and to preserue the bladder inwardly, to take Milke and *Psyllum*: and then hee would haue the matter of Glysters to be somewhat different from those which were taken in the beginning; as namely to bee made of Barley Water, Marsh-Mallowes, the white of an Egge, the Muscilling of Line-seedes, Water of Ryce, the decoction of Fennigreeke, Hydromell, fatte Broathes, Oyle of Almonds, the fat of a Goose, and the yelkes of Egges. And inwardly to take at the mouth, hee biddeth them to vse Cowes Milke, Hydromell, the Graines or fruite of the Pitch-tree, both the greater and the lesser sort, Wine sodde to the halfe, Duckes fatte, a decoction with some diureticall seedes (namely with the foure greater cold seeds, which are Cucumbers, Guords, Citruls, and Melons) and likewise some decoction made of Figges, with sirup of Violets. Oyle of Quinces is hyely commended of some as a proper and speciall Antidote in this case, and so is Oyle of Lillies, and *Terra Samia.*

Rhazes counsell is, after the taking of some Glysters made of any fat broathes, to make an iniection into the yarde with Oyle of Roses, and the sicke person to sit in a warme Bath. *Tit.* 8. Chapter 17. The Writers and Authours of Physicke and Philosophy cannot agree, in what part of the *Cantharides* theyr poyson cheefely lurketh: for some will haue it to bee principally in the head and feete, and others againe will none of that: And yet they all agree vppon this poynt, that in what part of the body soeuer their poison is seated, that their winges are a soueraigne remedy and preseruatiue, and if they bee wanting, that their poyson is deadly: so that although they be neuer so poysonous, yet haue they their owne remedy which in themselues they containe and carry about: Thus saith *Pliny* in his eleuenth booke and 35 chapter.

And peraduenture for the same cause, *Galen* in his eleuenth Booke which hee entituled *De Simplic. Medicament. facultatibus*, aduiseth vs expresly and learnedly, that *Cantharides* should be taken whole as they are, and so to be vsed either for inward or outward vses. For why it is far better, euen in the outward applycation of them, that they should more gently and slowly corrode, gnaw, or fret asunder, and that their burning vertue and quality should be a little corrected and weakened, then to performe their full effect to the great danger of the patient, and many times to his vtter vndoing and destruction. Therefore they are cleane out of the way, who when they wold vse them for any inward cause, doe cast away their winges and feete, whereas indeede they ought to take all of them, not reiecting any one part of them. For being giuen whole, they neede not so much any correctiues to bridle and lessen their powerfull operation, in regard of their wings and feete, the proper resisters and expellers of their owne or other poyson.

The error of some medicine-giuers.

The safest course is to vse all, and euery part of them without exception, vnlesse you would haue them to corrode, fret, inflame, or burne any part. *Lycus Neapolitanus* is of opinion, that Purcelane is their proper counter-poyson, which vertue *Pliny* in his twentith Booke, Chapter 13. ascribeth to the Herbe called wilde Basill: who also many waies commendeth *Acetum Scylliticum*, *Oleum Oenanthium*, Cowes milke and brothes made of Goates flesh for these intentions, in his 23. Booke, Chapter the second and fourth, and likewise in his 28. Booke and tenth Chapter. And for our History of *Cantharides*, let this for this time suffice, which I much wonder that the famous learned *Gesner* hath in such deepe silence passed ouer, neuer so much as mentioning them: whereof notwithstanding so many Authours, both of the Auncientes and Neoterickes doe so much ring.

Many moe authorities could I haue alledged concerning this my discourse of *Cantharides*, but that I supposed it a labour as endlesse in toyle, as needlesse in vse; the one sauoring of too much curiosity, the other of a fryuolous affectation: so that I hope euen amongest the whole Colledge of Physitions, whersoeuer in England (if their eares be not to dainty) to find some few graynes of their good wordes, and such curteous construction, as that I may neither bee charged with partiality of concealing (where it is meete I should be mute) nor be suspected of vnsufficiency, for not pursuing where I can finde no good footing.

OF CATERPILLERS, OR PALMER *Wormes, called of some Cankers.*

Their name.

NOw I am come to speake of Caterpillers, sometimes the destroiers and wasters of Egypt: as well in regard of the great differēce that is found in their seuerall sorts, as for their great dignity and vse, wherein some of them are most notable and excellent. Some thinke that *Eruca*, which is Englished a Catterpiller, hath his deriuation *Ab erodendo*, which is not altogether improbable: For they gnaw of and consume by eating, both leaues, boughes, and flowers: yea, and some fruits also, as I haue often seene in peaches.

Ouidius the famous Poet, styleth them by the name of *Tineæ agrestes*:

Quæque solent canis frondes intexere filis,
Agrestes Tineæ, res obseruata colonis,
Feraci mutant cum papilione figuram.

In English thus;

And those wilde mothes by husbandmen obserued,
Which fold themselues in hoary springing leaues,
Gainst force of famine, and storme to be preserued,
A shape from fruitfull Butterflyes receiues.

The

The Græcians call a Catterpiller *Kámpe*, by reason of his crooked, winding or bending pace in wauing sort, whereby in creeping they bow, wry, and lift vp themselues. Of the Hebrewes it is termed *Ghazain*, because it sheareth, pilleth, & deuoureth the fruites of the earth, as *Kimhi* vpon the first of *Ioell* writeth. The Italians call it *Rugauerme*, and *Bruscho*, for so *Marcellus Virgilius* vpon *Dioscorides* saith expresly, that in his time all the people of Italy, named it *Erucæ*, *Bruchi*. The Spanyards terme it *Oruga*. The French-men, *Chenille*, and *Chattpleuse*. Of the English they are commonly called *Catterpillers*, of what kind soeuer they be of. But the English-Northren-men, call the hairie Catterpillers, *Ourbuts*, and the Southern-men vsually terme them *Palmer-wormes*. Of the Polonians it is called by the name of *Ruphanſenka*. In the Germaine tongue *Ein Raup*, in the Belgian, *Rupe*. Of the Illerians *Gasienica*. And *Siluaticus* will haue it called *Certris*, and *Cedebroa*.

If I should goe about to describe and set downe all the differences and varieties of Catterpillers, I might perhaps vndertake an endlesse and tedious labour. I thinke it therefore fittest to bend my slender skill, and to imploy my best forces, in speaking of such as are more notable and common with vs in this Country: For some of them in touching are rough, hard, and stiffe; and other-some againe, are soft, smooth, and very tender. Some are horned, either in the head or in the tayle, and againe, others haue no hornes at all. Some haue many feete, and some fewer, and none at all haue aboue sixteene feete. Most of them haue a bending swift pace, and like vnto waues, and others againe keepe on their way very plainely, softly, by little and little, & without any great hast. Some change their skinnes yeerely, others againe there be that neither change nor cast their old dry skinnes, but keepe them still. Some of them ceasing altogether from any motion, and giuing ouer to eate any thing at all, are transformed very strangely into a kind of vermin or wormes, who beeing couered with a hard crust or shell, lye as it were dead all the winter; & from these come in the beginning of hot weather, our vsuall Butter-flyes. Their differences.

Many of these Catterpillers are bred of the egges of Butter-flyes: and some againe do breede in the leaues of trees, of their owne proper seede, beeing left there in the time of Autumne, included in a certaine webbe, or els by meanes of the dew or ayre, therein shrit and putrified, as commonly the little hairie Cankers or Caterpillers which are so full of feete, doe breede. Besides, some of them doe feede on leaues, some on flowers, & there are some which deuoure fruites.

All smooth Catterpillers which are not hairie, are of a yellow or greene colour: some againe are found of a reddish colour, or browniſh, or else they be of sundry hewes. But of all others, the most excellent is the greene coloured Catterpiller, which is found vppon that great bushy plant, vsually termed Priuet, or Primprint, which hath a circle enclosing round both his eyes and all his feete, hauing also a crooked horne in his tayle: these Catterpillers are blackish-redde, with spots or streakes going ouerthwart theyr sides, beeing halfe white and halfe purpelish, the little pricks in these spots are inclining to redde: The rest of theyr body is altogether greene.

There is another Catterpiller feeding altogether vpon Elder-trees, not much differing from the former, sauing that this is altogether of a greene colour, & wanting those ouerthwarting crosse white markes or spots, and the other small white pricks which we described in the former.

There is also a third sort of greene Catterpillers, which when Autumne or the fall of leafe draweth on, are turned into a certaine sheath or case, beeing of a very hard and hornie substance, of colour very browne, and this feedeth altogether vpon pot-herbes, especially those that be soft, as Lettuce: wherevpon it may not vnfitly be termed, *Eruca Lactucaria*.

Lastly, there is to be seene another sort, of a greene colour, which is the least of them all, and this kind liueth and feedeth vpon trees, (especiall in the Oke) there drawing out theyr webbe, by meanes of which beeing styrred and shaken, they easily fall downe vpon the heads of trauaylers and passengers by the way side, cleauing to their hats & garments. And this kind of Catterpiller is too well knowne and found in the Somner-time, and when cold weather approacheth, they fold themselues into a rude, plaine, & nothing curious web. And thus beeing included in a greenish scabbard or case tending to redde, they all

all die in Winter, and all theſe haue tenne feete, as all they haue that goe bending themſelues vpwards. But to leaue the greene, and come to them that are yellow, there is to be found a certaine Catterpiller called *Vinula*, being as the word ſoundeth, a very elegant & fine inſect to looke vpon, and paſſing beautifull: & this kind haue I often found amongſt Willowes, full ſauourly feeding vpon theyr leaues. His lyps and mouth are ſome-what yellow, his eyes blacke as a coale, his fore-head purple coloured, the feete and hinder part of the body, of a greene graſſie hue, his tayle two-forked, and ſome-what blacke. The whole body is as it were ſtained and dyed with thicke Red-wine, which runneth alongſt the necke and ſhoulders blades, as it were in forme of a Burgonian croſſe, or of the Letter X made croſſe-wiſe downe vnto the tayle with a white line, addeth no ſmall grace to the other parts.

There is yet another Catter-piller of yellow-blackiſh colour, called *Porcellus*, we may in Engliſh call it Pigges-ſnoute, in reſpect of the faſhion of the head, eſpecially the greater ſort of theſe, for the leſſer haue round white ſpecks vpon their ſides, and theſe liue and are altogether to be found amongſt the leaues of the Marſh Trifolie, which they conſume & deuoure with an incredible celeritie. In the wilde Night-ſhade, (which the Italians call *Belladona*) there is found a ſmooth Catterpiller, of a yellow-greeniſh colour, hauing a horne in his fore-head the length of a finger, which *Hierom Cardan* the learned Phiſitian, reporteth that he had often ſeene.

The deſcription of Pityocampes.

The hayrie Catterpillers are moſt miſchieuous and dangerous amongſt them all, and theſe are eyther thicke or thinne hayred, and the moſt venomous is that which is called *Pityocampe*, whoſe byting is poyſon: and this is euer found in the Pine-apple-tree, beeing as thicke as three little fingers, and three fingers long beeing layd a-croſſe. They conſiſt of eleuen ſlyts or cuts betwixt the head and the tayle, and they haue ſixteene feete, according as all other hayrie Palmer-wormes haue. That is to ſay, neere the head on both ſides, three, in the middeſt of their body on both ſides, foure, and at the end of the tayle on both ſides, one. Their former feete are crooked and ſmall, with which they feele, try and aſſay the way whether it be paſſable or no, theyr other feete are broader, with many iagges and notches like a ſawe, to take the faſter hold, and ſtay with ſurer footing vppon ſmooth and ſlippery leaues. Their head is much like a Piſmires, and the reſt of their bodies like other common Catter-pillers. They are rough, & full of briſtly ſtanding vp hayres on all ſides, and thoſe in theyr ſides are white, but thoſe on their backes doe ſhine, beeing very bright and gliſtering, the midſt whereof is garniſhed with many ſpots, as though it were full of eyes.

Their skinne is blacke, which is ſoone ſeene, their hayres beeing cut or taken cleane away. All their hayres are but ſmall, and yet they ſting more vehemently then any nettle, whereby is cauſed intollerable paine, burning, itching, a feauer, and much diſquietneſſe: when as their poyſon is ſuddenly in a moment, ſent and conueighed without any manifeſt apparance, or ſence of any wound to be iudged by the eye, vnto thoſe parts that are next to the entralls, as the hart, liuer, and the reſt. They weaue their webs after a fine and exquiſite manner, as Spyders do, drawing out in length, framing and trimming in good order, their hayrie ſmall threads. And vnder theſe when night draweth on, they lye, as in their own proper tent and pauillion, aſwell to auoyde cold, as the diſcõmodities of furious blaſts & ſtormes: for the matter & ſubſtance of this their tent is ſo handſomely wrought, ſo firme, ſtiffe, clammy & ſure, that they neither care for furious winds, nor yet any raine or ſtorme will euer ſoke thorow. Beſides, the largenes of this houſe is ſuch, and of ſo great receit, as it will eaſily receiue and lodge many thouſands of Caterpillers. They make their neſts or buildings in the higheſt branches of the Pitch and Pine-trees, where they liue not ſolitarily (as other Palmer-wormes do) but in flocks or cõpanies together. Which way ſoeuer they take their iourny, they are ſtill ſpinning & drawing out their threds for theyr web, and early in the morning (if it be likely to proue faire) the younger ſort by heapes attend the elder, & hauing firſt bared & robbed the trees of all their boughes & leaues, (for they make cleane riddance of all where-ſoeuer they come) they afterwardes dexterouſlie bend thẽſelues to their weauing craft. They are the only plague & deſtruction of pitch & Pine-trees, for vnto any other roziny or gummy trees they neuer doe harme.

They

There is great plentie of them to be found in the Mountaine of *Athos*, scituate betwixt *Macedonia* and *Thrace*, in the woods of *Trident*, and in diuers valleyes beyond the Alpes, in which places there is store of these fore-named Trees, (as *Matthiolus* saith.) They are doubtlesse most poysonous and venomous vermine, whether they be crushed outwardlie with the hands, or taken inwardly into the body: yea they are so knowne, manifest, and so neuer fayling a poyson, & so esteemed of in times past, as that *Vlpian* the famous Lawyer, interpreting the Law *Cornelia De Sicarijs*, or priuie murtherers, that he in that place, calleth and esteemeth the giuer of any Pityocampie in drinke or otherwise to any one, to be doomed a murtherer, and their punishment to be equalized. Sect. *Alium ff. ad Leg. Corn. de sic.*

As soone as this kind of Catterpiller is receiued into the body, there followeth immediatly a great paine, extreamely tormenting the mouth and palate; the tongue, belly, and stomacke are grieuously inflamed by their corroding, and gnawing poysonous qualitie, besides the intollerable payne the receiuer feeleth, although at first the partie seemeth to feele a certaine pleasant itching, but it is not long before hee perceiueth a great burning within, loathing and detesting of meate, and a continuall desire to vomit and goe to the stoole, which neuertheless hee cannot doe. At length, vnlesse speedy succour be giuen, they so miserably burne and parch the body, that they bring a hard crustines, skurffe or seald vpon the stomacke, as though the sides thereof had beene plaistered with some hard shardes, or other like thinges, after the manner of Arsenicke, as *Dioscorides*, *Aetius*, *Pliny* and *Celsus* doe assure vs. In like manner *Galen* in his eleuenth booke *Simp. cap.* 50. And *Auicen* 505. *cap.* 25. haue testified the same.

And for this cause *Aetius* and *Aegineta* doe say, that it is nothing wholesome for any to sit downe to meate, to spread the Table, or make any long tariance vnder any Pine tree, least peraduenture through the sauour or smell of the meates, the reeke or vapour of their broathes, or noyse of men, the Pityocampies beeing disturbed from theyr homes and vsuall resting places, might fall downe either into their meates beneath, or at least-wise cast downe, or let fall any of their seede, as poysonous as themselues. They that receiue hurt by them, must haue recourse to those preseruatiues and medicines, as were prescribed to those that were poysoned by Cantharides, for by them they are to be cured, and by no other meanes. Yet for all that, oyle of Quinces is properly commended to vomit withall in this case, which must be taken twise or thrise, euen by the prescript of *Dioscorides* and *Aetius*. They are generated, or to speake more aptly, they are regenerated (after the maner of Vine-fretters, which are a kind of Catterpillers, or little haytie wormes with many feete, that eate Vines when they begin to shoote) of that Autumnall seede of theirs, left & reserued in certaine small bagges or bladders within their webbes.

There is another sort of these Catterpillers, who haue no certaine place of abode, nor yet cannot tell where to find theyr foode, but like vnto superstitious Pilgrims, doe wander and stray hither and thither, (and like Mise) consume and eate vp that which is none of their owne: and these haue purchased a very apt name amongst vs Englishmen, to be called Palmer-wormes, by reason of their wandering and rogish life, (for they neuer stay in one place, but are euer wandering) although by reason of their roughnes and ruggednes, some call them Beare-wormes. They can by no meanes endure to be dyeted, and to feede vpon some certaine herbes and flowers, but boldly and disorderly creepe ouer all, and tast of all plants and trees indifferently, and liue as they list.

There are sundry other sorts of these Cankers or Catterpillers to be found, in the herbe called Crane-bill, Ragwort, Petie-Mullen, Hoppes, Coleworts, Hasells, Marigolds, Fenell, Lycorice, Basill, Alder, Nightshade, Water-Betony, Garden-spurge, & other sorts of that herbe; in Elme-trees, Peare-trees, Nettles, and Gilliflowers. Yea there is not any plant to be found, which hath not his proper and peculiar enemy and destroyer: all which because they are so commonly knowne of all, though perhaps not of all obserued, I will, (least I should seeme to be infinite,) passe ouer with silence. But yet I will adde a word or two of a strange and stinking Catter-piller, which it was neuer my hap as yet to see, described by *Conradus Gesner*, in these wordes following. This stinking Catterpiller (saith he) is very like to those that are horned, but yet it wanteth hornes, differing frō them all in colour.

colour. I firſt eſpyed it creeping vpon a wall toward the end of Auguſt. *Anno.* 1550. there commeth from it a lothſome and an abhominable ſauour & ſmell, ſo that you would verily beleeue it to be very venomous. It went forwards very frowningly, & with a quick, angry, and deſpightfull countenaunce, as it were in bending wiſe, the head alwaies ſtretched vp aloft with the former two feete: I iudge her to be blind. She was the length and breadth of a mans finger, with a fewe ſcattering and rugged hayres, ſomewhat briſtly & hard both on her backe and ſides, the backe was very blacke. The colour of her belly and ſides was ſome-what redde, enclining to yellow, and the whole body was diſtinguiſhed, deuided, and eaſily diſcerned with foureteene ioynts or knots, and euery ioynt had a certaine furrow like a kind of wrinckle running all along the back. Her head was blacke and ſome-what hard: her mouth crookedly bending like hookes, hauing teeth notched like a ſaw, and with theſe teeth as with pincers or nyppers, whatſoeuer ſhe layd hold on, ſhe (as famiſhed) did bite. She went on ſixteene feete, as for the moſt part all the ſorts of Palmer-wormes doe. Without doubt, ſhe muſt be concluded to be exceeding venomous.

The learned man *Vergerus*, tooke it to be a Pityocampe, and others thought it a Scolopendra: but that could not be, by reaſon of the number of her feete. I could hardly with much adoe endure her vyle ſmell, till I had drawne out her deſcription. Shee ſo infected two hot-houſes with her abhominable ſauour and ſtinke, that my ſelfe and they that were with me, could not endure in the place. Thus farre *Geſner*, as I haue to ſhew out of certaine ſcroles of paper of his, neuer as yet imprinted.

Now will I proceede to diſcourſe of the originall, generation, aliment, and metamorphoſis of Catterpillers.

Chare liber noſtrûm teſtis beneſide laborum,
Ne tua purpureo ſuffuderis ora rubore
Agreſtes abacis tineas ſi expreſſero noſtris,
Vermiculoſq́, leuem qui in thecam vellera mutant.
Hi ſiquidem artificis prudenti pollice Dij
Finguntur, tenui qui non tenuatur opella
Et qui vermiculis, dextræ miranda potentis
Signa ſuæ prodit, potius quám corpore vaſti
Moliſero Barnhi, tumido vel robore Ceti
Squamantiſq́, alijs, qui lata per æquora tentant
Fulmineas ſine mente minas: et noſtra profundo
Lintea quá mergant, largo mare gutture ructant.

Which may be engliſhed thus;

Deere Booke, a witnes of my labour true,
Be not aſhamed to write of little wormes,
Nor Catterpillers, which from baſe things enſue,
And into eaſie caſes againe returnes:
For theſe are fram'd by hand of GOD moſt wiſe,
Neuer abaſed in any worke ſo ſmall:
For out of Wormes his wonders doe ariſe,
As well as from great beaſts ſo tall.
Tower-bearing Elephant, huge Whale,
And other monſters ſwimming in the Seas,
Irefull beaſts, in hills and deepeſt dale,
Death threatning to all that them diſpleaſe.

For ſo I thinke it beſt to beginne with the verſes of a good Poet, who indeede did ſee and admire the inſcrutable wiſedome and diuine prouidence of the Almightie, in the generation and breeding of Catterpillers. Which whilſt diuers Authours laboured to expreſſe and ſet downe diuerſly, I knowe not what clowdes of errors they haue thruſt vs into; for ſwarming themſelues beſides the way, although they pretend a matchleſſe vnderſtanding in theſe miſteries of Phyloſophy, they haue cauſed others to tread awry as much

as

as themselues, and to be blinded with the mascarados of absurdities. And first, if we will beginne to rifle in the monument of former times, I will heere produce *Aristotles* opinion in his fifth booke, *Histor. cap.* 19. who there expresly saith, that they take their beginning from the greene leaues of herbes, & namely of Radish and Coleworts, by meanes of their small seede of generation, beeing like vnto Millit-seede, which is there left about the end of Autumne, from which, femall wormes proceede: and of these little wormes in the space of three dayes a Catterpiller is formed, about the Spring time, or toward the latter end thereof, which growing to their due quantitie, and well fedde withall, they cease at length from any further motion, & when Autumne beginneth, they change both forme and life.

Pliny is of this mind, that Catterpillers fetch all their pedegree, rase, parentage & birth, from a dew thickned and incrassated by the heate of the Sunne, and so still left behind in leaues: and *Arnoldus de Villa noua* is of the same iudgement. Othersome deriue them wholy from Butter-flyes, and will haue them to proceede of no other beginning, which as soone as they are crept out of their hard shells or scabbards, wherein they had lien as it were dead all the Winter, as soone as Summer & warme weather draweth on, they cast certaine egges eyther vnder or aboue the leaues of certaine herbes, which egges according to the quantitie of their bodies, are either greater or lesser, and some of these shelles wherein they are included, are of a skye colour; others yellow, white, blacke, greene, or redde: and so beeing at length about foureteene dayes quickned and nourished with the liuely and kindly heate of the Sunne, their shell-house beeing broken, first commeth forth small Catterpillers, like vnto little wormes, sauing that they are diuersly coloured, who at their first appearance, beeing as it should seeme very hungry, doe altogether bend themselues to deuoure and eate vp both leaues and flowers, especially of those trees and plants, whereon they were whilst they were in egges.

But I am of opinion, that not onely this, but by diuers other wayes and meanes they may proceede and increase, for although the doctrine of *Aristotle* in this poynt seemeth to be vnsauoury, and nothing relishing diuers tastes, because hee affirmeth that that little worme which is found vpon Coleworts, doth turne into a Catterpiller: yet for all that, it is not so much without smack of salt, or so abhorrent to reason as they would make some beleeue. For Nature, as shee is able, and doth produce and bring foorth a liuing creature from an egge, so likewise from a worme shee breedeth a more perfect liuing creature, by many degrees; and that not by way of corruption, but by way and meanes of her excellent perfection. For although a worme afterwards be not that thing which before it was, (so farre as is apparant to outward sence) yet for any thing we can gather or perceiue, it is that which it was, and this *That*, is more by a great deale now, then before it was. For a worme dyeth not, that a Catterpiller may therby spring, but to the old body, Nature addeth a greater magnitude: as for example, feete, colours, winges: so that whilst life remaineth, it acquireth other parts, and other offices.

There be some also that deride the opinion of *Pliny*, because hee contendeth that Catterpillers haue their beginning and production from dew. But it may not be denyed in my conceit, that some imperfect small creatures, are bred and take life from dew, and not without great reason. For the Sunne by his kindly heate and warming qualitie, worketh and acteth, beeing as it were the forme, and the moisture or humour is *Passiue*, as the matter or subiect for the heate of the sunne is different from that of the fire: for it eyther quickneth and inspireth with life, or at least-wise conserueth and maintaineth our life, by meanes of likenes, proportion, or symmetry, wherein our liues and spirits respect each other. Besides, there is nothing more nourishing then *Dew*, for with it onely some certaine small creatures are fedde, and doe thereby liue: which thing the diuine Poet verie well obserued, when he vttered these words;

Quantum nos nocte reponit.

So that in respect that it is humour, it is matter, in respect it is thin, it pierceth and easily entereth in, and in respect it is attracted and throughly concocted by the Sunne, it is the apter made to generation. For the preparation of the forme, carrieth with it the matter or stuffe, as his mate & companion: So these two meeting together, there cõsequently followeth

followeth the quickning or taking life of ſome one creature. And not onely are ſome Catterpillers the of-ſpring and breed of dew, as common experience can witneſſe, but euen the greateſt part of Catterpillers do fetch their ſtocke and pedegree from Butter-flyes, vnleſſe it be thoſe that liue vpon Colewarts and Cabbages, and thoſe that are called Vine-fretters, with ſome few other. For thoſe that liue and breede in Vines, (called of the Græcians *Ipes*,) doe proceede from dew, or ſome dewie and moyſt humour, which is included in their webbes, and there growne to putrefaction. For then doe they ſwarme ſo exceedingly in ſome countryes, as I dare neither affirme, nor otherwiſe imagine, but that they muſt needes haue ſuch a mighty encreaſe from putrefaction. And this for the moſt part happeneth when the Eaſterne wind bloweth, and that the warmth of the ayre furthereth and haſteneth forwards any corruption.

All the whole packe of them are great deſtroyers and deuourers of herbes and Trees: where-vpon *Philippis* the Paraſite, as *Athenæus* ſayth in *Pythagoriſta*, braggeth of himſelfe in this wiſe, *Apolauſa thumon lachanonte kampe. Veſcens thymo olereq, eruca ſum.* I am (ſaith he) a Catterpiller that eateth both Tymbe & pot-herbs. And to this ſence ſpeaketh *Martiall, Erucam malè paſcit hortus vnam.* A Garden hardly and ſlenderly can ſuffiſe to feede one Catterpiller. I thinke he meaneth, when the time of their waſting and deuouring is gone and paſt, for they commonly leaue but little behind. For that beeing paſt, they goe wandering hither and thither, vp and downe vncertainely, waſted and hunger-ſtarued, and ſo at length pyning away by little and little through famine, ſome ſeeke them fit places within, other-ſome aboue the earth, where they transforme themſelues, eyther into a bare and empty bagge or caſe, or hanging by a thred into an *Aurelia* couered with a membrane.

If this happen in the midſt of Sommer, the hard rind or ſhell wherein they are encloſed beeing broken, about the time of 24. dayes, there flyeth out a Butterflye: but if it come to paſſe in the midſt, or toward the end of Autumne, the *Aurelia* continueth a whole vvinter, neither is there any excluſion before the vernall heat. And yet notwithſtanding, all Catterpillers are not conuerted into *Aureliaes*, but ſome of thē being gathered & drawne together on a heape (as the Vine-fretters) do growe at length to putrefaction, from which ſometimes there falleth as it were three blackiſh egges, the true and proper mothers and breeders of Flyes and Cantharides. When the Butterflyes doe ioyne together very late, or after the time it ought to be, they doe lay or caſt theyr egges which will continue vitall, and that may liue till the next Spring, (if a diligent care be had of them) as well as is often ſeene in Silke-wormes, whoſe egges the Spanyards ſell, and that very vſually by vvhole ounces and pounds. I haue now according to my cunning, diſcourſed of the tranſmutations and variable changes of Catterpillers, it followeth next that I write of the qualities and vſe of Catterpillers, together with thoſe preſeruatiues which experienced Phiſitians haue warranted for true and infallible.

Their qualities.

All Catterpillers haue a burning qualitie, and ſuch as will readily fetch of the skinne, and flea it quickly, and rayſe bliſters. If any one drinke the Catterpiller that liueth in the Pytch-trees, there will forth-with follow a great paine about his mouth and iawes, vehement inflamation of the tongue, ſtrong griping and wringing of the ſtomacke, belly and inteſtines, with a ſenſible itching about the inward parts, the whole body is as it were burned and ſcalded with heate & hot vapours, & the ſtomack abhorreth all meate: all which are to be remedied with the ſame meanes, as thoſe that haue taken Cantharides. Yet properly, (as here-to-fore I haue touched) oyle of Quinces giuen to cauſe vomiting, is the beſt and ſafeſt. And if we may credit *Pliny*, new Wine boyled to the third part, and Covves milk being drunk, are very effectuall. There is not any one ſort of Catterpillers, but they are maligne, naught, and venomous, but yet they are leaſt hurtfull who are ſmooth and without hayres; and the moſt dangerous of all the reſt, is that which heeretofore I termed a Pityocampe, whoſe poyſon for the moſt part is deadly.

The daughter of *Cælius Secundus* liuing at *Baſill* in Germany, (as *Geſner* ſaith) when ſhee had vnwarily and greedily eaten ſome Colewort-leaues, or Cabbage in a Garden, and with them ſome Catterpillers, after a ſtrong vomit that was giuen, her belly beganne to ſwell, which ſwelling, hauing continued theſe many yeeres, could neuer as yet receiue

any

any cure. If you will haue your Gardens and Trees vntouched and preserued from their mischieuous qualitie, you must first take cleane away in the winter-time their webbes, or any part thereof (though neuer so little) that you can find cleauing to the bare boughes: for if you let them alone till the Spring, you shall sooner see them, then find them remooued, for in a short space of time, they deuoure vp all that is greene both leaues & flowers. Some vse to annoynt their Trees with the gall of a greene Lizard, and some with a Bulls gall, which as some constantly report, they can by no meanes away withall.

The Country-people choke them with the vapour of a little Brimstone, with straw being fired vnder the Tree, and so to smother them. Some there be, that make a fumigation with *Galbanum*, Harts-horne, the shauings of Iuory, and Goates-hoofes, and Oxe-dung. *Didymus* in *Georgicis* saith, that if you bare the rootes of your trees, and be-smeare or soyle them with Doues-dung, they shall neuer be hurt by any wormes.

I should willingly haue omitted, and not renewed with any fresh discouery *Columellaes* remedy against Catterpillers, (or rather the immodest deceit, and deluding tricke of *Democritus*,) vnlesse experience, which is, *Iterata eiusdem eventus obseruatio*, a repeated obseruation of the same euent, had approoued the verity thereof, especially in the Country of *Stiria*. And *Palladius* in his first booke, chap. 35. and *Constantinus* neere the end of his xj. and xij. Bookes, whose wordes be these.

At si nulla valet medicina repellere pestem,
Dardaniæ veniunt artes, nudata que plantas
Fœmina, quæ justis tum demum operata juventæ
Legibus, obscœno manat pudibunda cruore,
Sed resoluto sinus, resoluto mœsta capillo
Ter circum areolas, et sepem ducitur horti:
Quæ cum lustravit gradiens (mirabile visu)
Non aliter decussa pluit quam ex arbore nimbus,
Vel Teretis mali, vel tectæ cortice glandis,
Voluitur ad terram distorto corpore campe.

Which may be englished thus;

But when no medicine can that plague expell
Then vse they Arts, which once the Troyans found
A woman which had virgin-lawes obserued well,
Her, bare and naked bring they to the ground,
Flowing with Natures shamefull filthy blood:
Her bosome open, and her hayre vntrimmed falling
Like one ore prest with griefe, forgetting good,
Three times about the plots and hedges walking.
Which done, a wonder tis for to be told,
As rayne drops from the trees, rype apples fall,
Wallnuts out of huskes: so cast you may behold
These wormes from trees, all torne, and cannot crall.

Theophrastus saith, that Catterpillers will touch no plants which are moistened or besprinckled with Wine. They will die if they take the fume, or be any way smoaked with the herbe *Psora*. *Aetius*. Whereby it is apparant (saith *Siluius*) that the herbe commonly termed Scabiose, is not the true *Psora*. Catterpillers that liue and feede on Coleworts, if they be but touched with that kind of worme which is found in the Fullers Teasell, they die. *Pliny*. All to besprinkle a Colewort whilst it hath but onely three leaues, with Niter, or with saltish and brinish earth, and by meanes of the saltnesse, the Catterpillers will be quite driuen away. *Geopon*. *Palladius* in this case preferreth the ashes of Figge-leaues. The Sea-onion called *Squilla*, beeing sowne or hanged vp in Gardens, hindereth the breeding of Catterpillers. Otherwhile in the most places of their Gardens, and round about them, sow and set Mints, the pulse called Orobos, which is somewhat like Vetches, and some worme-wood, or at least-wise hang them in bunches in diuers places of the same, to expell this kind of noysome creature.

Some very aduiſedly take dry leaues & ſtalks of Garlicke, & with the ſame doe ſmoke and perfume their whole Garden, ſo that by this way the ſmoke being conuayed into all places thereof, the Catterpillers will fall downe dead, as *Palladius* hath written, in whoſe writings, any man may read of plenty of ſuch antydots and alexipharmicall medicines, as may ſerue to deſtroy Catterpillers.

Theyr vſe in Phiſicke.

Now will I ſpeake of their vſe in Phiſicke, and in the Common-wealth. The webbe of Catterpillers beeing taken inwardly, ſtayeth womens fluxes, as *Matthiolus* ſaith. Beeing likewiſe burnt and put into the noſtrells, it ſtancheth bleeding at the noſe. The Catterpillers that are found amongſt the herbes called Spurges of all ſorts, (by the iudgement of *Hippocrates*) are notable for purulent and mattrie wombes, eſpecially if they be firſt dryed in the Sunne, with a double quantity of earth-wormes, and a little Anny-ſeed finely powdered, and ſo all of them to be relented, and taken in ſome excellent White-wine. But in caſe they feele any heauines or aking in the belly after the taking of this Medicine, then it were good to drinke a little Mulſe thereupon. This ſayth *Hippocrates* in his booke *De ſuperfœtat.*

Dioſcorides in his firſt booke and 90. chapter, giueth in drinke thoſe common Catterpillers that liue in companies together, againſt the diſeaſe called the Squinſie. But vnleſſe by ſome hidde and ſecret property, they doe good in this griefe beeing receiued inwardly, it were needfull (in regard of their manifeſt venomous nature) that they were vtterly reiected & contemned. *Nicander* vſeth them to prouoke ſleepe, for thus he writeth,

Ei de ſúge tripſas oligo en hammati kampen
Kepeien droſoeaſtan epi chloreida noto. &c.

Which *Hieremias Martius* hath thus tranſlated.

Quod ſi rodentes olus et frendentia vermes
(Lueva quibus virides depingunt terga colores)
In medio ſacra de Palladis arbore ſucco
Triveris, hincq́, tuum colleveris vndiq́, corpus,
Tuta dabis dulci ſecurus membra quieti.

Which may be engliſhed thus;

With herbe-eating, or greene-leaſe-gnawing wormes,
Whoſe backs imprinted are with colours liuely greene,
All bruiſed, mixed with iuyce from Pallas tree that rumes,
Annoynted body brought to ſound ſleepe is often ſeene.

There are to be ſeene in diuers thornie, pricklie, ſharpe and rough herbes, (as for example in Nettle) ſundry hairie or lanuginous Catterpillers, which beeing tyed or hanged about ſome part of the body, do by and by (as the report goeth) heale thoſe infants which haue any ſtopping of the meates paſſage when they cannot ſwallow.

A Catterpiller bree-ding in pot-herbes, beeing firſt bruiſed and then annoynted vpon any venomous bytings of Serpents, is of great efficacie: and if you rubbe a naughtie or a rotten tooth with the Colewort-catterpillers, and that often, within a few dayes following, the tooth will fall out of his owne accord. *Auicenna.* Catterpillers mixt with oyle, doe driue away Serpents. *Dioſcorides.* If a man annoynt his hands, or any other part with oyle, it will cauſe that hee ſhall receiue no hurt by the ſtinging of Bees, VVaſpes, or Hornets, as *Aetius* ſayth. *Pliny* cyteth many fond and ſuperſtitious fained matters, and lying tales, deuiſed by thoſe who in his time were called *Magi*, Soothſayers or Diuiners, concerning the admirable vertues of Catterpillers. All which, becauſe I ſee them hiſſed out of the Schoole of Diuinitie, and that in hart ſecretly I haue condemned them, I will at this time let them paſſe without any further mention.

They are alſo a very good meate to diuers byrdes and fowles, which are ſo needfull for the vſe, benefit, and foode of man-kinde, as to Starlings, Peacocks, Hennes, Thruſhes, Dawes or Choughes: and to ſundry fiſhes likewiſe, as to the Tench, Pike or Pikerell, & to a certaine Sea-fiſh called a Scorpion: alſo to the Troute, and ſome others, who are eaſily

sily deceiued with a Catterpillerd hooke. VVhich kind of fishing fraude, if you would better be instructed in, I must referre you to *Tarerstinus* in his *Geoponicks*, and to a little booke dedicated to *Robert Dudley*, late Earle of Leicester, written by Ma: *Samuell Vicar*, of *Godmanchester* in *Huntingtonshiere*.

It is not to be passed ouer in silence, how that not many yeres since, there came infinite swarmes of Catterpillers out of *Thrucia* into Polonia, Hungaria, and beyond the lymits of Germany, which did not onely deuoure the fruites of trees, but whatsoeuer was greene either in the medowes & tilled fields, besides the Vines: which was taken for an euident prognosticke and signe (as many diuined) of some great Turkish Armie to come swarming into those parts: neither herein did this their gessing and mistrust deceiue them, for the next yeere following was the siedge of *Vienna* in *Austria*, the wasting, spoyling and ouer-running of *Hungaria*, and the deadly English-Sweating could not containe it selfe in an Iland, but must spread it selfe among them of the Continent, whereupon ensued the destruction of many thousands of people, before any remedy could be found out. In the yeere of grace 1573. there rushed infinite swarmes of Catterpillers into Italy, where they spoyled and made hauock of all greene buds & grasse growing vpon the face of the earth, so that with their vnquenchable and insatiate voracity, they left nothing but the bare rootes of trees and plants: and this hapned chiefely about *Mantua* and *Brixia*. And vpon the necke of this, followed a terrible & fearefull pestilence, of which there dyed aboue 50. thousand persons.

Also in the yeere of our Lord GOD 1570. there were two great and suddaine swarmes of Catterpillers that came rushing into Italy in the space of one Sommer, which put the Romans into an exceeding great feare, for there was nothing left greene in all their fieldes that could be preserued from their rauine, and from their gluttonous and pilling maw. And although the fertilitie of the yeere immediatly following, did almost blot and race out the memory of this their heauy punishment, & that many seemed as it were to repent them of their repentance, yet are we not to doubt, but that many were truly penitent, and seriously were drawne to amendement of life by a due consideration heereof. God graunt that we may be warned by other mens punishments, least that poore creature, which we imagin to be the sillieſt & least able to do vs harme, we find the most heauie.

OF THE BOAS.

IT was well knowne among all the Romans, that when *Regulus* was Gouernour or Generall in the *Punick* warres, there was a Serpent (neere the Riuer *Bagrade*) killed with slings & stones, euen as a Towne or little Cittie is ouer-come, which Serpent was an hundred and twenty foote in length: whose skinne and cheeke bones, were reserued in a Temple at Rome, vntill the *Numantine* warre.

And this History is more easie to be beleeued, because of the Boas Serpent bred in Italy at this day: for we read in *Solinus*, that when *Claudius* was Emperour, there was one of them slaine in the *Vatican* at Rome, in whose belly was found an Infant swallowed whole, and not a bone thereof broken. The Germaines call this Serpent *Vncke*, and besides these I doe not reade of any other Name. Some haue ignorantly confounded it with *Chersydrus*, an Adder of the earth, but vpon what reason I doe not know, onely *Solinus* discoursing of *Calabria*, might giue some colour to this opinion, when he saith, *Calabria Chersydris est frequentissima, & boam gignit quem Anguem ad immensam molè ferunt coalescere*: that is to say, *Calabria* is full of Earth-Adders, and it breedeth the Boas, vvhich Snake some affirme will grow into a monstrous stature. Out of which words, there is no wise man can collect that the Boas and the Adder of the earth are all one thing.

The Latines call it *Boa* and *Boua* of *Bos*, because by sucking Cowes milke it so enerueth, that in the end it destroyeth all manner of hedres, Cattell and Regions. And our domesticall Snakes and Adders, will also sucke milke from Kine, as in all the Nations of the world is most manifest to them that will obserue the same.

The Italians doe vſually call them, *Serpeda de Aqua*, a Serpent of the water, and therefore all the Learned expound the Geeeke word *Hydra* for a Boas. *Cardan* ſaith, that there are of this kind in the kingdome of *Senega*, both without feet & wings, but moſt properly they are now found in Italy, according to theſe verſes.

Boa quidem ſerpens quem tellus Itala nutrit
Hunc bubulum plures lac enutrire docent.

Which may be engliſhed thus;

The Boas Serpent which Italy doth breede,
Men ſay, vppon the milke of Cowes doth feede.

Their faſhion is in ſeeking for their prey among the heardes, to deſtroy nothing that giueth ſuck ſo long as it will liue, but they reſerue it aliue vntill the milk be dryed vp, then afterward they kill & eate it, and ſo they deale with whole flocks & heards. The poyſon of it, ſaith *Feſtus*, maketh tumour & ſwelling in the body, wherevnto all others agree, except *Albertus*, who in this poynt agrees not with himſelfe, for in one place hee ſaith that they are venomous, & their teeth alſo like other Dragons, in another place he ſaith, their poyſon is very weake, and not to be regarded, becauſe they be Dragons of the third order or deuiſion. They goe all vpon their belly, and ſo I will conclude their ſtory with *Mantuan.*

Turpi Boa flexilis aluo. that is to ſay,
The filthy Boas on his belly mooues.

OF THE CHAMÆLEON.

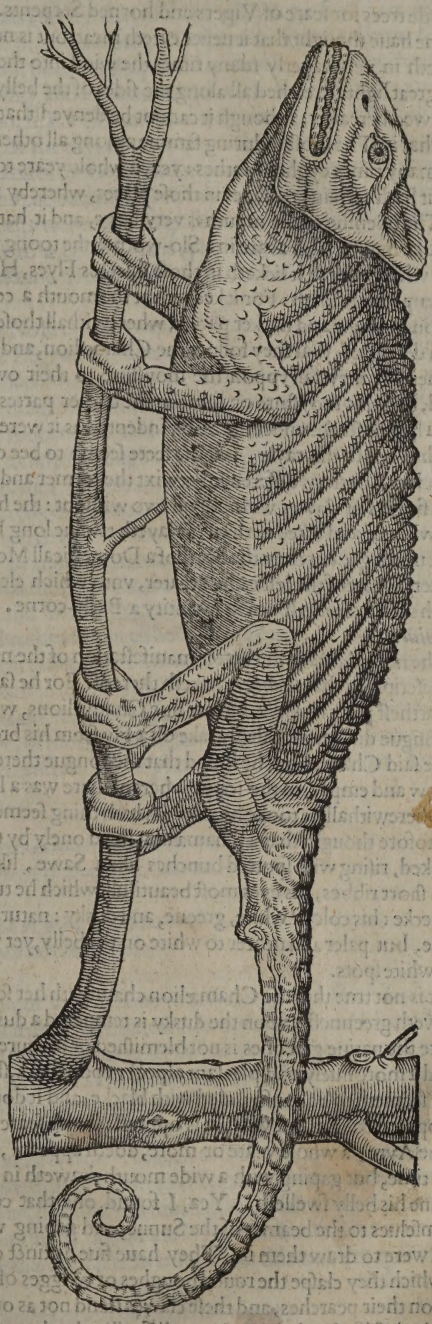
IT is very doubtfull whether a Chamæleon were euer knowne to the auncient Hebrewes, becauſe there is no certaintie among thē for the appellation thereof, ſome affirming one thing, and ſome another. We read *Leuit.* 11. among other beaſts there forbidden to be eaten of; *Koah*, or *Koach*, which *Rabbi Kimhi* interpreteth a kind of Crocodile *(Hazab,) Rabbi Ionas* in the Arabian, *Hardun*, and ſo alſo doth *Auicen.* The Chalde *Koaha*, the Perſians *An ſangā*, the *Septuagints* and S. *Ierom*, a Chamæleon. The ſelfe ſame word is found *Leuit.* 14. which the Iewes do vulgarly at this day take for *Senicus*, a Crocodile of the earth. The word *Oah* or *Oach*, ſeemeth to come neere to this, which is ſometimes interpreted a Torteyſe, a Dragon, or a Monkey. And *Oas* by *Syluaticus*, is tranſlated a Salamander. *Kaath* by the Iewes, is tranſlated a Cuckoe, a Iay, a Pellican, & an *Onocratua*: and in the ſecond of *Sophoni* for a Chamæleon. Some haue framed an Hebrew word *Gamālion*, which is abſurd, for *Gameleon. Zamelon, Aamelon, Hamaleon, & Meleon*, are but corrupted termes of Chamæleon, as *Iſidorus* well obſerueth, or els ſignifieth ſome of the kinds of Lyzards or Stellionds, as is manifeſt in *Albertus*, and other learned Writers. Therefore I will not blot more paper about the Arabian beaſtes *Harbe* and *Alharbe*, *Alarbian* or *Hardon*, *Hardun* or *Alharba*, but leaue them to the iudgement of thoſe, vvho delight in the inueſtigation of ſuch ſecrets.

Chamæleon is a Greeke word, from whence the Latines, and almoſt all Nations haue borrowed the name of this ſerpentine or creeping beaſt, except the Germaines, and they onely haue fained names, as *Lindtwarm* in *Albertus*, that is, a Worme of the wood, and *Rattader* by *Geſner*, that is a Ratmouſe, becauſe in quantitie & compoſition, it reſembleth both thoſe creatures. Some Latines, by reaſon of the ſimilitude it holdeth with a Lizard, call it *Muri Lacertus*, a Mouſe-Lyzard. The Greeke word *Chamæleon*, ſignifieth a low & humble Lyon, becauſe in ſome parts and members, he reſembleth that lofty & couragious beaſt. So do they deriue the names of certaine low & ſhort herbs, from great & tall trees, as *Chamæceraſus, Chamæciparifſus, Chamædris*, and *Chamæpitis*, ſhrubs of plumtree, heath, Cipres, Germander, & ground Iuy, from the Cherry, the Cypres, the Cedar, & the Pine tree. And thus much for the name of the *Chamæleon.*

The

Of the Chamæleon.

The countries breeding Chamæleons, are Affrica, Asia, and India, & for the quantity thereof I do find diuers descriptions, some particuler, as in *Bellonius* and *Scaliger*, and some generall in other Writers, all which I purpose briefely & successiuely to expresse in this place. It is saide (saith *Bellonius*,) that the Frogge & the Chamæleon are like one to the other, because they vse the same Art and industry in taking their meate: and to the intent that this thing may more euidently appeare, both by the description and the picture, I haue thought good to entreate of the Chamæleon, amongst the Water-beasts, because it liueth for the most part, in moyst, marshy, and Fennie places. I haue seene of thē two kinds, one, a lesser kind in Arabia, beeing of a whitish colour, all sette ouer with yellowish or reddish spots, and in quantitie not exceeding the greene Lyzard. The other, in the hot places of Egypt, being twise as big in quantitie as the Arabian, and of a changeable colour, betwixt white, greene, browne & yellow, for which occasion some haue called it *versi-color Chamæleon*, that is, a Turne-coate-coloured Chamæleon. But both these kindes of Chamæleons, haue a copped head, like to a Camell, and two bones at the toppe of theyr browes standing vp on either side, and hanging out: their eyes are most cleere and bright, about the bignes of a pease, onely couered vvith a skinne, so that their appearance outwarde, exceedeth not the quantity of a Millet-seede. They are very flexible, turning vpwards and downewards, & are able at one time to looke two seuerall wayes, distinctly vpon two seuerall obiects, vvherein they exceede all other beasts. It is a heauie and dull beast, like the Salamander, neither can it runne, but like a Lizard, wherfore it is not afraid of the sight of men, neither doth it



runne from their preſence, neither is it eaſily prouoked to hatme or bite a man: it climbeth little trees for feare of Vipers and horned Serpents.

Some haue thought that it neuer eateth meat, but is nouriſhed with the wind, becauſe it draweth in very eagerly many times the wind into the belly, whereby it ſwelleth: for it hath great lights ſtretched all along the ſides of the belly: but this opinion is falſe, as ſhall be ſhewed hereafter, although it cannot be denyed that it is *Ouiparum patrentiſſimum famis*: that is, The moſt induring famine among all other Egge-breeding-beaſtes, for it faſteth many times eyght monthes: yea, a whole yeare together. Inſtead of Noſtrils and eares it hath certaine paſſages in thoſe places, whereby it ſmelleth and heareth.

The opening of the mouth is very large, and it hath teeth on the neather and vpper chap like Sawes, ſuch as are in a Slo-worme, the toong very ſmooth, halfe a hand breadth long, where withall it licketh in thoſe inſectes Flyes, Horſe-flyes, Locuſtes, and Emittes, whereupon it feedeth: For it keepeth at the mouth a certaine fome or moyſture, and alſo vpon the tayle and backer partes, wherewithall thoſe Flyes and other Creatures are ſo much delighted, that they follow the Chamælion, and as it were bewitched with the deſire thereof, they fall vppon the moyſture to their owne perdition; and this is to bee noted, that this moyſture or fome in the backer partes of the body is like a Spunge. It hath a line or ſtrake vnder the belly, indented as it were with ſcales, white in colour, and ſtretched out to the tayle, but the feete ſeeme to bee of an artificiall worke of Nature, wherein is a curious difference betwixt the former and the hinder: for the forefeete haue three fingers or clawes within, and two without: the hinder feete on the contrary, haue two without and three within. It layeth twelue long Egges, ſuch as Lyzards do, the hart is not much greater then the heart of a Domeſticall Mouſe or Rat: it hath two lappes of a Liuer, whereof the left is the greater, vnto which cleaueth the skinne of the Gall, the which skin exceedeth not in quantity a Barly-corne. And thus farre the deſcription by *Bellonius*.

In the next place for the better manifeſtation of the nature of this beaſt, I will alſo adde the deſcription that *Scaliger* maketh thereof. For he ſaith, when *Iohannes Lætius* was in the farthеſt parts of *Syria*, he ſaw fiue Chamælions, whereof he bought one, which with his tongue did very ſoddenly take offa Fly from his breaſt: Wherefore in the diſſection of the ſaid Chamælion, he found that the tongue thereof was as long as a hand breadth, hollow and empty, in the toppe whereof there was a little hole with filthy matter therein, wherewithall he tooke his prey: which thing ſeemed new and ſtrange vnto thē which heretofore thought that a Chamælion liued onely by the ayre. His backe was ſomewhat crooked, riſing with ſpotted bunches like a Sawe, like the Turbut-fiſh, his belly cloſed with ſhort ribbes, his eyes moſt beautifull, which he turneth euery way without bending his necke: his colour white, greene, and dusky: naturally greene, ſomewhat pale on the backe, but paler and nearer to white on the belly, yet was it beſet all ouer with red, blew, and white ſpots.

It is not true that the Chamælion chaungeth her ſelfe into all colours, vppon greene groweth greenneſſe, vpon the dusky is tempered a dusky colour; but vppon blew, red, or white the natiue greennes is not blemiſhed or obſcured, but the blew, white, and red ſpots yeald a more liuely and pleaſant aſpect; vpon black, ſtandeth browne, yet ſo, as the green hew ſeemeth to be confounded with blacke, and it doth not change his owne colour into a ſuppoſed colour, but when it is oppreſſed with feare or griefe. That it liueth ſometime of the Ayre, a whole yeare or more, doeth appeare, becauſe it eateth no meate during that time, but gaping with a wide mouth draweth in the ayre, & then ſhutting his chaps againe his belly ſwelleth. Yea, I found one that conſtantly affirmed, that they turne themſelues to the beames of the Sunne, and gaping wide after them, follow them hard as it were to draw them in. They haue fiue diſtinct clawes vpon euery foote, with two of which they claſpe the round boughes or twigges of trees, as Parrats doe when they ſit vppon their pearches, and theſe clawes ſtand not as other Birdes doe, three together and one by it ſelfe, but in imparity or diſſimilitude, three on the one ſide, and two on the other, and ſo are parted with an inuerſe order, for the hinder and former are contrary one to the other, ſo as if there bee three clawes on the inſide, and two on the outſide of the

leg

Leg before, then are there three on the outside behind, and two on the inside: And this much I receiued from *Langius*. So farre *Scaliger*.

Now we will proceede to the perticular description of their parts, as we find them recorded in other Writers, leauing those breefe and pregnable Narrations of *Bellonius* & *Scaliger*. And first of all for the figure and outward shape of their bodies, then for theyr colour, and the reasons of their mutability and variation of colour. For the figure and shape of their bodies, *Pliny* is of opinion, that a Chamælion is like to a Crocodile of the Earth, except in the sharpe bending of the backe-bone, or the length or greatnesse of the tayle. Some say that the whole parts of the body doth represent a *Lizard*, excepting that the sides are ioyned to the belly, and the backe-bone standeth vp as in Fishes. *Arnoldus* saith it resembleth a *Stellion* if the Legs were not straighter and higher: but the truth is, it is a Foure-footed-beast, much like to a *Lizard*, yet it goeth higher from the Earth, and alwayes gapeth, hauing a rough skinne all ouer the body like a Crocodile, and is also full of scabs. *Aristotle* *Solinus.*

The length of it from the tip of the Nose to the rumpe of the taile, is 7. or 8. fingers, the height of them fiue fingers, and the Legs alone, three fingers and a halfe. The length of the tayle eyght or nine fingers, the backe-bone eminent & standing vp, crested or indented all throughout to the tip of the taile, but neare the rump, the crestes are more low and lesse visible. On eyther side at the roote of the ribbes stand bony eminent bunches, from which discendeth a line, and is extended throughout the length of the taile on both sides, and if it were not for these bunches the turnings about, and the other three in the lower part, it would be so exasperated or extenuated toward the end like to the tayle of a Rat or great Mouse. The middle place betwixt the bottome of the belly and the top of the backe, contayneth an Angle or flexure of sixteene ribbes, after the fashion or proportion of a Greeke *Lambda*, except that the angle thereof be more wide & potent, which looketh backeward toward the taile, and within these ribbes is the whole haunch of the body and belly, contained in a round compasse on either side. Beeing blacke, it is not vnlike the Crocodile, and being pale, it is like to the *Lizard*, set ouer with blacke spottes like a Leopard. It changeth colour both in the eyes, tayle, and whole body, alwayes into the colour of that which is next it, except red and white, which colours it cannot easily vndertake, so that it deceiueth the eyes of the beholders, turning blacke into greene, and greene into blew, like a Player, which putteth of one person, to put on another: according to these verses of *Ouid*;

Id quoque quod ventis animal nutritur & aura,
Protinus assimilat, tetigit quoscunq; colores.

In English thus;

The beast that liueth by wind and weather,
Of each thing touched taketh colour.

The reasons of this change of colour are the same which are giuen of the Buffe and *Polypus* Fish; namely, extreamity of feare, the thinnesse, smoothnesse, and baldnesse of the skinne. Whereupon *Tertullian* writeth thus: *Hoc soli Chamælienti datum quod vulgo dictum est de suo corio ludere*: That is to say, This is the onely gift of nature to a Chamælion, that according to the common Prouerbe it deceiueth with his skin: meaning that a chamælion at his owne pleasure can change the colour of his skinne. Whereupon *Erasmus* applyeth the prouerb, *de alieno corio ludere*, to such as secure themselues with other mens perill. From hence also commeth another prouerbe, *Chamaileontes rumetaboloontaros*, more mutable then a *Chamælion*, for a crafty, cunning, inconstant fellow, changing himselfe into euery mans disposition; such a one was *Alcibiades*, who was said to be in *Athens*, and of such a man resembling this beast, did *Alciatus* make this emblem against flatterers:

Semper hiat, semper tenuem qua vescitur auram,
Reciprocat Chamælion,
Et mutat faciem, varios sumitque colores,

Præter rubrum vel candidum.
Sic & adulator populare veſcitur aura,
Hianſque cuncta deuorat.
Et ſolum mores imitatur principis atros.
Albi & pudici neſcius.

That is to ſay;

It alway gapes, turning in and out that breath
Whereon it feedes: and often changeth hew:
Now blacke and greene, and pale, and other colours hath,
But red and white Chamælions do eſchew:
So Clawbackes feede on vulgar breath as bread,
With open mouth deuouring fame and right,
Princes, blacke-vices praiſe, but vertues dread,
Deſigned in nature by colours red and white.

A Chamælion of all Egge-breeding-beaſtes is the thinneſt, becauſe it lacketh bloud, and the reaſon hereof is by *Ariſtotle* referred to the diſpoſition of the ſoule: For he ſaith, through ouer much feare, it taketh vpon it many colours, and feare through the want of bloud and heate, is a refrigeration of this beaſt.

Plutarke alſo calleth this beaſt a meticulous and fearefull beaſt, and in this cauſe concludeth the change of his colour, not as ſome ſay, to auoyde and deceiue the beholders and to worke out his owne happineſſe, but for meere dread and terrour. *Iohannes Vrſinus* aſſigneth the cauſe of the change of Chamælions colour, not to feare, but to the meate & to the ayre, as appeareth by theſe verſes;

Non timor, imò cibus, nimirum limpidus aër,
Ambo ſimul vario membra colore nouant.

Which may be thus engliſhed;

Not feare, but meate which is the ayre thinne,
New colours on his body doth begin.

But I for my part doe aſſigne the true cauſe to bee in the thinneſſe of their skinne, and therefore may eaſily take impreſſion of any colour, like to a thin fleake of a horne, which beeing layde ouer blacke, ſeemeth blacke, and ſo ouer other colours: and beſides, there being no hinderaunce of bloud in this beaſt, nor Intrals, except the Lights, the other humours may haue the more predominant mutation; and ſo I will conclude the diſcourſe of the partes and colour of a Chamælion, with the opinion of *Kiranides*, not that I approoue it, but to let the Reader know all that is written of this Subiect, his wordes are theſe: *Chamælem ſingulis horis diei mutat colorem:* A *Chamælion* changeth his colour euery houre of a day.

This beaſt hath the face like a Lyon, the feet and tayle of a Crocodile, hauing a variable colour, as you haue heard, and one ſtrange continued Nerue from the head to the tayle, beeing altogether without fleſh, except in the head, cheekes, and vppermoſt part of the tayle, which is ioyned to the body; neither hath it any bloud but in the hart, eyes, and in a place aboue the hart, and in certaine vaynes deriued from that place, and in them alſo but a very little bloud.

Ariſtotle. Pliny. There be many membranes all ouer theyr bodies, and thoſe ſtronger then in any other Beaſtes. From the middle of the head backward, there ariſeth a three ſquare bone, and the fore part is hollow and round like a Pipe, certaine bony brimmes, ſharpe and indented, ſtanding vpon either ſide. Theyr braine is ſo little aboue their eyes, that it almoſt toucheth them, and the vpper skinne beeing pulled off from their eyes, there appeareth a certaine round thing like a bright ring of Braſſe, which *Niphus* calleth *Palla*, which ſignifieth that part of a Ring, wherein is ſet a pretious ſtone.

The eyes in the hollow within, are very great, and much greater then the proportion of

of the body, round, and couered ouer with such a skinne as the whole body is, except the apple, which is bare, and that part is neuer couered. This apple stands immoueable, not turned, but when the whole eye is turned at the pleasure of the beast. The snoute is like to the snoute of a Hog-ape, alwayes gaping, and neuer shutting his mouth, and serving him for no other vse but to beare his tongue and his teeth: his gumbes are adorned with teeth as we haue said before, the vpper lippe beeing shorter and more turned in then the other. Their throate and arterie are placed as in a Lizard: their Lights are exceeding great, and they haue nothing els within their body. Wherupon *Theophrastus* as *Plutarch* witnesseth, conceiueth, that they fill the whole body within, & for this cause it is more apt to liue on the ayre, and also to change the colour. *Solinus.*

It hath no Spleene or Melt, the tayle is very long, at the end and turning vp like a Vipers tayle, winded together in many circles. The feete are double clouen, & for proportion resemble the thumbe and hand of a man, yet so, as if one of the fingers were set neere the side of the thumbe, hauing three without and two within behind, and three vvithin, and two without before; the palme betwixt the fingers is somewhat great: from within the hinder legges, there seeme to growe certaine spurres. Their legges are straight, and longer then a Lizards, yet is theyr bending alike, and theyr nayles are crooked and very sharpe. One of these beeing dissected and cut asunder, yet breatheth a long time after, they goe into the caues and holes of the earth like Lizards, wherein they lie all the winter time, and come forth againe in the Spring, theyr pace is very slow, and themselues very gentle, neuer exasperated but when they are about wild-figge-trees. *Aristotle*

They haue for theyr enemies the Serpent, the Crow and the Hawke. When the hungry Serpent doth assault them, they defend themselues in this manner, as *Alexander Mindius* writeth; they take in their mouthes a broad & strong stalk, vnder protection whereof as vnder a buckler, they defend themselues against theyr enemy the Serpent, by reason that the stalke is broader then the Serpent can gripe in his mouth, and the other parts of the Chamæleon so firme and hard, as the Serpent cannot hurt them: he laboureth but in vaine to get a prey, so long as the stalke is in the Chamæleons mouth. But if the Chamæleon at any time see a Serpent taking the ayre, and running himselfe vnder some greene tree, he climbeth vp into that tree, and setleth himselfe directly ouer the Serpent, then out of his mouth he casteth a thred like a Spyder, at the end whereof hangeth a drop of poyson, as bright as any pearle, by this string he letteth downe the poyson vpon the Serpent, which lighting vppon it, killeth it immediatly. And *Scaliger* reporteth a greater vvonder then this in the description of the Chamæleon, for he sayth, if the boughes of the Tree so grow as the perpendiculer line cannot fall directlie vpon the Serpent, then hee so correcteth and guideth it with his fore-feete, that it falleth vpon the Serpent within the mark of a hayres breadth.

The Rauen and the Crow are also at variance with the Chamæleon, & so great is the aduerse nature betwixt these twaine, that if the crow eate of the chamæleon beeing slaine by him, he dyeth for it, except he recouer his life by a Bay-leafe, euen as the Elephant after he hath deuoured a chamæleon, saueth his life by eating of the Wile-oliue-tree. But the greatest wonder of all is, the hostility which *Pliny* reporteth to be betwixt the Chamæleon and the Hawke. For he writeth, that when a Hawke flyeth ouer a Chamæleon, she hath no power to resist the Chameleon, but falleth downe before it, yeelding both her life and limbes to be deuoured by it; and thus that deuourer that liueth vpon the prey & blood of others, hath no power to saue her owne life from this little beast.

A Chamæleon is a fraudulent, rauening and gluttonous beast, impure, and vncleane by the law of GOD, and forbidden to be eaten: in his owne nature wilde, yet counterfetting meekenes, when he is in the custodie of man. And this shall suffise to haue spoken for the description of this beast, a word or two of the Medicines arising out of it, and so a conclusion.

I find that the Auncients haue obserued two kindes of Medicines in this beast, one magicall, and the other naturall, and for my owne part, although not able to iudge of either, yet I haue thought good to anex a relation of both to this History. And first of the naturall medicines, *Democritus* is of opinion that they deserue a peculier Volume, and yet he himselfe

himſelfe telleth nothing of thē worthy of one page, except the lying vanities of the Gentiles, & ſuperſtitions of the Græcians. With the gall, if the ſuffuſions and Leprous parts of the body be annointed three dayes together, and the whiteneſſe of the eyes, it is beleeued to giue a preſent remedy: and *Archigenes* preſcribeth the ſame for a medicine for the taking away of the vnprofitable and and pricking hayres of the eye-browes. It is thought if it be mixed with ſome ſweet compoſition, that it hath power to cure a quotidian Ague. If the toong of Chamælion be hung ouer an obliuious and forgetfull perſon, it is thought to haue power to reſtore his memory.

Marcellus.

Rhazes.

The Chamælion from the head to the tayle, hath but one Nerue, which being taken out and hung about the necke of him that holdeth his head awry or backeward, it cureth him. The other parts haue the ſame operation as the parts of the Hyæna & the Sea-calfe.

Kiranides.

If a Chamælion be ſod in an earthen pot, and conſumed till the water be as thicke as oile, then after ſuch ſeething, take the bones out, and put them in a place where the Sunne neuer commeth, then if you ſee a man in the fit of the falling ſickneſſe, turne him vppon his belly, and annoynt his backe from the *Os ſacrum* to the ridge bone, and it will preſently deliuer him from the fit: but after ſeuen times vſing, it will perfectly cure him. The Oyle thus made muſt be kept in a Boxe. This medicine following is a preſent remedy againſt the gowt. Take the head and feet of a Chamæleon, cut off alſo the outward partes of the knees and feete, and then keepe by themſelues thoſe parts: that is to ſay, the partes of the right legge by themſelues, and the partes of the left Legge by themſelues, then touch the Nayle of the Chamæleon with your Thumbe and right finger of your hand, dipping the tips of your fingers of the right hand in the bloud of the right foote of the beaſt: and ſo likewiſe the fingers of the left hand in the bloud of the left foote, then include thoſe parts in two little Pipes, and ſo let the ſicke perſon carry the right partes in the right hand, and the left parts in the left hand, vntill he be cured: and this muſt bee remembred, that hee muſt touch euery morning about the Sun riſing the ſaid Chamæleon, yet liuing and lapped in a Linnen cloth, with thoſe parts that are oppreſſed with the Gout.

Trallianus.

The like ſuperſtitious and magicall deuiſes are theſe that follow, as they are recorded by *Pliny* and *Democritus*. The head and thraot being ſet on fire with wood of Oake, they beleeue to be good againſt Thunder and raine, and ſo alſo the Liuer burned on a Tyle. If the right eye be taken out of it aliue, and applyed to the whitenes of the eyes in Goats Milke, it is thought to cure the ſame. The tongue bound to a woman with child, preſerueth her from danger in child-byrth, if the ſame tongue be taken from the beaſt aliue, it is thought it foreſheweth the euent of iudgement. The heart wrapped in blacke Wooll of the firſt ſhearing, by wearing it, cureth a quartane Ague, the right claw of the forefeet bound to the left armе with the skinne of his cheekes, is good againſt robberies and terrours of the night, and the right pap againſt all feares. If the left foote be ſcotched in a furnace with the Herb Chamæleon, and afterward putting a litle ointment to it, & made into little Paſties, ſo being carryed about in a wooden boxe, it maketh the party to go inviſible. The right ſhoulder maketh a man to preuaile againſt his aduerſaries, if they doe but tread vpon the Nerues caſt down vpō the earth. But the left ſhoulder they conſecrate the ſame to monſterous dreames, as if that thereby a man might dreame what hee would in his owne perſon and effect, the like in others.

With the right foote are all paulſies reſolued, and with the left foote all Lethargies: the Wine wherein one ſide of a Chamæleon hath beene ſteeped, ſprinkled vppon the head, cureth the ach thereof. If Swines Greaſe be mingled with the powder of the left foote or Thigh, and a mans foote be annoynted therewith, it bringeth the gout, by putting the Gall into fire, they driue away Serpentes; and into Water, they draw together Weaſels, it pulleth off hayre from the body, ſo alſo doth the Liuer, with the Lightes of a Toade; likewiſe the Liuer diſſolueth amorous inchantments. Melancholy men are cured by drinking the iuyce of a Chamæleon out of a Chamæleons skin. They alſo ſay, that the Intrals and dung of this beaſt waſhed in the vrine of an Ape, and hung vp at our enemies gates, cauſeth reconciliation.

With the taile they bring Serpentes aſleepe, and ſtay the flowing of the floudsand Waters: the ſame mingled with Ceder and Myrrhe, bound to two rods of Palme, and

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Of the Cockatrice.

ſtrucke vpon water, cauſeth all thinges that are contained in the ſame water to appeare; but I would to GOD that ſuch Magitians were well beaten with Roddes of ſtronger wood, vntill they forſooke theſe magicall fooleries: And thus much for the ſtory of the Chamæleon.

OF THE COCKATRICE.

THis Beaſt is called by the Græcians *Baziliſcos*, and by the Latine *Regulus*, becauſe he ſeemeth to be the King of ſerpents, not for his magnitude or greatneſſe. For there are many Serpents bigger then he, as there be many Foure-footed-beaſtes bigger then the Lyon, but becauſe of his ſtately pace, and magnanimious mind: for hee creepeth not on the earth like other Serpents, but goeth halfe vpright, for which occaſion all other Serpentes auoyde his ſight. And it ſeemeth nature hath ordained him for that purpoſe: for beſide the ſtrength of his poyſon which is vncurable, he hath a certaine combe or Corronet vppon his head, as ſhall be ſhewed in due place. It is alſo cald *Sibilus*, as we read in *Iſidorus*, *Sibilus enim occidit antequam mordeat vel exurat*: The Cockatrice killeth before it burneth. The Hebrewes call it *Pethen*, and *Curman*, alſo *Zaphna*, and *Zaphnaini*. The Chalde *Armene*, *Harmene*, and alſo *Carmene*: The Ægyptians *Vreus*, the Germans *Ein Ertz Schlengle*, the French *Vn Baſilic*: The Spaniards and Italians *Baſiliſco*. *Plinie. Solinus.*

There is ſome queſtion amongeſt Writers, about the generation of this Serpent: for ſome, (and thoſe very many and learned) affirme, him to be brought forth of a Cockes egge. For they ſay that when a Cock groweth old, he layeth a certaine egge without any ſhell, in ſtead whereof it is coueted with a very thicke skinne, which is able to withſtand the greateſt force of an eaſie blow or fall. They ſay moreouer, that this Egge is layd onely in the Summer-time, about the beginning of Dogge-dayes, being not long as a Hens Egge, but round and orbiculer: Sometimes of a duſty, ſometimes of a Boxie, ſometimes of a yellowiſh muddy colour, which Egge is generated of the putrified ſeed of the Cocke, and

and afterward ſet vpon by a Snake or a Toad, bringeth forth the Cockatrice, being halfe a foot in length, the hinder part like a Snake; the former part like a Cocke, becauſe of a treble combe on his forehead.

But the vulger opinion of Europe is, that the Egge is nouriſhed by a Toad, and not by a Snake; howbeit in better experience it is found that the Cocke doth ſit on that egge himſelfe: whereof *Leuinus Lemnius* in his twelth booke of the hidden miracles of nature hath this diſcourſe, in the fourth chapter thereof. There happened (ſaith he) within our memory in the Citty *Pirizæa*, that there were two old Cockes which had layd Egges, & the common people (becauſe of opinion that thoſe Egges would engender Cockatrices) laboured by all meanes poſſible to keepe the ſaid cockes from ſitting on thoſe egges, but they could not with clubs and ſtaues driue them from the Egges, vntill they were forced to breake the egges in ſunder, and ſtrangle the cockes. But this point is worth inquiry, whether a cocke can conceiue an Egge, and after a certaine time lay the ſame without a ſhell. I for my part am perſwaded, that when a cocke groweth old, and ceaſeth to tread his female in the ordinary courſe of nature, which is in the ſeuenth or ninth yeare of his age, or at the moſt in the foureteenth, there is a certaine concretion bred within him by the putrified heat of his body, through the ſtaying of his ſeede generatiue, which hardeneth vnto an egge, & is couered with ſuch a ſhell, as is ſaid already: the which egge being nouriſhed by the cocke or ſome other beaſt, bringeth forth a venomous worme, ſuch as are bred in the bodies of men, or as Waſpes, Horſe-flyes, and catterpillers engendered of Horſe-dung, or other putryfied humours of the earth: and ſo out of this Egge may ſuch a venomous Worme proceede, as in proportion of body, and peſtiferous breath, may reſemble the *Affrican* cockatrice or Baſiliske, and yet it is not the ſame whereof wee purpoſe here to intreat, but will acknowledge that to be one kind of cockatrice, but this kind is generated like other Serpents of the earth, for as the auncient *Hermes* writeth, it is both falſe and impoſſible, that a cockatrice ſhould be hatched of a cockes Egge. The ſame writer maketh mention of a Bazeliske ingendered in dung, whereby hee meaneth the *Elixir* of life, wherewithall the *Alchimiſtes* conuert mettals.

The Ægyptians hold opinion, that theſe cockatrices are engendered of the Egges of the Bird called *Ibis*, and therefore they breake thoſe Egges whereſoeuer they finde them: and for this cauſe in theyr Hieroglyphicks, when they will ſignifie a lawfull execution after an vpright iudgment, & ſound inſtitution of their forefathers, they are wont to make an *Ibis*, and a cockatrice.

Pliny.
Textor.
Auicenna.
Ælianus
Solinus.

The countries breeding or bringing forth theſe cockatrices, are ſayd to be theſe: Firſt *Affricke*, and therein the Ancient ſeat or land of the Turkes, *Nubia*, and all the wildernes of *Affrica*, & the countries *Cyrenes*. *Gallen* among the Phyſitions only, doubteth whither there be a cockatrice or no, whoſe authority in this caſe muſt not be followed, ſeeing it was neuer giuen to mortal man to ſee & know euery thing, for beſides the holy ſcriptures vnauoidable authority, which both in the propheſie of *Eſay* and *Ieremy*, maketh mention of the cockatrice and her Egges: there be many graue humaine Writers, whoſe authority is irrefragable, affirming not onely that there be cockatrices, but alſo that they infect the ayre, and kill with their ſight. And *Mercuriall* affirmeth, that when he was with *Maximilion* the Emperour, hee ſaw the carkaſe of a cocatrice, reſerued in his treaſury among his vndoubted monuments. Of this Serpent the Poet *Georgius Pictorius* writeth on this manner;

Rex eſt ſerpentum baſiliſcus, quem modo vincunt
Muſtelæ inſultus, ſeuaque bella ferę.
Lernæum vermem baſiliſcum fœda Cirene
Producit cunctis maximè perniciem.
Et naſci ex ouo galli, ſi credere fas eſt,
Decrepiti, in fimo, ſole nitente, docent.
Sed quoniam olfactu lædit, viſuque ferarum
Omne genus credas, nulla tenere bona.

That

That is to say;

The Bazeliske the Serpents King I find,
Yet Weasels him do ouercome in warre,
The Cyren land him breedes of Lernaes kind,
They to all other a destruction are:
And if we may beleeue, that through the heat of Sunne,
In old Cockes Egges this beast is raised first,
Or beastes by sight or smell thereof are all vndone,
Then ist not good, but of his kind the worst.

Wee doe read that in Rome, in the dayes of Pope *Leo* the fourth, there vvas a Cockatrice found in a Vault of a Church or Chappell, dedicated to Saint *Lucea*, whose pestiferous breath hadde infected the Ayre round about, whereby great mortality followed in Rome: but how the said Cockatrice came thither it was neuer knowne. It is most probable that it was created and sent of GOD for the punnishment of the Citty, which I do the more easily beleeue, because *Segontus* & *Iulius Scaliger* do affirme, that the sayd pestiferous beast was killed by the prayers of the said *Leo* the fourth.

I thinke they meane that by the authoritie of the sayde Byshop, all the people were mooued to generall fasting and prayer, and so Almighty GOD who was mooued for theyr sinnes, to send such a plague amongest them, was likewise intreated by their prayers and sutes, not onely to reuerse the plague, but with the same hand to kill the beast, wherewithall it was created: euen as once in Ægypt by the hand of *Moses*, hee brought Grasse-hoppers and Lice, so by the same hand he droue them away againe.

There is some small difference amongest the Writers, about the quantity and partes of this Serpent: which I will breefely reconcile. First *Aelianus* saith, that a Cockatrice is not past a spanne in compasse, that is as much as a man can gripe in his hand. *Pliny* saith, that it is as bigge as twelue fingers. *Solinus* and *Isidorus* affirme, that it is but halfe a foot long.

Auicen saith, that the Arabian *Harmena*, that is, the Cockatrice, is two cubits and a halfe long. *Nicander* saith, *Et tribus extenso porrectus corpore palmis*, that is, it is in length but three palmes. *Aetius* sayth, that it is as bigge as three handfuls: Now for the reconciliation of all these. It is to bee vnderstood, that *Pliny* and *Aelianus* speaketh of the Worme that commeth out of the Cockes Egge, in regard of the length, but not of the quantity, and so confound together that Worme and the Cockatrice. For it is very reasonable, that seeing the magnitude and greatnesse of the Serpent is concluded to bee at the least a span in compasse, that therefore the length of it must needes bee three or foure foote at the shortest; else how could it bee such a terrour to other Serpents, or how could the fore part of it arise so eminently aboue the earth, if the head were not lifted at the least a foote from the ground. So then we will take it for graunted, that this Serpent is as big as a mans wrist, and the length of it aunswerable to that proportion.

It is likewise questionable whether the Cockatrice haue Winges or no: for by reason of his conceiued generation from a Cocke, many haue described him in the forepart to haue Winges, and in the hinder part to haue a tayle like a Serpent: And the conceit of winges seemeth to bee deriued from Holy Scripture, because it is written Esay 14. verse twenty nine, *Deradice cobibÿ egredietur regulus & semen eius absorbens volucrem*: That is to say, Out of the Serpents rootes shall come a Cockatrice, and the fruite thereof shall bee a fiery flying Serpent, as wee translate it in English: but *Tremellius* the best Interpreter, doth render the Hebrew in this manner: *Cradicis Serpentis prodit hæmorrhus & fructus illius prester volans*: That is to say, VVord for word, Out of the roote of the Serpent shall come the *Hæmorrhe*, and the fruite thereof a flying *Prester*. Now we know, that the *Hæmorrhe* and the *Prester* are two other different kindes of Serpentes from the Cockatrice, and therefore these Interpreters beeing the more faithfull and learned, wee will rather followe the Holy Scripture in theyr translation, then the vulgar La-

Latine, which is corrupted in very many places, as it is alſo Eſay. the 30. verſe ſixe. For *Præſter*, there is againe in the vulgar tranſlation the Cockatrice: and for this cauſe vvee haue not deſcribed the Cockatrice vvith winges, as not finding ſufficient authority to warrant the ſame.

The eyes of the Cockatrice are redde, or ſomewhat inclyning to blackeneſſe, the skinne and carkaſe of this beaſt haue beene accounted precious, for wee doe read that the *Pergameni* did buy but certaine peeces of a Cockatrice, and gaue for it two pound and a halfe of Syluer: and becauſe there is an opinion that no Byrd, Spyder, or venomous Beaſt, will indure the ſight of this Serpent, they did hang vppe the skinne thereof ſtuffed, in the Temples of *Apollo* and *Diana*, in a certaine thinne Net made of Gold: and therefore it is ſayde, that neuer any Swallow, Spider, or other Serpent durſt come within thoſe Temples: And not onely the skinne or the ſight of the Cockatrice worketh this effect, but alſo the fleſh thereof, being rubbed vppon the pauement poſtes or Walles of any Houſe. And moreouer, if Siluer bee rubbed ouer with the powder of the Cockatrices fleſh, it is likewiſe ſayde, that it giueth it a tincture like vnto Golde: and beſides theſe qualities, I remember not any other in the fleſh or skinne of this ſerpent.

Solinus.
Scaliger.

The hiſſing of the Cockatrice which is his naturall voyce, is terrible to other ſerpents, and therefore as ſoone as they heare the ſame, they prepare themſelues to fly away, according to theſe verſes of *Nicander*;

Illius auditos expectant nulla ſuſurros,
Quantumuis magnas ſinuent animalia ſpiras
Quando vel in paſtum, vel opacæ deuiæ ſiluæ,
Irriguó ſue locos, mediæ ſub luce diei
Excandeſcenti ſuccenſa furore feruntur,
Sed turpi cõuerſa fugæ dant terga retrorſum.

Which may be engliſhed thus;

When as the greateſt winding Serpents heare,
(Feeding in woods or paſture all abroad,
Although inclos'd in many ſpiers, yet feare:
Or in mid-day the ſhaddowes neare brookes road,)
The feareſull hiſſing of this angry beaſt,
They runne away: as faſt as feete can lead them,
Flying his rage vnto ſome other reſt,
Turning their backes whereby they do eſcape him.

We read alſo that many times in *Affrica*, the Mules fall downe dead for thirſt, or elſe ly dead on the ground for ſome other cauſes, vnto whoſe Carkaſe innumerable troupes of Serpentes gather themſelues to feede thereuppon: but when the Bazeliske windeth the ſayd dead body, he giueth forth his voyce: at the firſt hearing whereof, all the Serpents hide themſelues in the neare adioyning ſandes, or elſe runne into theyr holes, not daring to come forth againe, vntill the Cockatrice haue well dyned and ſatisfied himſelfe. At which time he giueth another ſignall by his voyce of his departure: thẽ come they forth, but neuer dare meddle with the remnants of the dead beaſt, but go away to ſeek ſome other prey. And if it happen that any other peſtiferous beaſt come vnto the waters to drink neare the place wherein the Cockatrice is lodged, ſo ſoone as it perceiueth the preſence thereof, although it be not heard nor ſeene, yet it deaparteth back againe, without drinking, neglecting his owne nutriment, to ſaue it ſelfe from further danger: whereupon *Lucanus* ſaith;

Ælianus.

——Latè ſibi ſubmouet omne
Vulgus, & in vacua regnat Baſiliſcus árena.

Which may be thus engliſhed;

He makes the vulgar farre from him to ſtand,
While Cockatrice alone raignes on the ſand.

So

So then it beeing euident that the hiſſing of a Cockatrice is terrible to all Serpentes, and his breath and poyſon mortall to all manner of Beaſtes: yet hath GOD in nature not left this vilde Serpent without an enemie; for the Weaſell and the Cocke are his tryumphant Victors; and therefore *Pliny* ſayth well: *Huic tali monſtro quod ſæpe enectum concupiuere reges videre, muſtelarum virus exitio eſt, adeò naturæ nihil placuit eſſe ſine pari:* That is to ſay, This monſter which euen Kinges haue deſired to ſee when it was dead, yet is deſtroyed by the poyſon of Weaſels, for ſo it hath pleaſed nature that no beaſt ſhould be without his match.

The people therefore when they take Weaſells, after they haue found the Caues and lodging places of the Cockatrices, vvhich are eaſily diſcerned by the vppet face of the earth, vvhich is burned with theyr hotte poyſon, they put the Weaſell in vnto her: at the ſight whereof the Cockatrice flyeth like a weakeling ouermatched with too ſtrong an aduerſary, but the Weaſell followeth after and killeth her. Yet this is to bee noted, that the Weaſell both before the fight and after the ſlaughter, armeth her ſelfe by eating of *Rue*, or elſe ſhe would bee poyſoned with the contagious ayre about the Cockatrice: and beſides this Weaſell, there is no other beaſt in the World, which is able to ſtand in contention againſt the Cockatrice, ſaith *Lemnius*.

Againe, euen as a Lyon is afrayd of a cock, ſo is the Bazeliske, for he is not onely afrayd at his ſight, but almoſt dead when hee heareth him crow, which thing is notoriouſly knowne throughout all *Affrica*. And therefore all Trauellers which goe through the Deſertes, take with them a Cocke for theyr ſafe conduct againſt the poyſon of the Bazeliske: and thus the crowing of the Cocke is a terror to Lyons, & a death to Cockatrices, yet he himſelfe is afraid of a Kite.

There are certaine learned Writers in *Saxonie*, which affirme, that there are many kindes of Serpentes in theyr Woods; whereof one is not vnlike to a Cockatrice; for they ſay it hath a very ſharpe head, a yellow colour, in length not exceeding three Palmes, of a great thickeneſſe, his belly ſpotted and adorned with many white prickes: the backe blew, and the tayle crooked and turned vppe, but the opening of his mouth is farre wyder then the proportion of his body may ſeeme to beare. Theſe Serpentes may well bee referred to Cockatrices: for howſoeuer theyr poyſon is not ſo great as the Bazeliskes of *Affrica*, (euen as all other Serpentes of the hotte Countryes, are farre more peſtiferous then thoſe which are bred in the cold Countries:) the very ſame reaſon perſwadeth mee, that there is a difference among the Cockatrices, and that thoſe of *Saxonia* may differ in poyſon from thoſe in *Affrica*, and yet bee true Cockatrices: Beſides this, there is another reaſon in *Lemnius*, which perſwadeth the Reader they are no Cockatrices; becauſe when the Country-men ſet vppon them to kill them, with Clubs, Billes, or Forkes, they receiue no hurt at all by them, neither is there any apparant contagion of the Ayre: but this is aunſwered already, that the Poyſon in the colde Countrey is nothing ſo great as in the hot; and therefore in *Saxony* they neede feare the byting, and not the ayres infection.

Cardan relateth another ſtory of a certaine Serpent, which was found in the walles of an olde decayed Houſe in *Millan*, the head of it (ſayth he) was as bigge as an Egge, too bigge for the body, which in quantity and ſhape reſembled a Stellion. There vvere teeth on eyther chappe, ſuch as are in Vipers. It hadde two Legges, and thoſe very ſhort, but great, and their feete had clavves like a Cats: ſo that vvhen it ſtood, it vvas like a Cocke, for it hadde a bunch on the toppe of the head, and yet it vvanted both Fethers and Winges: The tayle was as long as the body, in the top whereof there was a round bunch as big as the head of an *Italian* Stellian. It is very likely that this beaſt is of the kind of Cockatrices.

Now we are to intreate of the poyſon of this ſerpent, for it is a hot and venomous poiſon, infecting the Ayre round about, ſo as no other Creature can liue neare him, for it killeth, not onely by his hiſſing and by his ſight, (as is ſayd of the Gorgons,) but alſo by his touching, both immediately and mediately, that is to ſay; not onely vvhen

a man toucheth the body it selfe, but also by touching a Weapon wherewith the body was slayne, or any other dead beast slaine by it, and there is a common fame, that a Horse-man taking a Speare in his hand, which had beene thrust through a Cockatrice, did not onely draw the poyson of it into his owne body and so dyed, but also killed his Horse thereby. *Lucan* writeth;

Quid prodest miseri Basiliscus cuspide Mauri
Transactus? velox currit per tela venenum,
Inuadit manumque equumque.

In English thus;

What had the Moore to kill
The Cockatrice with speare,
Sith the swift poyson him did spill,
And horse that did him beare.

Ponzettus

The question is in what part of this Serpent the poyson doth lye; Some say in the head alone, and that therefore the Bazeliske is deafe, bycause the Ayre which serueth the Organe of hearing, is resolued by the intensiue calidity: but this seemeth not to bee true, that the poyson shoulde bee in the head onely, because it killeth by the fume of the whole body, and besides when it is dead it killeth by onely touching it, and the Man or Beast so slayne, doth also by touching kill another: Some agayne say, that the poyson is in the breast, and that therefore it breatheth at the sides, and at many other places of the body, through and betwixt the scales; which is also true, that it doth so breath: for otherwise the burning fume that proceedeth from this poysonfull beast, would burne vppe the Intrals thereof, if it came out of the ordinary place; and therefore Almighty GOD hath so ordained, that it should haue spiraments and breathing places in euery part of the body, to vent away the heate, least that in very short time, by the iucluſion thereof, the whole compage and iuncture of the body should be vtterly dissolued, and separated one part from another.

But to omit inquiry in what part of his body the poyson lyeth, seeing it is most manifest that it is vniuersall, we will leaue the seate thereof, and dispute of the instruments and effectes.

First of all therefore it killeth his owne kinde, by sight, hearing, and touching. By his owne kinde, I meane other Serpentes, and not other Cockatrices, for they can liue one beside another, for if it were true (which I doe not beleeue) that the Arabian *Harmene* were any other Serpent then a Cockatrice, the very same reason that *Ardoynus* giueth of the fellowshippe of these two Serpents together, (because of the similitudes of their natures) may very vvell prooue that no diuers kindes can liue so well together, in safety without harming one or other, as doe one and the same kind together. And therefore there is more agreement in nature betwixt a Cockatrice and a Cockatrice, then a Cockatrice and *Harmene*, and it is more likely that a Cockatrice dooth not kill a Cockatrice, then that a Cockatrice doth not kill an *Harmene*: And againe, Cockatrices are ingendered by Egges, according to the Holy Scripture; and therefore one of them killeth not another by touching, hissing, or seeing, because one of them hatcheth another. But it is a question whether the Cockatrice dye by the sight of himselfe: some haue affirmed so much, but I dare not subscribe thereunto, because in reason it is vnpossible, that any thing should hurt it selfe, that hurteth not another of his owne kinde, yet if in the secret of nature GOD haue ordayned such a thing, I will not striue against them that can shew it.

And therefore I cannot without laughing remember the olde Wiues tales of the Vulgar Cockatrices that haue bin in England; for I haue oftentimes heard it related confidently, that once our Nation was full of Cockatrices, and that a certaine man did destroy them by going vppe and downe in Glasse, whereby their owne shapes were reflected

flected vpon their owne faces, and so they dyed. But this fable is not worth refuting, for it is more likely that the man should first haue dyed by the corruption of the ayre from the Cockatrice, then the Cockatrice to die by the reflection of his owne similitude from the glasse, except it can be shewed that the poysoned ayre could not enter into the glasse wherein the man did breathe.

Among all liuing creatures, there is none that perrisheth sooner then dooth a man by the poyson of a Cockatrice, for with his sight he killeth him, because the beames of the Cockatrices eyes, doe corrupt the visible spirit of a man, which visible spirit corrupted, all the other spirits comming from the braine and life of the hart, are thereby corrupted, & so the man dyeth: euen as women in their monthly courses doe vitiat their looking-glasses, or as a Wolfe suddainly meeting a man, taketh from him his voyce, or at the least-wise maketh him hoarse.

To conclude, this poyson infecteth the ayre, and the ayre so infected killeth all liuing things, and likewise all greene things, fruites, and plants of the earth: it burneth vp the grasse where-vppon it goeth or creepeth, & the fowles of the ayre fall downe dead when they come neere his denne or lodging. Some-times hee byteth a man or a beast, and by that wound the blood turneth into choller, and so the whole body becommeth yellow as gold, presently killing all that touch it, or come neere it. The symptomes are thus described by *Nicander*, with whose words I will conclude this Historie of the Cockatrice, writing as followeth:

Quod ferit hic, multo corpus succenditur igne,
A membris resoluta suis caro defluit, & fit
Lurida & obscuro nigrescit opaca colore.
Nullæ etiam volucres quæ fœda cadauera pascunt,
Sic occisum hominem tangunt, vt vultur, & omnes:
Huic similes alia, pluuiæ quoque nuncius aurâ
Coruus, nec quæcunq; fera per deuia lustra
Degunt é tali capiunt sibi tabula carne.
Tum teter vacuas odor hinc exhalat in auras,
Atque propinquantes penetrant non segniter artus;
Sin cogente fame veniens aproximet ales
Tristia fata refert, certamq; ex aëre mortem.

Which may be englished thus;

When he doth strike, the body hurt is set on fire,
And from the members falleth off the flesh, withall,
It rotten is, and in the colour blacke as any myre.
Refus'd of carrion-feeding-birds both great and small
Are all men so destroyed. No Vulture or Bitter fierce,
Or weather-telling-Crow, or deserts wildest beast,
Which liue in dennes sustaining greatest famines force,
But at their tables doe this flesh detest.
Then is the ayre repleate with's lothsome smell,
Piercing vitall parts of them approaching neere,
And if a bird it tast to fill his hunger fell,
It dyes assured death, none neede it feare.

OF THE CORDYLL.

ALthough I finde ſome difference about the nature of this lyuing creature, and namely whether it bee a Serpent or a Fiſhe, yet becauſe the greater and better part make it a Serpent, I will alſo bring it in his due order in this place for a venomous beaſt. *Geſner* is of opinion, that it is no other but a Lizard of the Water, but this cannont agree with the deſcription of *Ariſtotle* & *Bellonius*, who affirme the Cordill to haue Gilles like a Fiſh, and theſe are not found in any Lizard. The Græcians call this Serpent *Kordule*, and *Kordulos*, whereof the Latines deriue or father borrow their *Cordulus*, and *Cordyla*. *Numenius* maketh this a kind of Salamander which the Apothecaryes do in many Countryes falſely ſell for the *Scincus* or Corcodile of the Earth, and yet it exceedeth the quantity of a Salamander, being much leſſe then the crocodile of the earth, hauing gils, and wanting fins on the ſides, alſo a long taile, and according to the proportion of the body, like a Squirrels, although nothing ſo big, vvithout ſcabs: the back being bald and ſomewhat black, & horrible rough, thorow ſome bunches growing therupon, which being preſſed do yeald a certain humor like milk, which being layd to the Noſthrils doth ſmell like poyſon, euen as it is in a Salamander. The beake or ſnout is very blunt or dull, yet armed with very ſharp teeth. The clawes of his forelegges are diuided into foure, and on his hinderlegges into fiue: there is alſo a certaine fleſhy fin growing all along from the crowne of his head, vnto his tayle vppon the backe, which when he ſwimmeth hee erecteth, & by it is his body ſuſtained in the water from ſinking, for his body is mooued with crooked winding, euen as an Eele or a *Lamprey*.

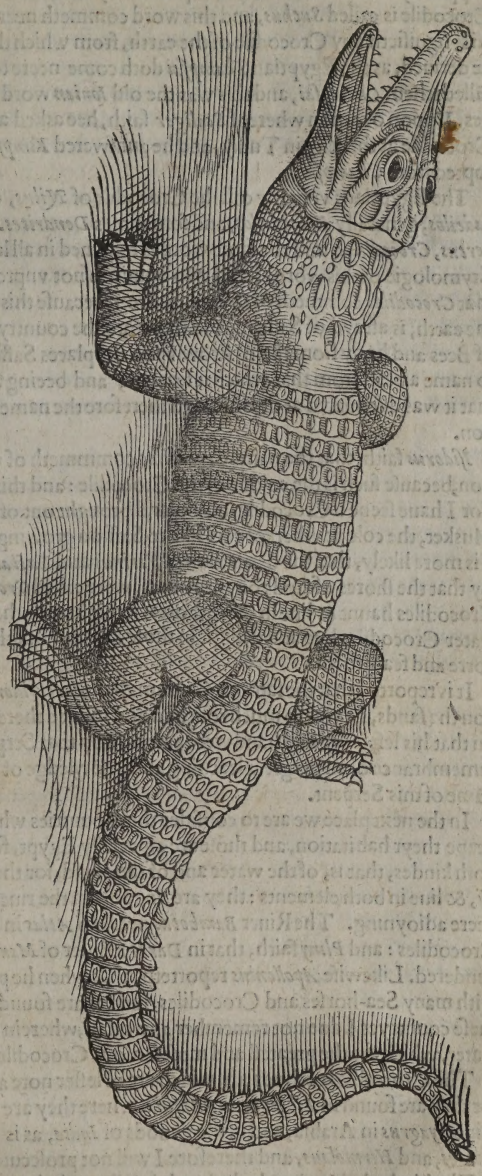
The inward parts of this Serpent are alſo thus deſcribed. The tongue is ſoft and ſpungy, like as is the tongue of a Water-Frogge, wherewith as it were with Glew, he draweth to his mouth, both Leeches and Wormes of the earth, whereupon it feedeth. At the roote of his tongue there is a certaine bunch of fleſh, which as I thinke ſupplieth the place of the lightes, for when it breatheth, that part is eſpecially mooued, and it panteth too & fro, ſo that thereby I gather, either it hath the Lights in that place, or elſe in ſome other place neere the iawes. It wanteth ribs as doth the Salamander, and it hath certain bones in the backe, but not like the ordinary back-bone of other ſuch Serpents. The heart is alſo all ſpungy, & cleaueth to the right ſide, not to the left: the left eare whereof ſupplyeth the place of the *Pericadium*.

The liuer is very blacke, and ſomewhat clouen at the bending or ſloape ſide: the melt ſomewhat red, cleauing to the very bottome of the ventricle. The reynes are alſo very ſpungy, ioyned almoſt to the Legges, in which parts it is moſt fleſhy, but in other places eſpecially in the belly and breaſt, it is all skinne and bone. It alſo beareth Egges in her place of conception, which is forked or double, which are there diſpoſed in order, as in other liuing griſtly creatures. Thoſe Egges are nouriſhed with a kinde of red fatte, out of which in due time come the young ones aliue, in as great plenty and number as the Salamanders. And theſe thinges are reported by *Bellonius*, beſides whom I finde nothing more ſaid, that is worthy to be related of this Serpent, and therefore I will here conclude the Hiſtory thereof.

OF THE CROCODILE.

BEcauſe there be many kinds of Crocodiles, it is no maruaile although ſome haue taken the word *Crocodilus* for the *Genus*, and the ſeuerall *Species*, they diſtinguiſh into the Crocodile of the Earth and the water. Of the earth are ſub-diuided into the Crocodiles of *Breſilia*, and the *Scincus*: the Crocodiles of the water into this here deſcribed, which is the vulgar one, and that of *Nilus*, of all which we ſhall entreat in order, one ſucceſſiuely following another. But I will not contend about the *Genus* or *Species* of

of this word, for my purpose is to open their seuerall natures, so far as I haue learned, wherein the works of almighty God may be knowne, and will leaue the strife of wordes to them that spend their wittes about tearmes & sillables only. Thus much I find, that the auncients had three generall tearmes for all Egge-breeding Serpentes. Namely, *Rana*, *Testudo*, *Lacerta*: And therefore I may forbeare to intreate of *Crocodilus* as a *Genus* & handle it as a *species*, or particular kinde. The Hebreus hatte many words which they vse for a Crocodile. *Koah Leuit.* 11. which the Arabians render *Hardun*, and the Persiads *Sanga*, which word commeth neere the Latine worde *Scincus* for a Crocodile of the earth, and yet that word *Koah* by Saint *Ierom* and the *Septuaginta* is translated a Chamæleon.



In the same place of *Leuiticus* the word *Zab* is interpreted a kinde of Crocodile: wherewithall *Dauid Kimhi* confoundeth *Gereschint*, and *Rabbi Salomon*, *Faget*. The Chaldes translate it *Zaba*. The Persians *An Rasu*. The Septuagints a *Crocodile* of the earth, but it is better to follow Saint *Hierom* in the same, because the Text addeth according to his kinde, wherefore it is superfluous to adde the distinction of the crocodile of the Earth, except it were lawful to eate the Crocodiles of the water.

In *Exod.* 8. there is a Fish called *Zephardea*, which commeth out of the waters and eateth men, this cannot agree to any Fish in *Nilus*, saue onely the Crocodile; and therefore this word is by the Arabians rendered *Al Timasch*. Some do hereby vnderstand *Pagulera*, *Grenelera*, & *Batrichoi*, that is great frogs. *Aluka* by most of the Iewes vnderstand a Horsleach, Pro. 30. but *Dauid Kimhi* taketh and vseth it for a Crocodile. For he sayth, it is a great Worme, abiding neere the Riuers sides, and vpon a sudden setteth vpon men or cattell as they passe besides him. *Tisma* and *Alinsa* are by *Auicen* expounded for a crocodile: and *Tenchea* for that Crocodile that neuer moueth his neather or vnder chap.

Strabo ſaith, that in the Prouince of *Arſinoe* in Egypt, there is a holy Crocodile, worſhipped by the inhabitants, and kept tame by the Prieſtes in a certaine Lake, this ſacred Crocodile is called *Suchus*, and this word commeth neere to *Scincus*, which as wee haue ſaid, ſignifieth any Crocodile of the earth, from which the Arabian *Tinſa* ſeemeth alſo to be deriued, as the Egyptian *Thampſai* doth come neere to the Arabian *Tremiſa*. *Herodotus* calleth them *Champſai*, and this was the old *Ionian* word for a Vulgar Crocodile in hedges. Vppon occaſion whereof *Scaliger* ſaith, hee asked a Turke by what name they call a Crocodile at this day in Turky, and he aunſwered *Kimpſai*, which is moſt euidently corrupted from *Champſai*.

The Egyptians vulgarly call the Crocodile of *Nilus*, *Cocatrix*, the Græcians *Neilokrokadeilos*, generally *Krocodeilos*, and ſometimes *Dendrites*. The Latines *Crocodilus*, and *Albertus*, *Crocodillus*, and the ſame word is retayned in all languages of Europe. About the Etymologie of this word, I find two opinions not vnprofitable to be rehearſed: the firſt, that *Crocodilus* commeth of *Crocus*, Saffron, becauſe this beaſt, eſpecially the Crocodile of the earth, is afrayd of Saffron, and therefore the country people, to defend theyr Hiues of Bees and hony from them, ſtrow vpon the places Saffron. But this is too farre fetched, to name a beaſt from that which it feareth, and beeing a ſecrete in nature, it is not likelie that it was diſcouered at the firſt, and therefore the name muſt haue ſome other inueſtigation.

Iſidorus ſaith, that the name *Crocodilus* commmeth of *Croceus color*, the colour of Saffron, becauſe ſuch is the colour of the Crocodile: and this ſeemeth to be more reaſonable. For I haue ſeene a Crocodile in England brought out of Egypt dead, and killed vvith a Musket, the colour whereof was like to Saffron growing vpon the ſtalkes in fieldes. Yet it is more likely, that the deriuation of *Varinus* and *Euſtathius* was the originall, for they ſay that the ſhores of ſands on the Riuers, were called *Croce* and *Croculæ*: and becauſe the Crocodiles haunt & liue in thoſe ſhores, it might giue the name to the beaſts, becauſe the water Crocodiles liue and delight in thoſe ſandes, but the Land or earth Crocodiles abhorre and feare them.

Aurelianus

It is reported that the famous Grammarian *Artemidorus* ſeeing a Crocodile lying vpon the ſands, he was ſo much touched and moued there-with, that he fell into an opinion that his left legge and hand were eaten off by that Serpent, and that thereby he loſt the remembrance of all his great learning and knowledge of Artes. And thus much for the name of this Serpent.

Ariſtotle
Mela.
Dioa. Sicul.

In the next place we are to conſider the Countries wherein Crocodiles are bred, and keepe theyr habitation, and thoſe are eſpecially Egypt, for that onely hath Crocodiles of both kindes, that is, of the water and of the Land, for the Crocodiles of *Nilus* are *Amphibij*, & liue in both elements: they are not only in the riuer *Nilus*, but alſo in all the pooles neere adioyning. The Riuer *Bambotus* neere to *Atlas* in Affrica, doth alſo bring foorth Crocodiles: and *Pliny* ſaith, that in *Darat* a Riuer of *Mauritania*, there are Crocodiles ingendered. Likewiſe *Apollonius* reporteth, that when he paſſed by the Riuer *Indus*, he met with many Sea-horſes and Crocodiles, ſuch as are found in the Riuer *Nilus*, and beſides theſe countryes I doe not remember any other, wherein are ingendered crocodiles of the water, which are the greateſt and moſt famous Crocodiles of all other.

The Crocodiles of the earth, which are of leſſer note and quantitie, are more plentiful, for they are found in *Libia*, & in *Bithinia*, where they are called *Azaritia*, & in the Mountaine *Syagrus* in Arabia, and in the vvoods of *India*, as is well obſerued by *Arianus*, *Dioſcorides*, and *Hermolaus*, and therefore I will not proſecute this matter any further.

Marcellinus
Herodotus.
Iſidore.

The kindes being already declared, it followeth that we ſhould proceed to their quantitie and ſeuerall parts. And it appeareth that the water Crocodile is much greater, and more noble, then the Crocodiles of the earth; for they are not aboue two cubites long, or ſome-times eyght at the moſt, but the other are ſixteene, and ſometimes more. And beſides, theſe crocodiles, if they lay their egges in the water (ſaith *Bellunenſis*) thē their young ones are much greater, but if on the Land, then are they leſſer, and like the Crocodiles of the earth. In the Riuer *Ganges* there are two kinds of Crocodiles, one of them is harmeleſſe, & doth no hurt to any creature, but the other is a deuouring vnſatiable beaſt, killing all

all that he layeth his mouth on, without all mercy or exorable qualitie, in the top of whose snoute there groweth a bunch like a horne.

Now a Crocodile is like a Lyzard in all poynts (excepting the tayle, and the quantity of a Lyzard,) yet it layeth an egge no greater then a Gooses egge, and from so small a beginning ariseth this monstrous Serpent, growing all his life long, vnto the length of fifteene or twenty cubits. And as *Phalareus* witnesseth, in the dayes of *Psammitichus* King of Egypt, there was one found of fiue and twenty cubits long: and before that, in the dayes of *Amasis*, one that was aboue sixe and twenty cubits long, the reason whereof was theyr long life, and continuall growth.

Wee haue shewed already, that the colour of a Crocodile is like to Saffron, that is, betwixt yellow and redde, more inclining to yellow then redde, not vnlike to the blacker kind of Chamæleon: but *Peter Martyr* saith, that their belly is somewhat whiter then the other parts. Their body is rough all ouer, beeing couered with a certaine barke or rinde, so thicke, firme and strong, as it will not yeelde (and especially about the backe) vnto a cart-wheele when the cart is loaded, and in all the vpper parts, and the tayle, it is impenitrable with any dart or speare, yea scarcely to a pistoll or small gunne, but the belly is softer, whereon he receiueth wounds with more facility: for as wee shall shew afterwardes, there is a kind of Dolphine which commeth into *Nilus*, and fighteth with them, wounding them on the belly parts.

The couering of their backe is distinguished into diuers deuided shells, standing vppe farre aboue the flesh, and towardes the sides they are lesse emynent, but on the belly they are more smooth, white, and very penitrable. The eyes of a Crocodile of the vvater, are reported to be like vnto a Swines, and therefore in the vvater they see very dimlie, but out of the water they are sharpe and quicke sighted, like to all other foure-footed Serpents that lay egges. They haue but one eye-lidde, & that groweth from the nether part of the cheeke, which by reason of their eyes neuer twinckleth. And the Egyptians say, that onely the Crocodile among all the liuing creatures in the water, draweth a certaine thin bright skinne from his fore-head ouer his eyes, where-withall hee couereth his sight: and this I take to be the onely cause of his dimme sight in the waters. *Celius Rhod.*

The head of this beast is very broade, and his snoute like a Swynes. When hee eateth or byteth, he neuer mooueth his neather or vnder chappe. Whereof *Aristotle* giueth this reason, that seeing Nature hath giuen him so short feete, as that they are not able to hold or to take the prey, therefore the mouth is framed in stead of feete, so as it may more vehemently strike and wound, and also more speedily mooue and turne after the prey, and this is better done by the vpper then the nether chappe. But it is likely that hee was deceiued, for he speaketh of *Crocadilus Marinus*, a Crocodile of the Sea: vvhereas there is no Crocodile of the Sea, but rather some other monster like a Crocodile in the sea, and such peraduenture *Albertus* saw, and there-vpon inconsiderately affirmed, that all Crocodiles moue theyr vnder-chapps, except the *Teuchea*. But the learned *Vessalius* prooueth it to be otherwise, because that the nether chappe is so conioyned and fastned to the bones of the temples, that it is not possible for to be moued. And therfore the Crocodile onely among all other liuing creatures, moueth the vpper-chap, and holdeth the vnder-chap vnmoueable. *Herodotus. Pliny. Solinus. Marcelinus.*

The second wonder vnto this, is that the Crocodile hath no tongue, nor so much as any appearance of a tongue. But then the question is, how it commeth to distinguish the sapours and tast of his meate. Where-vnto *Aristotle* aunswereth, that this Crocodile is such a rauening beast, that his meate tarrieth not in his mouth, but is carryed into his stomacke, like as other water-beasts, and therefore they discerne sapours, and rellish theyr meate more speedily thē other; for the water or humour falleth so fast into their mouthes, that they cannot stand long vppon the tast or distaste of their meate. But yet some make question of this, and they aunswere that most men are deceiued heerein, for whiles they looke for his tongue vpon his nether-chap, as it is in all other beasts, and find none, they conclude him to want that part: but they should consider, that the tongue cleaueth to the moueable part, and as in other beasts the nether-chap is the seate of the tongue, because of the motion, so in this the tongue cleaueth to the vpper-chappe, becatise that it is moue- *Albertus. Herodotus.*

able,

able, and yet not viſible as in other, and therefore is very hardly diſcerned. For all this, I rather conclude with the former Authours, that ſeeing it liueth both in the waters and on the land, and therefore it reſembleth a fiſh and a beaſt, as it reſembleth a beaſt, *locum obtinet lingua*, it hath a place for a tongue, but as it reſembleth a fiſh, *Elinguis eſt*, it is without a tongue. It hath great teeth ſtanding out, all of them ſtand out before viſibly when the mouth is ſhut, and fewer behind. And whereas *Ariſtotle* writeth, that there is no liuing creature which hath both *dentes prominentes, & ſerratos*, that is, ſtanding out, and deuided like a ſaw, yet the Crocodile hath both. Theſe teeth are white, long, ſharpe, & a little crooked and hollow, their quantity well reſembling the reſidue of the proportion of the body: and ſome ſay, that a crocodile hath three rowes of teeth, like the Lion of *Chius*, & like the Whale, but this is not an approoued opinion, becauſe they haue no more then 60. teeth. They haue alſo 60. ioynts or bones in the back, which are alſo tied together with ſo many nerues. The opening of his mouth reacheth to the place of his eares, and there be ſome Crocodiles in *Ganges* which haue a kind of little horne vpō their noſes or ſnout. The melt is very ſmall, & this ſome ſay is onely in them that bring forth egges, their ſtones are inward & cleaue to their loynes. The taile is of the ſame length that the whole body hath; and the ſame is alſo rough & armed with hard skin vpon the vpper part & the ſides, but beneath it is ſmooth & tender. It hath finnes vpō the tayle, by the benefit wherof it ſwimmeth, as alſo by the help of the feete. The feet are like a Beares, except that they are couered with ſcales in ſtead of haire; their nailes are very ſharp & ſtrong, for if it had a thumbe as well as it hath feet, the ſtrength thereof would ouer-turne a ſhip. It is doubtful whether it hath any place of excrement except the mouth: And thus much for the ſeuerall parts of the Crocodile.

P. Martyr

Ælianus

The knowledge alſo of the naturall actions & inclinations of Crocodiles is requiſite to be handled in the next place, becauſe that actions folow the members as ſounds do inſtruments. Firſt therfore, although *Ariſtotle* for the moſt part ſpeaking of a Crocodile, calleth it *aquatilis & fluuiatilis*, yet it is not to confine it to the waters & riuers, as though it neuer came out of thē like fiſhes, but onely to note that particuler kind which differeth frō them of the earth, for it is certaine that it liueth in both elements, namely earth & water: & for the time that it abideth in the water, it alſo taketh ayre, & not the humour or moiſtnes of the water, yet can they not want either humor of the water or reſpiration of the ayre: and for the day time it abideth on the land, & in the night in the water, becauſe in the day, the earth is hoter then the water, & in the night, the water warmer then the earth: & while it liueth on the land, it is ſo delighted with the ſun-ſhine, & lieth therein ſo immoueable, that a man would take it to be ſtark dead. The eyes of a Crocodile (as we haue ſaid) are dull & blind in the water, yet they appeare bright to others, for this cauſe, whē the Egyptians wil ſignifie the ſun-riſing, they picture a Crocodile in the water looking vpward to the earth, & when they will ſignifie the weſt, they picture a Crocodile diuing into the water, and ſo for the moſt part the crocodile lyeth vpon the banks, that he may either diue into the water with ſpeed, or aſcend to the earth to take his prey.

Herodotus
Plin.

By reaſon of the ſhortnes of his feet, his pace is very ſlow, & therefore it is not only eaſie to eſcape from him by flight, but alſo if a man do but turne aſide & wind out of the direct way, his body is ſo vnable to bend it ſelfe, that hee can neither wind nor turne after it. Whē they go vnder the earth into their caues, like to all other foure-footed & egge-breeding ſerpents, as namely Lizards, Stellions, & Torteiſes, they haue all their legs ioyned to their ſides, which are ſo retorted as they may bend to either ſide, for the neceſsity of couering their egges, but when they are abroad, and goe bearing vp all their bodies, then they bend only outward, making their thighes more viſible. It is ſom-what queſtionable, whether they lye hid within their caues 4. months or 60. daies, for ſome Authors affirme one thing, & ſome another, but the reaſon of the difference is taken from the condition of the cold weather, for which cauſe they lye hid in the winter-time. Now foraſmuch as the winter in Egypt is not vſually aboue foure months, therfore it is taken that they lye but foure months, but if it be by accidēt of cold wether prolonged longer, thē for the ſame cauſe the crocodile is the longer time in the earth. During the time they lye hid, they eate nothing, but ſleepe (as it is thought) immoueably, & when they come out againe, they do not caſt their skinnes as other Serpents doe.

The

The tayle of a Crocodile is his ſtrongeſt part, and they neuer kill any beaſt or man, but firſt of all they ſtrike him downe and aſtoniſh him with their tailes, and for this cauſe, the Egyptians by a Crocodiles tayle doe ſignifie death & darknes. They deuoure both men and beaſts if they find them in theyr way, or neere the bankes of *Nilus*, wherein they abide, taking ſometimes a calfe from the cow his damme, and carrying it whole into the waters. And it appeareth by the portraiture of *Nealces*, that a Crocodile drew in an Aſſe into *Nilus* as he was drinking, and therefore the dogges of Egypt by a kind of naturall inſtinct, do not drinke but as they runne, for feare of the Crocodiles: whereupon came the prouerbe, *Vt canis è Nilo bibit & fugit*, as a dogge at one time drinketh and runneth by Nilus. *Orus.*

When they deſire fiſhes, they put their heads out of the water as it were to ſleepe, and then ſuddenly when they eſpy a booty, they leape into the waters vppon them and take them. After that they haue eaten and are ſatisfied, then they turne to the land againe; and as they lye gaping vpon the earth, the little bird *Trochilus* maketh cleane their teeth, and is ſatisfied by the remainders of the fleſh ſticking vppon them. It is alſo affirmed by *Arnoldus*, that it is fedde with mud, but the holy Crocodile in the Prouince of *Arſinoe*, is fedde with bread, fleſh, wine, ſweet and hard, ſodde fleſh and cakes, and ſuch like thinges as the poore people bring vnto it when they come to ſee it. VVhen the Egyptians will write a man eating or at dinner, they paynt a Crocodile gaping. *Strabo.* *Orus.*

They are exceeding fruitefull and prolificall, and therfore alſo in Hieroglyphicks they are made to ſignifie fruitfulnes. They bring forth euery yeere, and lay their egges in the earth or dry land. For during the ſpace of three-ſcore dayes they lay euery day an egge, & within the like ſpace they are hatched into young ones, by ſitting or lying vpon them by courſe, the male one while, & the female another. The time of their hatching is in a moderate and temperate time, otherwiſe they periſh and come to nothing, for extremity of heate ſpoyleth the egge, as the buds of ſome trees are burned and ſcorched off by the like occaſion. The egge is not much greater then the egge of a Gooſe, and the young one out of the ſhell is of the ſame proportion. And ſo from ſuch a ſmall beginning doth this huge and monſtrous Serpent grow to his great ſtature, the reaſon whereof (ſaith *Ariſtotle*) is, becauſe it groweth all his life long, euen to the length of ten or moe cubits. When it hath layd the egges, it carryeth them to the place where they ſhall be hatched, for by a naturall prouidence and fore-ſight, it auoydeth the waters of Nilus, and therefore euer layeth her egges beyond the compaſſe of her floods: by obſeruation whereof, the people of Egypt know euery yeere the inundation of Nilus before it happen. And in the meaſure of this place it is apparent, that this beaſt is not indued onely with a ſpirit of reaſon, but alſo with a fatidicall or propheticall geographicall delineation, for ſo ſhee placeth her egges in the brimme or banke of the flood (before the flood commeth) that the water may couer the neſt, but not herſelfe that ſitteth vpon the egges. And the like to this is the building of the Beauer, as we haue ſhewed in due place before in the Hiſtory of Foure-footed beaſtes. *Ælianus.* *Solinus.* *Plutarch.*

So ſoone as the young ones are hatched, they inſtantly fall into the depth of the vvater, but if they meete with frogge, ſnayle, or any other ſuch thing fit for their meate, they doe preſently teare it in peeces, the damme byteth it with her mouth, as it were puniſhing the puſillanimity thereof, but if it hunt greater things, and be greedy, rauening, induſtrious and bloody, that ſhe maketh much of, and killing the other, nouriſheth and tendereth this aboue meaſure: after the example of the wiſeſt men, who loue their childrē in iudgement, fore-ſeeing their induſtrious inclination, and not in affection, without regard of worth, vertue, or merrit. It is ſaid by *Philes*, that after the egge is layd by the Crocodile, many times there is a cruell ſtinging Scorpion which commeth out thereof, and woundeth the Crocodile that layde it. To conclude, they neuer proſper but neere the waters, and they liue threeſcore yeeres, or the age of a mans life. *Solinus.*

The nature of this beaſt is to be fearefull, rauening, malitious, and trecherous in getting of his prey, the ſubtiltie of whoſe ſpirit, is by ſome attributed to the thinneſſe of his blood, and by other to the hardnes of his skin and hide. How it dealeth with her young ones, we haue ſhewed already, as it were trying their nature whether they will degenerate or no, and the like things are reported of the Aſpes, Cancers, & Torteyſes of Egypt.

From

From hence came the conceit of *Pietas Crocodili*, the pietie of the Crocodile. But as we haue ſaid, it is a fearefull Serpent, abhorring all manner of noyſe, eſpecially from the ſtrained voyce of a man, and where hee findeth himſelfe valiantly aſſaulted, there alſo hee is diſcouraged, and therefore *Marcellinus* ſaith of him, *Audax Monſtrum fugacibus, at vbi audacem ſenſerit timidiſsimum*: An audacious Monſter to them that runne away, but moſt fearefull where he findeth reſiſtance.

Some haue written, that the Crocodile runneth away from a man if he winke with his left eye, and looke ſtedfaſtly vppon him with his right eye, but if this bee true, it is not to
Pet: Mar: be attributed to the vertue of the right eye, but onely to the rareneſſe of ſight, vvhich is conſpicuous to the Serpent from one eye. The greateſt terrour vnto Crocodiles, as both *Seneca* and *Pliny* affirme, are the inhabitants of the Ile *Tentyrus* within *Nilus*, for thoſe people make them runne away with their voyces, and many times purſue and take them in ſnares. Of theſe people ſpeaketh *Solinus* in this manner. There is a generation of men in the Ile *Trentyrus* within the waters of *Nilus*, which are of a moſt aduerſe nature to the Crocodile, dwelling alſo in the ſame place. And although their perſons or preſence be of ſmall ſtature, yet heerein is theyr courage admired, becauſe at the ſuddaine ſight of a Crocodile they are no whit daunted: for one of theſe dare meete and prouoke him to runne away. They will alſo leape into the Riuers and ſwimme after the Crocodile, and meeting with it, without feare caſt themſelues vppon the Beaſts backe, ryding on him as vppon a horſe. And if the Beaſt lift vppe his head to byte him, when hee gapeth they put into his mouth a wedge, holding it hard at both ends with both their hands, & ſo as it were with a bridle, leade, or rather driue them captiues to the Land, vvhere with theyr noyſe they ſo terrifie them, that they make them caſt vppe the bodies which they had ſwallowed into theyr bellies: & becauſe of this antypathy in nature, the Crocodiles dare not come neere to this Iland.

The like thing wee haue before in our generall diſcourſe of Serpents, ſhewed to be in the *Indian Pſylli* againſt the greateſt Serpents. And *Strabo* alſo hath recorded, that at what time crocodiles were brought to Rome, theſe *Tentyrites* folowed & droue thē. For whom there was a certaine great poole or fiſh-pond aſſigned and walled about, except one paſſage for the Beaſt to come out of the water into the ſun-ſhine: and when the people came to ſee them, theſe *Tentyrites* with nettes would draw them to the Land, & put them backe againe into the water at theyr owne pleaſure. For they ſo hooke them by theyr eyes, and bottome of theyr bellyes, which are their tendereſt partes, that like as horſes broken by theyr Riders, they yeelde vnto them, and forget theyr ſtrength in the preſence of theſe theyr Conquerours.

Peter Martyr in his third booke of his *Babylonian Legation*, ſaith, that from the Cittie *Cair* to the Sea, the Crocodiles are not ſo hurtfull and violent as they are vp the Riuer *Nilus* into the Land, and againſt the ſtreame. For as you goe further vp the Riuer, neere the mountanie and hilly places, ſo ſhall you find them more fierce, bloody, and vnreſiſtable, whereof the inhabitants gaue him many reaſons. Firſt, becauſe that part of the Riuer which is betwixt the Citty *Cair* and the Sea, is very full of all ſorts of fiſhes, whereby the beaſts are ſo filled with deuouring of them, that they liſt not come out of the water on the Land to hunt after men or cattell, and therefore they are the leſſe hurtfull, for euen the Lyon and Wolfe doe ceaſe to kill & deuoure when theyr bellyes are full. But ſometimes the Crocodiles beneath the Riuer, follow the gales or troupes of fiſh vp the Riuer, like ſo many Fiſher-men, and then the Country Fiſher-men incloſe them in Nettes, and ſo deſtroy them. For there is a very great reward propoſed by the Law of the Country, to him that killeth a Crocodile of any great quantitie; and therefore they grow not great, and by reaſon of their ſmalnes are leſſe aduenturous. For ſo ſoone as a great Crocodile is diſcouered, there is ſuch watch and care taken to interrupt and kill him for hope of the reward, that he cannot long eſcape aliue.

Thirdly, the Crocodiles vp the Riuer, towards the Mountaines, are more hurtfull, becauſe they are preſſed with more hunger and famine, and more ſildome come within the terrour of men, wherefore they forſake the waters, and run vp and downe to ſeeke preyes to ſatisfie their hunger, which when they meet withall, they deuoure with an vnreſiſtable

deſire,

deſire, forced and preſſed forward by hunger, which breaketh ſtone walls. But moſt commonly when the Riuer *Nilus* is loweſt, and ſunck downe into the channell, then the Crocodiles in the waters doe growe moſt hungry, becauſe the fiſh are gone away with the floods; and then the ſubtile beaſt will heale and couer himſelfe ouer with ſand or mudde, and ſo lye in the banke of the Riuer, where hee knoweth the women come to fetch water, or the cattell to drinke, and when he eſpieth his aduantage, he ſuddainely taketh the woman by the hand that ſhe taketh vp water withall, and draweth her into the Riuer, where he teareth her in peeces and eateth her. In like ſort dealeth he with Oxen, Cowes, Aſſes, and other cattell. If hunger force him to the Land, and he meete with a Cammell, horſe, Aſſe, or ſuch like beaſt, then with the force and blowes of his tayle he breaketh his legges, and ſo laying him flat on the earth, killeth and eateth him: for ſo great is the ſtrength of a Crocodiles tayle, that it hath beene ſeene that one ſtroke thereof hath broken all the foure legges of a beaſt at one blow.

There is alſo another perrill by Crocodiles, for it is ſaide that when *Nilus* falleth, and the water waxeth low, the Barkes thorough want of wind, are faine by the Marriners to to be tugged vp the ſtreame with long lynes and cordes: the ſubtile Crocodile ſeeing the ſame, doth ſuddainely with his tayle ſmite the ſame line with ſuch force, that eyther hee breaketh it, or by his forcible violence tumbleth the Martiner downe into the vvater, whom he is ready to receiue with open mouth before he can recouer. Yea many times by meanes thereof the Barke it ſelfe ſo tottereth and reeleth, that the violent beaſt taketh a man out of it, or elſe cleane ouer-turneth it, to the deſtruction of all that are in it.

Aelianus ſaith, that among the *Ombitæ* which are in *Arſinoe*, the Crocodiles are harmeleſſe, and hauing ſeuerall names when they are called, doe put their heads out of the vvater and take meate gently, which meate is the head and garbage of ſuch ſacrifices as are brought thether. But in another place hee writeth, that among the *Ombitæ* or *Coptitæ*, it is not ſafe for a man to fetch water from the Riuer, or to waſh theyr feete, or walke on the Riuers ſide, but with great caution and warines. For euen thoſe beaſtes which are moſt kindly vſed by men, doe rage againſt their Benefactours, as namely the Crocodile, the *Ichneumon*, the Wild-cats, and ſuch like. And yet *Plutarch* in his booke *Vtra animalium*, ſaith, that the Prieſtes, by the cuſtome of meate-giuing, haue made ſome of them ſo tame, that they will ſuffer theyr mouthes and teeth to be clenſed by men. And it is further ſaid, *Marcelinus.* that during the ſeauen Ceremoniall dayes of the natiuity of *Apis*, there is none of thē that ſheweth any wilde tricke or cruell part, but as it were by compact betwixt them and the Prieſtes, they lay aſide all cruelty and rage during that time.

And therefore *Cicero* writeth moſt excellently, ſaying; *Egyptiorum morem quis ignoret? quorum imbutæ mentes prauitatum erroribus, quamvis carnificinam potius ſubierint, quam ibim, aut aſpidem, aut crocodilum violent.* That is to ſay, Who is ignorant of the cuſtome of the Egyptians? whoſe mindes are ſo ſeaſoned and indued with erronious wickedneſſe, that they had rather vnder-goe any torment, then offer violence to an *Ibis*, an Aſpe, or a holy Crocodile. For in diuers places, all theſe, and Cats alſo, were worſhipped by the people, according to the ſaying of *Iuuenall.*

Crocodilon adorat pars hæc Egypti,
Illa pauit ſaturam ſerpentibus Ibim.

Which may be engliſhed thus;

This part of Egypt Crocodiles adore,
That, the Ibis fed with Serpents ſtore.

But the reaſons of diuine worſhippe or honour giuen to the Crocodiles are worth the noting, that the diligent Reader may the better haue ſome taſte of that auncient blindnes whereby our fore-fathers were miſledde and ſeduced, to forſake the moſt glorious and euer-bleſſed principles of Diuinitie, for arguments of no waight.

Firſt therefore the Idolatrous Prieſtes, thought there was ſome diuine power in the Crocodile, becauſe it wanted a tongue, for the Deitie or Diuine ſpeech, hath no neede of a voyce to expreſſe his meaning, according to the ſaying of the Græcians, *Kai di apſophou bainoon*

hainoon keleuthon kai dikes, ta thueta agrikata diken: For by a mute and ſilent way it aſcendeth, and bringeth all things mortall to a vocall iuſtice, which ſpeaketh in action though not in voyce, euen as all that is in the Crocodile, is action and not voyce.

Ælius Secondlie, by reaſon of a certaine thinne ſmooth skinne comming from the midſt of his fore-head, where-withall it couereth his eyes, ſo that when it is thought to be blind, yet it ſeeth: euen ſo is it with the Diuine power, for euen then when it is not ſeene, yet doth it ſee perfectly all mortall things.

Againe, by theyr egges & neſts they vſually fore-ſhew the ouer-flowing of *Nilus*, to the infinite benefit of their countty wherein they liue, for thereby the husband-men know when to till their Land, and when not, when to ſow and plant, and leade foorth theyr flockes, and when not: vvhich benefite is alſo aſcribed to Diuinitie, and therefore the Crocodile is honoured with diuine power.

Againe, it layeth threeſcore egges, & layeth threeſcore yeeres, which number of threeſcore, was in auncient time the firſt dimenſion of heauen and heauenly things.

Cicero alſo ſpeaking againſt this Egyptian vanitie, ſaith, that they neuer conſecrated a beaſt for a God, but for ſome apparant vtilitie, as the *Ibis* for deuouring of Serpents, and the Crocodile for beeing a terrour to theeues: and therefore the Arabian and Lybian theeues durſt not come ouer the Riuer *Nilus* to robbe the Egyptians for feare of the Crocodiles.

There is a tale in *Diodorus Siculus* of the originall of a Crocodiles diuine worſhippe, which although it cannot be but fabulous, yet I haue thought good to inſert it in this place, to ſhew the vanitie of ſuperſtition and Idolatry. There was a King of Egypt called *Minas*, or as *Herodotus* calleth him *Menes*, who following his houndes in hunting into a certaine mariſh of *Mœris*, fell in with his horſe, and there ſtucke faſt, none of his followvers daring to come after him to releaſe him, ſo that he had there perriſhed, had not a crocodile come and taken him vp vppon his backe, and ſette him ſafe vppon the dry Land. For which miracle, the ſaid King there built a Citty, and cauſed a Crocodile to be vvorſhipped, which was called *Sychus* by all the inhabitants of that Citty, and alſo gaue all the ſaid Mariſh of *Mœris* for the ſuſtenance of the ſame. It was nouriſhed with bread, fleſh, & wine, cakes, ſodde fleſh, and ſweete new wine: ſo that when any man came to the Lake wherein it was kept, the Prieſts would preſently call the Beaſt out of the water, and being come to the Land, one of them opened his mouth, and the other put in meate, delicacies, and VVine.

This Crocodile of *Mœris*, is the ſame that is called *Arſinoe*, and like to that at *Thebes*, about which they did hang iewels of gold, ſiluer, and iemmes of earings, bracelets, and ſuch other thinges of price. When it dyed, they did ſeaſon the body thereof with ſalt, & buried it in the holy Tombes or burying Pots. The ſame alſo are called *Ombitæ*, I meane the people of that Egypt which dwell in *Arſinoe*, and for the loue of the Crocodiles, they abandon all manner of Hawkes their enemies, inſomuch that many times they take them

Herodotus and hang them vp in publique vpon gallowes for that purpoſe erected. And further, they keepe certaine dayes of tryumphes like the *Olympiades*, and games of honour: and ſo farre they were blinded with that ſuperſtition, that they thought themſelues exceedingly bleſſed if they loſt their children by them, and thought themſelues much honoured, if they ſaw them with their eyes fetched out of the ſtreetes and playing places by Crocodiles.

Againe, all the Egyptians holde opinion, that the Crocodile is a Diuinatour, vvhich they prooue by the teſtimonie of *Ptolomeus*, who calling one of theſe ſacred Crocodiles, which was the oldeſt and beſt of all, he would not aunſwere him, and afterward offering him meate, he alſo refuſed it, whereat many wondered: and ſome of the Prieſts ſayde, it was ſome prognoſticall ſigne either of the Kings death or his owne, & ſo it fell out ſhortly after, for the ſame Crocodile dyed. As though a Swine might not as well be accounted diuine, ſeeing it alſo refuſeth all meate and prouocation, at the time of theyr ſickneſs, and before death.

There is a citty in Egypt called *Apollinopolis*, the citty of *Apollo*, where the inhabitants abhor & condemne the worſhip of crocodiles, for when they take any of them they hang the vp and beate them to death, notwithſtanding their teares & cryings, and afterward they

eate

eate them: but the reason of their hatred is, because *Typhon* their auncient enemy, was clothed with a Crocodiles shape. Others also say, the reason of their hatred is, because a Crocodile tooke away and deuoured the daughter of *Psamnites*, and therfore they enioyned all their posteritie to hate Crocodiles.

To conclude this discourse of Crocodiles inclination, euen the Egyptians themselues account a Crocodile a sauage, and cruell murthering beast, as may appeare by their Hieroglyphicks, for when they will decypher a mad man, they picture a crocodile, who beeing put from his desired prey by forcible resistance, hee presently rageth against himselfe. And they are often taught by lamentable experience, what fraude & malice to man-kind liueth in these beasts, for they couer themselues vnder willowes & greene hollow bankes, till some people come to the waters side to draw and fetch water, and then suddenly, or euer they be aware, they are taken and drawne into the water. And also for this purpose, because he knoweth that he is not able to ouer-take a man in his course or chase, he taketh a great deale of water in his mouth, & casteth it in the path-waies so that when they endeuour to run from the crocodile, they fall downe in the slippery path, and are ouer-taken & destroyed by him. The common prouerbe also, *Crocodili lachrimæ*, the crocodiles teares, iustifieth the treacherous nature of this beast, for there are not many bruite beasts that can weepe, but such is the nature of the Crocodile, that to get a man within his danger, he will sob, sigh & weepe, as though he were in extremitie, but suddenly he destroyeth him. Others say, that the crocodile weepeth after he hath deuoured a man. How-soeuer it be, it noteth the wretched nature of hypocriticall harts, which before-hand will with fayned teares endeuour to do mischiefe, or els after they haue done it be outwardly sorry, as *Iudas* was for the betraying of *Christ*, before he went and hanged himselfe.

Orus.

Ælianus

The males of this kind do loue their females aboue all measure, yea euen to iealousie, as may appeare by this one history of *P. Martyr*. About the time that hee was in those countries, there were certaine Marriners which saw two Crocodiles together in carnall copulation vpon the sands neere the Riuer, from which the water was lately fallen into a certaine Iland of *Nilus*, the greedy Marriners forsooke their ship, and betooke themselues to a long boate, and with great shouting, hollowing & crying, made towards them in verie couragious manner: the male at the first assault fell amazed, & greatly terrified ran away as fast as he could into the waters, leauing his female lying vpon her backe, (for whē they ingender, the male turneth her vpon her backe, for by reason of the shortnes of her legges she cannot doe it her selfe) so the Mariners finding her vpon her back & not able to turne ouer her selfe, they easily slew her, and tooke her away with them. Soone after, the male returned to the place to seeke his female, but not finding her, and perceiuing blood vpon the sand, coniectured truly that she was slaine, wherefore hee presently cast himselfe into the Riuer of *Nilus* againe, & in his rage swam stoutly against the streame vntill hee ouertooke the ship wherein his dead femall was, which he presently set vppon, lifting vp himselfe and catching hold on the sides, would certainly haue entered the same, had not the Marriners with all their force battered his head and hands with clubs and staues, vntill he was wearied and forced to giue ouer his enterprise, & so with great sighing and sobbing departed frō them. By which relation it is most cleere what naturall affection they beare one to another, and how they choose out theyr fellowes, as it were fitte wiues and husbands for procreation.

And it is no wonder if they make much of one another, for besides thēselues they haue few friends in the world, except the bird *Trochilus* and Swine, of whom I can say little, except this that followeth. As for the little bird *Trochilus*, it affecteth and followeth them for the benefit of his owne belly: for while the Crocodile greedilie eateth, there sticketh fast in his teeth some part of his prey, which troubleth him very much, & many times ingendereth wormes, then the beast to helpe himselfe taketh land, and lyeth gaping against the sunne-beames westward, the bird perceiuing it, flyeth to the iawes of the beast, and there first with a kind of tickling-scratching, procureth (as it were) licence of the Crocodile to pull foorth the wormes, and so eateth them all out, and clenseth the teeth thoroughly, for which cause the Beast is content to permit the Bird to goe into his mouth. But when all is clensed, the ingratefull Crocodile endeuoureth suddainely to shut his chappes together

vppon the Bird, and to deuoure his friend, like a curſed wretch which maketh no reckoning of friendſhip, but the turne ſerued, requiteth good with euill. But Nature hath armed this little bird with ſharpe thornes vpon her head, ſo that while the Crocodile endeuoureth to ſhut his chaps and cloſe his mouth vpon it, thoſe ſharpe thornes pricke him into his palate, ſo that full ſore againſt his vnkind nature, hee letteth her flye ſafe away. But where as there be many kinds of *Trochili*, which are greedy of theſe wormes or clenſings of the Crocodiles, ſome of them which haue not thornes on theyr heades pay for it, for there beeing not offence to let the cloſing of the Crocodiles mouth, they muſt needes be deuoured: and therefore this enforced amity betwixt him and the Crocodile, is onely to be vnderſtoode of the *Cladororynchus*, as it is called by *Hermolaus*.

Ariſtotle
Marcelinus.
Ælianus.
Leo Afric:

There be ſome that affirme that he deſtroyeth all without exception that thus come into his mouth, and other-ſome ſay he deſtroyeth none, but when he feeleth his mouth ſufficiently clenſed, he waggeth his vpper chappe, as it were to giue warning of auoydance, and in fauour of the good turne, to let the bird flie away at his owne pleaſure. Howbeit, the other and former narration is more likely to be true, and more conſtantly affirmed by all good Authors except *Plutarch*. And *Leo Afric:* ſaith, that it was the conſtant and confident report of all Affrica, that the Crocodile deuoureth all for theyr loue and kindneſſe, except the *Cladororynchi*, which they cannot, by reaſon of the thornes vppon their head.

Plutarch.

That there is an amitie and naturall concord betwixt Swine and Crocodiles is alſo gathered, becauſe they onely among all other liuing foure-footed beaſtes, doe without danger, dwell, feede and inhabite vppon the banks of *Nilus*, euen in the midſt of the Crocodiles; and therefore it is probable that they are friends in nature. But oh how ſmall a ſum offriends hath this beaſt, and how vnworthy of loue among all creatures, that neuer in nature hath but two, in heauen or earth, ayre or water, that will aduenture to come neere it, and one of theſe alſo, which is the beſt deſeruing, it deuoureth and deſtroyeth, if it get it within his danger.

Calcagninus.

Seeing the friendes of it are ſo few, the enemies of it muſt needes be many, and therefore require a more large catalogue or ſtory. In the firſt ranke whereof commeth, (as worthy the firſt place, the *Ichneumon*, or *Pharaohs-mouſe*, who rageth againſt theit egges and their perſons, for it is certaine that it hunteth with all ſagacity of ſence to finde out theyr neſts, and hauing found them, it ſpoyleth, ſcattereth, breaketh & emptieth all theyr egs.

Diod: Sicul.

They alſo watch the old ones aſleepe, and finding their mouthes open againſt the beames of the Sunne, ſuddenly enter into them, and being ſmall, creepe downe theyr vaſt & large throates before they be aware, and then putting the Crocodile to exquiſite and intollerable torment, by eating their guttes aſunder, and ſo their ſoft bellies, while the Crocodile tumbleth to and fro ſighing and weeping, now in the depth of water, now on the Land, neuer reſting till ſtrength of nature fayleth. For the inceſſant gnawing of the *Ichneumon* ſo prouoketh her to ſeek her reſt in the vnreſt of euery part, herbe, element, throwes, throbs, rowlings, toſsings, mournings, but all in vaine, for the enemy within her breatheth thorough her breath, and ſporteth her ſelfe in the conſumption of thoſe vitall parts, vvhich waſt and weare away by yeelding to her vnpacificable teeth, one after other, till ſhee that crept in by ſtealth at the mouth, like a puny theefe, come out at the belly like a Conquerour, thorough a paſſage opened by her owne labour & induſtry, as we haue alſo ſhewed at large in the ſtory of *Ichneumon*. But whether it be true or no, that the *Trochilus* doth awake the ſleeping Crocodile, when he ſeeth the *Ichneumon* lye in waite to enter into her, I leaue it to the credite of *Strabo* the reporter, and to the diſcretion of the indifferent Reader.

Strabo.

Monkeyes are alſo the haters of Crocodiles, as is ſhewed in theyr ſtory, & lye in waite to diſcouer, and if it were in their power to deſtroy them. The Scorpion alſo & the crocodile are enemies one to the other, and therefore when the Egyptians will deſcribe the combat of two notable enimies, they paint a crocodile and a Scorpion fighting together, for euer one of them killeth another: but if they will decypher a ſpeedy ouerthrow to ones enemy, then they picture a Crocodile; if a ſlow and ſlacke victory, they picture a Scorpion. And as wee haue already ſhewed out of *Philes*, that out of the egges of crocodiles, many times come Scorpions, which deuoure and deſtroy them that lay them.

Fiſhes

Fiſhes alſo in their kinde are enemies to Crocodiles, the firſt place whereof belongeth to the moſt noble Dolphin. Of theſe Dolphins it is thought there be two kinds, one bred in *Nilus*, the other forraine and comming out of the Sea, both of them profeſſed enemies to the Crocodile: for the firſt, it hath vpon the backe of it ſharp thorny prickles or finnes, as ſharp as any ſpeares poynt, which are well knowne to the fiſh that beareth them, as her armour and weapons againſt all aduerſaries. In the truſt and confidence of theſe prickles, the Dolphin will allure and draw out the Crocodile from his denne or lodging place, into the depth of the Riuer, and there fight with him hand to hand. For the Dolphin, as it knoweth his owne armour and defence, like other beaſts and fiſhes, ſo doth it knowe the weakeſt parts of his aduerſary, and where his aduantage of wounding lyeth. Now, as we haue ſaid already, the belly of the Crocodile is weake, hauing but a thinne skin, and penetrable with ſmall force, wherefore when the Dolphin hath the Crocodile in the midſt of the deepe waters, like one afrayd of the fight, vnderneath him he goeth, & with his ſharp finnes or prickles on his backe, giueth his weake and tender belly mortall wounds, whereby his vitall ſpirits, with his guts & entralls, are quickly euacuated. The other Dolphins of the Sea being greater, are likewiſe armed with theſe prickles, and of purpoſe come out of the Sea into *Nilus* to bid battell to the Crocodiles. *Strabo. Solinus.*

When *Bibillus* (a worthy Romane) was Gouernour of Egypt, hee affirmed that on a ſeaſon the Dolphins and the Crocodiles mette in the mouth of *Nilus*, and bade battell the one to the other, as it were for the ſoueraigntie of the waters, and after that ſharp combat, it was ſeene how the Dolphins by diuing in the waters, did auoyd the byting of the Crocodiles, and the Crocodiles dyed by ſtrokes receiued from the Dolphins vpon their bellyes. And when many of them were by this meanes as it were cut aſunder, the reſidue betooke themſelues to flight, and ranne away, giuing way to the Dolphins. The Crocodiles doe alſo feare to meddle with the Sea-hogge, or Hog-fiſh, becauſe of his briſtles all about his head, which hurt him alſo when he commeth nigh him: or rather I ſuppoſe, as it is a friend to the Swine of the earth, and holdeth with them a ſympathy in nature, ſo it is vnto the Swine of the water, and forbeareth one in the Sea, as it doth the other on the Land. *Seneca.* *Strabo.*

There is likewiſe a certaine Wild-oxe or Bugill among the *Parthians*, which is an enemie to the Crocodile, for as *Albertus* writeth, if he find or meete with a Crocodile out of the water, he is not onely not afrayd of him, but taketh hart and ſetteth vppon him, and with the waight and violent agitation of his body, treadeth him all to peeces: & no maruaile, for all beaſts are enemies to the Crocodiles on the Land, euen as the Crocodile lyeth in waite to deſtroy all them in the water. Hawkes are alſo enemies to Crocodiles, & eſpecially the *Ibis-bird*, ſo that if but a feather of the *Ibis* come vpō the crocodile by chance, or by direction of a mans hand, it maketh it immoueable and cannot ſtirre. For vvhich cauſe, when the Egyptians will write or decypher a rauening, greedy, idle-fellowe, they paynt a Crocodile, hauing an *Ibis* feather ſticking in his head. And thus much for the enmitie betwixt the Crocodiles and other liuing creatures. *Orus.* *Ælianus.*

It hath beene ſildome ſeene that Crocodiles were taken, yet it is ſaide that men hunt them in the waters, for *Pliny* ſaith, that there is an aſſured perſwaſion, that with the gall and fat of a Water-Adder, men are wonderfully holpen, & as it were armed againſt Crocodiles, and by it enabled to take and deſtroy them, eſpecially when they carry alſo about them the herbe *Potamegeton*. There is alſo a kind of thorny Wilde-beane growing in Egypt, which hath many ſharpe prickles vpon the ſtalkes, this is a great terrour to the Crocodile, for he is in great dread of his eyes, which are very tender & eaſie to be wounded. Therefore he auoydeth their ſight, being more vnwilling to aduenture vpon a man that beareth them, or one of them, then he is to aduenture vpon a man in compleate Armour, and therefore all the people plant great ſtore of theſe, and alſo beare them in theyr hands when they trauaile. *Creſcenſius.*

There be many who in the hunting and proſecuting of theſe Crocodiles, doe neither giue themſelues to runne away from them, nor once to turne aſide out of theyr common path or roade, but in a fooliſh hardineſſe, giue themſelues to combat with the beaſt, when they might very well auoyd the danger, but many times it hapneth that they pay deerely

for their raſhnes, and repent too late the too much reputation of their owne man-hoode: for whiles with their ſpeares and ſharpe weapons they thinke to pierce his ſides, they are deceiued, for there is no part of him penetrable except his belly, and that he keepeth ſafe enough from his enemies, blunting vpon his ſcales (no leſſe hard then plates of yron) all the violence of theyr blowes and ſharpneſſe of weapons, but clubbes, beetles, and ſuch like weapons, are more irkeſome to him, when they be ſette on with ſtrength, battering the ſcales to his body, and giuing him ſuch knocks as doth diſmay and aſtoniſh him. Indeede there is no great vſe of the taking of this Serpent, nor profit of merchandize commeth thereby, his skinne and fleſh yeelding no great reſpect in the world. *Diodorus.*

In auncient time they tooke them with hookes bayted with fleſh, or els incloſed them with nettes as they doe fiſhes, and now and then with a ſtrong yron inſtrument caſt out a boat downe into the water vpon the head of the Crocodile. And among all other there is this one worthy to be related. The Hunter would take off the skin from a Swines backe and there-withall couer his hooke, whereby hee allured and inticed the Serpent into the midſt of the Riuer, & there making it faſt, hee went afterward to the next watering place, and there holding another Hogge, did beate and ſmyte him, till he cryed ardentlie, vvith which voyce or cry, the Crocodile beeing mooued, goeth preſently to the bayte & ſwalloweth it vppe, and maketh after the noyſe: at laſt, comming to the Land, the Hunter with valiant courage and diligence, caſteth mudde and durt into his eyes, and ſo blindeth him that he may oppreſſe and kill him with eaſe. *Herodotus.*

Leo Afric: relateth alſo this meanes or way to take Crocodiles: There be many Trees planted vpon the bankes of *Nilus*, vnto one of theſe there is a long and ſtrong rope tyed, and at the end of the ſame there is faſtened a hooke of a cubite long, and a finger in quantitie: vnto this hooke for a bayte, is tyed a Ramme or a Goate, which beeing ſette cloſe to the Riuer, and tormented with the hooke vppon which it is faſtened, cryeth out amaine, by hearing of whoſe voyce, the hunger-greedy Crocodile is rayſed out of his denne, and inuited as he thinketh to a rich prey, ſo hee commeth (although it ſelfe of a trecherous nature, yet ſuſpecteth not any other) and ſwalloweth the bayte, in which he findeth a hooke not to be diſgeſted. Then away he ſtriueth to goe, but the ſtrength of the rope ſtayeth his iourney, for as faſt as the bayte was to the rope and hooke, ſo faſt is he alſo enſnared and tyed vnto it, which while hee waueth and ſtrayneth to vnlooſe and breake, hee wearieth himſelfe in vaine. And to the intent that all his ſtrength may be ſpent againſt the tree and the rope, the Hunters are at one end thereof, and cauſe it to be caſt to and fro, pulling it in, and now letting it goe againe, now terrifying the beaſt with one noyſe and feare, and anone with another, ſo long as they perceiue in him any ſpirit of mooving or reſiſtance: ſo beeing quieted, to him they come, and with clubbes, ſpeares, beetles, ſtaues, and ſuch manner of inſtruments, pierce thorough the moſt tendereſt partes of his body and ſo deſtroy him.

Peter Martyr hath alſo other meanes of taking Crocodiles. Their nature is, that when they goe to the Land to forrage and ſeeke after a prey, they cannot returne backe againe but by the ſame footſteps of their own which they left imprinted in the ſand: whervpon, when the country people perceiue theſe footeſteppes, inſtantly with all the haſt they can make, they come with Spades and Mattocks and make a great ditch, and with boughes couer the ſame, ſo as the Serpent may not eſpy it, and vpon the boughes they alſo againe lay ſand to auoyde all occaſion of deceit, or ſuſpition of fraude at his returne: then vvhen all thinges are thus prepared, they hunt the Crocodile by the foote vntill they finde him, then with noyſes of bells, pannes, kettles, and ſuch like thinges, they terrifie and make him returne as faſt as feare can make him runne towardes the waters againe, and they follow him as neere as they can, vntill hee falleth into the ditch, where they come all about him, and kill him with ſuch inſtruments or weapons as they haue prepared for him: and ſo beeing ſlayne, they carry him to the great Cittie *Caire*, where for theyr reward they receiue ten peeces of gold, which amounteth to the value of ten nobles of our Engliſh coine.

There haue beene ſome brought into that Citty aliue, as *P. Martyr* affirmeth, whereof one was as much as two Oxen & two Cammels could beare and draw, and at the ſame time there was one taken by this deuiſe before expreſſed, which had entered into a vil-

lage

lage in *Saetum* neere *Nilus*, and swallowed vp aliue three young Infantes sleeping in one cradle, the said Infants scarcely dead were taken againe out of his belly, and soone after when no more tokens of life appeared, they were all three buried in a better & more proper graue of the earth. Then also there was another slaine, and out of his belly was taken a whole Ramme not digested, nor any part of him consumed, and the hand of a woman which was bitten or torne off from her body aboue the wrist, for there was vppon the same a Bracelet of Brasse.

We doe read that Crocodiles haue beene taken and brought aliue to Rome. The first that euer brought them thither, was *Marcus Scaurus*, who in the games of his ædility, brought fiue forth and shewed thē to the people in a great pond of water, (which he had prouided onely for that time) & afterward to *Heliogabalus* and *Antoninus Pius*. The *Indians* haue a kinde of Crocodile in *Ganges*, which hath a horne growing out of his nose like a Rhinocerot: vnto this beast they cast condemned men to be deuoured, for in all their executions, they want not the helpe of men, seeing they are prouided of beastes to doe the office of Hang-men. *Pliny. Capitolinus. Lampridius.*

Aurelius Festiuus writeth, that *Firmus* a Tyrant of Ægypt beeing condemned to *Nilus* to be deuoured by Crocodiles, before hand bought a great quantity of the fat of Crocodiles, and so stripping himselfe starke naked, layde the same all ouer his body, so hee went among the Crocodiles and escaped death: for this sauage beast beeing deceiued with the sauour of it owne nature, spared the man that had but so cunningly catryed it. And this is a wonderfull worke of almighty GOD, that so ordereth his actions in the nature of this beast, that he beguileth the cruell nature of the liuing, by the tast and sauour of the dead: howbeit some thinke that the Water-Crocodile is daunted with the sauour of the fat from the Land Crocodile, and the Land-Crocodile by the water againe. *Vadianus.*

And some againe say, that all venomous beastes runne away from the sauour of the fat heereof; and therefore no maruaile if it also be afraide, being venomous, as well as any other. Wherefore the saying of *Firmus* was not to bee attributed to any indulgence of the Crocodile toward their owne kinde, but rather to a deadly antipathy reflecting themselues vppon themselues, though not in shape and figure as the Cockatrice, yet in sence, sauour, and rankenesse of their pestiferous humour. *Ætius.*

The vse of crocodiles taken, is for their skinne, flesh, caule, and medicine arysing out of it. Their skinne as it is exceeding hard vppon their backes while they are aliue, so is it also when they are dead, for with that the common people make them better armour then coats of Mayle, against Darts, Speare, or Shielde, as is well knowne in all Ægypt at this day. For the flesh of crocodiles, it is also eaten among those people that do not worship it: as namely, the people about *Elephantina Apollinopolis*. Notwithstanding by the Law of God Leuit. 11. it is accounted an vncleane beast, yet the tast thereof being found pleasant, and the rellish good, without respect of GOD or health, the common people make vse thereof. *P. Martyr. Herodotus.*

The medicines arising out of it are also many. The first place belongeth to the caule, which hath moe benefits or vertues in it, then can be expressed. The bloud of a crocodile is held profitable for many thinges, and among other it is thought to cure the bitings of any Serpent. Also by annoynting the eyes, it cureth both the dregs or spots of bloud in them, and also restoreth soundnesse and cleerenesse to the sight, taking away all dulnesse or deadnesse from the eyes. And it is said, that if a man take the liquor which commeth from a peece of a crocodile fryed, and annoynte therewithall his wound or harmed part, that then he shall bee presently rid of all paine and torment. The skinne both of the Land & water crocodile dryed into powder, and the same powder with Vineger or Oyle, layd vpon a part or member of the body, to be seared, cut off, or lanced, taketh away all sence and feeling of paine from the instrument in the action. *Dioscorid. Plinie. Arnoldus.*

All the Ægyptians doe with the fat or sewet of a crocodile annoynt all them that be sick of Feauers, for it hath the same operation which the fat of a Sea-dogge or Dog-fish hath, and if those parts of men and beasts which are hurt or wounded with crocodiles teeth, be annoynted with this fat, it also cureth them. Being concocted with water and Vineger, and so rowled vppe and downe in the mouth, it cureth the tooth-ach: and also it is outwardly *Ætius Rhazes.*

vvardly applyed agaynſt the byting of Flyes, Spyders, Wormes, and ſuch like, for this cauſe, as alſo becauſe it is thought to cure Wennes, bunches in the fleſh, and olde woundes. It is ſolde deare, and held pretious in *Alcair*. *Scaliger* writeth, that it cureth the *Gangren*. The canyne teeth which are hollow, filled with Frankinſence, and tyed to a man or woman which hath the tooth-ach, cureth them, if the party know not of the carrying them about: And ſo they write, that if the little ſtones which are in their belly be taken forth and ſo vſed, they work the ſame effect againſt Feauers. The dung is profitable againſt the falling off of the hayre, and many ſuch other things.

Ætius. The biting of a Crocodile is very ſharp, deepe, and deadly, ſo that whereſoeuer he layeth his teeth, ſeldome or neuer followeth any cure. But yet the counſell of Phyſitions is, that ſo ſoone as the patyent is wounded, he muſt be brought into a cloſe Chamber wher are no windowes, and there bee kept without change of ayre, or admiſſion of light, for *Arnoldus.* the poyſon of the Crocodile worketh by cold Ayre and light; and therefore by the want of both is to be cured. But for remedy (if any bee) they preſcribe the ſame which is giuen for the cure of the biting of a mad Dog, or (as *Auicen*) the byting of a Dogge not madde. But moſt proper is the dung of a man, the Fiſh *Garum* and *Myſy* pounded together, and ſo applyed, or elſe the broth of ſalt-ſod-fleſh, & ſuch other things as are vulgarly knowne to euery Phyſition: and therefore ſeeing we liue in a country far from the annoyance of this Serpent, I ſhall not neede to blot any Paper to expreſſe the cure of this poyſon.

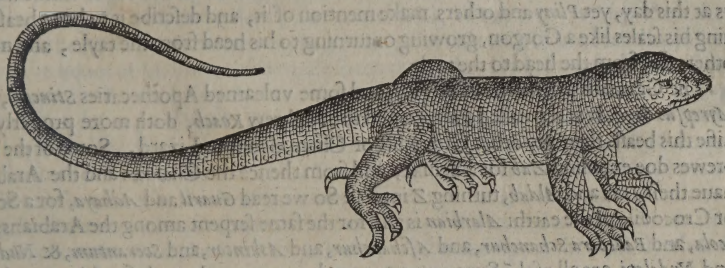
Bellonius The Crocodile of *Nilus* onely liueth on Land and water, all other are contented with one element: the picture of the Crocodile was wont to be ſtamped vpon coyne, and the skinne hanged vp in many famous Citties of the world, for the admiration of the people, and there is one at this day at *Paris* in France.

OF THE ARABIAN OR ÆGYPTIAN *Land-Crocodile.*

THe figure of this Crocodile ſheweth euidently the difference betwixt him and the other of *Nilus*; and beſide it is neither ſo tall or long as is the other, the which proportioned beaſt is onely particular to Ægypt and Arabia, and ſome becauſe of his ſcaly head, legges, articles, and clawes, haue obſerued another difference in it from the former: yet in his nature, māner of liuing & preying vpon other cattel, it differeth not from that of the Water. The tayle of this Crocodile is very ſharpe, and ſtandeth vp like the edges of wedges in bunches aboue the ground, wherewithall when he hath mounted himſelfe vp vpon the backe of a beaſt, he beateth

beateth and ſtriketh the beaſt moſt cruelly, to make him go with his Rider to the place of his moſt fit execution, free from all reſcue of his Heard-man or Paſtor, or annoyance of Paſſengers, where in moſt cruell and ſauage manner he teareth the Limbes and parts one from another till he be deuoured. The Apothecaries of Italy haue this beaſt in their ſhops to be ſeene, and they call it *Caudiuerbera*, that is, a Tayle-bearer, for the reaſon aforeſaid. And thus there being nothing in this beaſtes nature different from the former, beſides his figure, and that which I haue already expreſſed, I will not trouble the Reader with any more Narration about it.

OF THE LAND CROCODIE *of Breſilia.*



THe figure and proportion of this ſerpent was altogether vnknowne in this part of the world, till of late our diſcouerers and nauigatours brought one of them out of *Breſilia*. The length of it is about a fathom, & the breadth as much as ten fingers broad: the forelegges haue tenne clawes, fiue vppon a foote, the hinder legges eight, and both before and behind they are of equall length. The tayle exceeding long, farre exceeding the quantity & proportion of his body, being marked all ouer with certaine white and yellowiſh ſpots. The skinne all couered with an equall, ſmooth, and fine coloured ſcale, which in the middeſt of the belly are white, and greater then in other parts. It can abide no water, for a little poured into the mouth killed it, and after it had beene two or three dayes dead, being brought to the fire, it mooued and ſtirred againe faintly, euen as thinges doth that lyeth a dying. It is not venomous nor hurtfull to eate; and therefore is digged out of his caue by any body ſafely without danger.

OF THE CROCODILE OF THE *earth, called Scincus: a Scinke.*

THere haue beene ſome that haue reckoned Scinkes and Lizards among Wormes, but as the Greeke wordes *Erpetes*, and *Scolex*, differ in moſt apparant dialect, and ſignification, and therefore it is an opinion not worth the confuting, for there are no worms of this quantity. But for the better explycation of the nature of this beaſt, becauſe ſome haue taken it for one kind, and ſome for another. ſome for a Crocodile, and others for a beaſt like a crocodile; wee are to know that there are three kindes of Crocodiles: the firſt is a water-beaſt or Serpent, and vulgarly tearmed a Crocodile, the ſecond is a Scinke or a Crocodile of the earth, which is in all partes like that of the water, except

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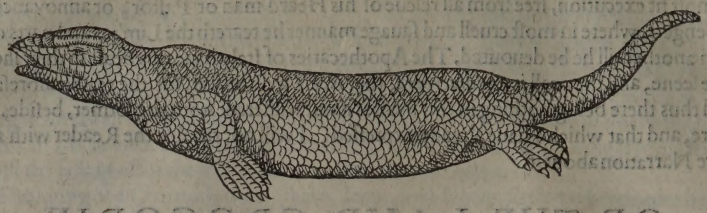


in his colour and thickneſſe of his skinne: the third kinde of Crocodile is vnknowne to vs at this day, yet *Pliny* and others make mention of it, and deſcribe it to bee a beaſt hauing his ſcales like a Gorgon, growing or turning to his head from the tayle, and not as others do, from the head to the tayle.

The Græcians call this beaſt *Skigkos*, and ſome vnlearned Apothecaries *Stincus*, and *Myrepſus Sigk*. It is alſo called *Kikeros*, and the Hæbrew *Koach*, doth more properly ſignifie this beaſt, then any other Crocodile or Chamæleon, or Lizard. Some of the Hæbrewes doe expound *Zab* for a Scinke, and from thence the Chaldæs and the Arabians haue their *Dad* and *Aldab*, turning *Z* into *D*: So we read *Guaril* and *Adhaya*, for a Scinke or Crocodile of the earth: *Alarbian* is alſo for the ſame ſerpent among the Arabians, *Balecola*, and *Ballecara Schanchur*, and *Aſchanchur*, and *Askincor*, and *Scerantum*, & *Nudalep*, and *Nudalepi*, are all of thē Synonymaes, or rather corrupted words for this crocodile of the earth. But there are at this day certain *Pſeudoſcinkes* ſet out to be ſeen & ſold by Apothecaries, that are nothing elſe but a kind of Water-Lizzard: but the true difference is betwixt them, that theſe water-Lizards are venomous, but this is not, and neither liuing in the Northerne partes of the world, nor yet in the water: and ſo much ſhall ſuffice for the name and firſt enterance into this Serpents Hiſtory.

They are brought out of the Eaſterne Countries, or out of Ægypt: yet the Monkes of *Meſuen* affirme, that they had ſeene Scinkes or Crocodiles of the earth about Rome. *Syluaticus* and *Platearius* in *Apulia*. But howſoeuer their affections may lead them to coniecture of this ſerpent, I rather beleeue that it is an *Affrican* beaſt, & ſeldome foūd in *Aſia* or Europe. They loue the bankes of *Nilus*, although they dare not enter the water, and for this cauſe ſome haue thought (but vntruely) that when the Crocodile layeth her egges in the water, the young is there alſo engendered and hatched, and is a Crocodile of the water, but if they lay theyr egges on the dry Land, from thence commeth the Scinke or Crocodile of the earth. This folly is euidently refuted, becauſe that they neuer lay egges in the water, but all vpon the dry Land. They are found (as I haue ſaid before) in Ægypt, and alſo in *Affricke*, and among the *Lydians* of *Mauritania*, otherwiſe called *Lodya*, or rather *Lybia*, among the Paſtorall or Plow-men *Affricans*; among the Arabians, and neere the red Sea, for all thoſe at this day ſolde at *Venice*, are brought from thoſe partes. The greateſt in the world are in *India*, (as *Cardan* teacheth) who are in all thinges like Lizards, ſauing in their excrements, which ſmell or ſauour more ſtrongly, and generally the difference of their quantity ariſeth from the Country which they inhabite, for in the hotter and moyſter countrey they are greater, in the hotter dryer Region they are ſmaller, & generally they exceede not two or three cubits in length, with an anſwerable proportionable body, which is thus deſcribed.

There bee certaine croſſe lines which come along the backe one by one, ſomewhat white, and of a dusky colour, and thoſe that be dusky haue alſo in them ſome white ſpots. The vpper part of the necke is very dusky, the head and the tayle are more white, the feet and all the neather part of the breaſt and belly are white, with appearance vpon them of ſome ſcales, or rather the skinne figured in the proportion of ſcales: vppon either feete they haue fiue diſtinct fingers or clawes, the length of their Legges is a Thumbe and a halfe: that is, three inches, the tayle two fingers long, the body fixe, ſo that the whole

length

length from the head to the tippe of the tayle, (which is first thicke, and then very small at the end) is about eyght fingers. When they haue taken them they bowell them, and fill theyr bodies with Sugar, and Silke of Wooll, and so they sell them for a reasonable price. That which I haue written of their length of eyght fingers, is not so to bee vnderstood, as though they neuer exceeded or came short of that proportion: for sometimes they are brought into these partes of the World twenty or foure and twenty fingers long, sometimes againe not aboue fiue or sixe fingers long.

When they lay theyr Egges, they commit them to the earth, euen as the Crocodiles of the water doe. They liue vpon the most odoriferous flowers, and therefore is his flesh so sweete, and his dung or excrements odoriferous. They are enemies to Bees, and liue much about Hiues, insomuch as some haue thought they did lay their Egges in Hiues, and there hatch their young ones: But the occasion of this error was, that they sawe young ones brought by theyr Parents into some Hiue, to feede vpon the labouring Bee. For the compassing of theyr desire they make meale of any tree, which they haue ground in the Mill of their owne mouths, and that they mix with blacke Hellebor iuyce, or with the liquor of Mallowes, this meale so tempered they lay before the hiues, whereof assoone as the Bees tast, they dye, and then commeth the Crocodile with her young ones, and lick thē vp; and beside Bees, I doe not read they are hurtfull to any. The *Indians* haue a little beast about the quantity of a little Dogge, which they call *Phattage*, very like to a Scinke or Crocodile of the Earth, hauing sharp scales, as cutting as a saw. *Aristotle.* *Ælianus.*

There is some hurt by this beast vnto men, for which cause I may iustly reckon it among the venomous, for if it chance to bite any man, if the wounded man fall into a feuer before he make water, he dyeth for it, but if he first make water, the beast dyeth and the man escapeth. *Rhazes.*

It is thought that it containeth a kind of naturall magicke, witch-craft, or sorcery; and therefore they say it hath a stupifying power, changing the mind from loue to hatred, and from hatred to loue againe. The powder of this Serpent drunke in Wine, if it stirre venerous lust, it hurteth the Nerues and sinnewes. There be certaine magicall deuises raysed out of this Serpent which are not woorth the writing, as not hauing in them any dram of wit, learning, or truth; and therefore I will not trouble the Reader with them, but follow on the conclusion of this Crocodiles story in the Narration of the medicinall vertues, which are farre moe and more operatiue then those in the former Crocodile, for I thinke Almighty GOD blesseth meekenes and innocency with exceesse of grace in men and beastes, as may be seene in these two kindes of Crocodiles, the dung and excrement of the one, beeing more worth then the body of the other, through harmelesse innocency.

The body of this Serpent to be dryed, after it hath line long in salt, and to bee preserued in Noosewort, as *Ruellius* and *Marcellus* write; (but truth is, there is no need of Salt where Nosewort is applyed, because the *Arcrimony* of this Hearb doth easily dry vp the moysture of the beast, keeping Wormes from breeding in it.) With the powder thus prepared, venerious men stirre vp their lustes. Mithridate is called *Diasincu*, because it is compounded of the Scinke or Crocodile of the earth, and it containeth in it a most noble Antidote against all poysons. *Gallen* had an Antidote against Scorpions, which among other thinges containeth in it the flesh of a Crocodile of the Earth, wherewithall he cured all them that had beene stung with Scorpions in *Lybia*. It is also good agaynst the byting of mad beastes, and pleurises; against poysoned Hony, or the crudity and loathing that commeth in the stomacke by eating of sound Honny: It is profitable against empoysoned Arrowes or Dartes, being taken immediately before or after the wound, as *Apelles* hath obserued.

Serapio did make a medicine compounded of the dung of this Crocodile, and applyed the same against the falling sickneese. Of the body of this Scinke, except the head and the feete being sod or rosted, and eaten by them that haue the Sciattica, an old cough (especially children,) or the paine of the loynes, giueth them much ease. They are also mixed with medicines against the paine of the feete, as *Galen* did for *Amarantus* the *Grammarian*. They are also good in medicine against the coldnesse of the sinnewes. This beast

beaſt is very hot, and therefore increaſeth the ſeede of man, and prouoketh luſt; and for this purpoſe the greateſt and fatteſt, & ſuch a one as is taken in the ſpring time, when they burne in luſt for copulation is preferred. But this is not to be meant of the fleſhy partes, but onely of thoſe partes that are about the reynes, if a man drinke thereof the weight of a groat in Wine afterwardes, for the alaying of the heate thereof, the Phyſitions doe preſcribe a decoction of Lentiles with Hony, and the ſeede of Lettice drunke in Water. The ſnout of this Crocodile with the feete drunke in white wine, hath the ſame operation: but we haue ſhewed already, that theſe parts are to be cut off and throwne away, becauſe if there be any venome in the beaſt it lyeth in them.

A perfume being made of the body and intrals of this Crocodile vnder the wombe of a Woman labouring with child, is thought to yeald much help, for her ſafe, ſpeedy, and eaſie trauaile, or flockes of wooll perfumed therewith, and layd to her belly. But it is the part of good Phyſions to be very warie in giuing of medicines for ſtirring vp of luſt in any, except in martyed perſons, and then alſo when they are young, to procure a lawfull iſſue and poſterity in the world: otherwiſe they ſhall both decay the body, for all violent helpes of carnall copulation, do in the end prooue detriments to nature, if they continue any time, and alſo they are hurtfull to the Soule, when not onely the vnnaturall deſire of luſt, but alſo the intemperate pleaſure of ſinne is increaſed thereby; and that is a miſerable cure, which killeth the Soule to help one part of the body. Beſides all kinds of medicines for this purpoſe, (amongſt which this Crocodile is the cheefe) haue their peculier venome, and when they are miniſtred, either they haue no effect at all through age or ouermuch impotency, or elſe they worke too violently, which is moſt dangerous, or ſome one hurt or other followeth the poyſon: and ſo I will leaue the proſecution of this part.

The duſt of the skinne of this Crocodile being annoynted with Vineger or Oyle vpon any part or member which is to be cut off, taketh away the ſence of paine in the time of execution. The bloud is good for the eyes, and taketh away the filthy skinne of the body, with the ſpots and burles in the face, reſtoring the firſt, true, natiue, and liuely colour. The fat taketh away the paine in the reines, and cauſeth a diſtillation of the ſeede of man, yet this fatte touching the hayre of a man, maketh it to fall off, and a man annoynted heerewith, is ſafe from the annoyance of Crocodiles, although they play with him. It alſo cureth the bytinges of Crocodiles, the inſtillation of this Crocodile, foulded vp in the wooll of a blacke Sheepe of the firſt birth, and wherein is no other colour, hath power to driue away a quartan Ague. And *Raſis* ſaith, that it beeing hung ouer the head of a woman being in trauaile, keepeth her from deliuery. In the gall of this Serpent there is a power againſt the falling off of the hayre, eſpecially if the medicine bee made of the rootes of Beetes to neeſe withall; and beſides, the eyes beeing annoynted therewith, and with Hony, there is nothing more profitable againſt ſuffuſions. The ſtones & reines haue power to prouoke generation, and *Aetius* preſcribeth an Antidote to bee made of the taile of this beaſt, againſt the gout.

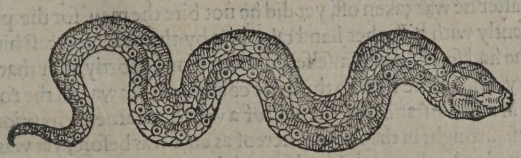
Great is the vertue of the dung or excrement of this Serpent, if the ſame could be eaſily found, but while it is ſought for, it looſeth the vertue. It is called *Crocodillia*, and is profitable to giue a good colour to womens faces, that is the beſt which is whiteſt, ſhort, and not heauy, feeling like Leauen betwixt the fingers, that is, ſmelling ſomewhat ſharp like Leauen.

It is adulterated with Meale, Chalke, white-earth, or painting, but it is deſcerned by the heauineſſe. The reaſon of the vertue of this is, becauſe it feedeth vpon the ſweeteſt & beſt ſmelling Herbs, whereby it commeth to paſſe, that it doth not onely ſmell fragrantly, but alſo containe in it many excellent vertues. Firſt therefore it is good for the comelineſſe of the face, to giue colour to it, according to the ſaying of *Horace: Colorque ſtercore fucatus Crocodili:* A colour in-grained with the dung of a Crocodile, and for this cauſe alſo is the verſe of *Ouid: Nigrior ad pharij confugit picis opem:* That is, The black Woman goeth to craue helpe of the Fiſh *pharius*, to become more beautifull; for by the fiſh *Pharius*, is vnderſtood a Crocodile. As ſome thinke eight graynes of this dung, or rather the weight of eyght groates, with halfe ſo much Muſtard-ſeede and Vineger, cureth the fal-

falling off of the haire. *Arnoldus* doth prescribe a composition of the dung and Cantharides, for the regenerating and bringing againe of haire that is decayed. If a perfume hereof be made and infused by a Tunelll into the holes of Serpents, it will driue them away, by reason of the sharp and leaueneish sauour thereof.

Tralianus maketh a medicine thereof for an Eye-salue against the whiteneſſe and bloud-shot-eyes. It is good also against dimneſſe and ſuffutions, being annoynted with the iuyce of Leekes: and to conclude, it is drunk in ſweetwine and Vineger, against the falling ſickneſſe, and also being applyed vnto women, ſtirreth vp their monthly courſes. And thus much ſhall ſuffice for the ſtory of the Crocodile.

OF THE DART.



AMong the diuers kindes of Serpents, there is one of ſpeciall note which the Græcians call *Acontia*. The Latines *Iaculares*, or *Iaculi*, or *Sagitta*, a Dart or Arrow. The Græcians at this day *Saetta*. The Turkes *Orchilanne*: In *Calabria* and *Sicilia*, *Saettone*, and of the Germans *Ein ſchoſſz oder angelſch lang*. The reaſon of this name is taken from his ſwift leaping vpon a man to wound and kill him; and therfore the Poets ſay *Iaculiq́ volucres*, ſpeaking of theſe kindes of Serpentes. *Albertus* and *Auicen* alſo calleth them *Cafezati*, and *Cafezaci*, *Altararat*, *Acoran*, and *Altinanti*.

The manner of this Serpent is to get vp into trees or hedges, and from thence to flie like an Arrow vpon the vpper partes of men, and ſo to ſting, bite, and kill them: and of this kind it is thought that was, which came vpon the hand of the Apoſtle Paule, whereof the Poet writeth;

Ecce procul ſæuus ſterilis robore tunci
Torſit, & immiſit (Iaculum vocat Africa) ſerpens:
Perque caput Pauli tranſactaque tempora fugit.
Nil ibi virus agit: rapuit cum vulnere fatum,
Deprenſum eſt, quæ funda rotat, quàm lenta volorent,
Quàm ſegnis Scythicæ ſtrideret arundinis æer.

In Engliſh thus;

Loe from a farre, a cruell Serpent from an Oke
Came flying like a Dart, in Affrica the ſame
A Dart is cald, the head and Temples ſtroke
Of Paule, by winding ſpires to worke his bane:
But nothing could the poyſon there auaile,
For with the wound he put away his death
Faſter then ſwifteſt flye, or turning ball,
Or Scythian reede remou'd with windy breath.

Marcelinus. Bellonius. Olaus. Mag. This kind of Serpent is for the moſt part in *Lybia*, in *Rhodes*, in *Lemnus*, in *Italy*, *Calabria*, and *Sicilia*, and in many of the Northerne Countries, and alſo in Germany, wherof *Geſner* telleth this ſtory following. There is neere the Coaſts of *Zuricke* a Riuer called *Glat*, and a village or towne vpon that Riuer *Glatfelden*. Neare this Riuer, as a poore man was gathering wood, there was a ſerpent of ſome three or foure foote long, which from a tree endeuoured to leape vpon the poore man, by gathering his body together, (as it were into foure ſpires or riſings like halfe hoopes,) the man ſeeing it, left his ſacke and ranne away: neuertheleſſe, the Serpent leaped after him at the leaſt ſixteene or ſeuenteene foote, but yet for that time hee laſt turned about him, and not ſeeing the Serpent to follow him, gathered courage and comfort, and would come back againe for his ſacke that he had left behind him. The crafty Serpent expecting ſo much, had ſet himſelfe againe into another tree, and priuily lay till the man came for his ſacke, and then ere he was aware came flying at him as hee did before, and preſently winded about his left arme; All his body except his taile hung downe, and his neck, which he held vp hiſſing in the mans face: the man hauing no ſleeue on his arme except his ſhirt, yet did the ſerpent ſo preſſe the skin and fleſh, that the circles of his winding ſpires and prints of his body appeared therein after he was taken off, yet did he not bite the man, for the poore countryfellow did preſently with his other hand take him by the head and caſt him away, notwithſtanding, he had ſo foulded himſelfe about his arme: ſhortly after that arme became to grow mattery, and all the fleſh to the bone conſumed, yet was all the rotten putryfied enuenomed fleſh and ſubſtance, by the skill of a worthy learned Phyſition taken away, and as good fleſh brought in the roome thereof as euer was before, yet was the man euery yeare preſcribed to let that arme bleede, and then iſſued foorth blacke thicke bloud: ſome of the woundes or rather ſcarres, of the poyſon outwardly remaining.

Olaus Mag: In the Northerne partes they leape tenne foote at a time, firſt gathering themſelues into the ſimilitudes of Bowes or halfe Hoopes, and then fight with thoſe that they would deuour, making many times a noyſe among the Hearbes or Flowers, which are parched or withered by the Sunne; and therefore by the bounty of G O D in nature, theyr owne noyſe bewrayeth them to their ſupitious aduerſaries, and ſo many times are anoyded in ſafety. Like vnto theſe are certaine in *Hungary* (as *Iohannes Vitus* reported vnto *Geſner*,) whoſe bodies are of an equall craſſitude or thickneſſe, ſo as they appeare without tailes, being for that purpoſe called *Decurtati*, Curtailes, theſe in the ſame manner do leape vpon men as theſe Darters do, but they are very ſhort, ſildome exceeding the length of two hands breadth.

There is ſome difference among Authours about the nature of this Serpent: for *Aelianus* confoundeth it with the Snake of the Earth, called *Cherſydrus*, and ſayth it liueth ſometime in the Water and ſometime on the Land, lying in waight to deſtroy all lyuing Creatures. And (hee ſayth) it vſeth this fraud, it euer lyeth hidde in ſecret neere the high-wayes, aud many times climbeth vppe into trees where it roundeth it ſelfe round into a circle, and hideth his head within the foldes of his owne body, ſo ſoone as euer it eſpyeth a Paſſenger, eyther a man or beaſt, it leapeth vppon him as ſwift as a Dart flyeth. For it is able to leape twenty cubits ſpace, and ſo lighting vppon the man or beaſt, ſticketh faſt vnto it without falling off of his owne accord, vntill they fall downe dead.

But herein *Aelianus* ſeemeth to be deceiued, becauſe hee maketh but one Serpent of twaine: namely, this Dart and the Land-Snake, which are moſt apparantly different in nature, kind, and quality.

Aetius alſo confoundeth this ſerpent with the Millet-ſerpent, called *Cenchrites*, and ſayth it is of the quantity of two cubits, great on the head, and the fore-part ſmaller at the tayle, being of a greeniſh colour. And he ſaith further, that at ſuch time as the Millet-ſeede groweth and flowriſheth, this ſerpent is moſt ſtrong and hurtfull, and ſo with the reſidue hee agreeth vvith *Aelianus*, but heerein hee is alſo deceiued, writing by here ſay as himſelfe confeſſeth, and therefore it is more ſafe for vs to haue recourſe to ſome eie-witneſſe for the deſcription of this ſerpent, then to ſtand vppon the opinions of them which writ by the relation of others.

Bellonius

Bellonius saith, that he saw one of these in Rhodes, being full of small round black spots; not greater then the seedes of Lentiles; euery one hauing a round circle about him like an eye, after such fashion as is to be seene in the little Fish called the *Torpedo*. In length it exceedeth not three palmes, and in bigenesse no greater then the little finger. It was of an Ashe-colour, comming neere to the whitenesse of Milke, but vnder the belly it was altogether white: vpon the backe it had scales, but vppon the belly a thin skin, as in all other Serpents.

The vpper part of the backe was somewhat blacke, hauing two blacke lines in the middle, which beginne at the head, and so are drawne along the whole body to the tayle. As for the *Cafezati*, and *Alterarati* or *Altinatyri*, those are redde Serpentes, (as *Auicen* saith) which are but small in quantity, yet as deep and deadly in poyson as in any other, for they hurt in the same manner that these Darters do. Some of the do so wound with theyr poyson, as the afflicted person dyeth incontinent without sence or payne: Some againe dye by languishing payne after many hopes of recouery, loosing life. Among all the people of the Worlde, the *Sabians* are most annoyed with this kinde of redde Serpentes; for they haue many odoriferous and sweete smelling Woods, in the which these Serpentes doe abound, but such is their rage and hatred against men, that they leape vppon them and wounde them deadly, whensoeuer they come within their compasse. And surely if it be lawfull to coniecture what kinde of Serpentes those were, which in the Scripture are called fiery Serpentes, and did sting the Israelites to death in the Wildernesse, vntill the brazen Serpent was erected for their cure; among all the Serpentes in the world, that kind of paine and death can be ascribed to none more porperly then to these *Cafezati* or Red-Dart-Serpents.

For first the wildernesse which was the place wherein they annoyed the people, doth very well agree to their habitation. Secondly, those fiery Serpentes are so called by figure, not that they were firey, but as all Writers doe agree, eyther because they were redde like fire, or else because the paine which they inflicted, did burne like fire, or rather for both these causes together which are ioyntly and seuerally found in these red Serpents; and therefore I will conclude for my opinion, that these Serpents (as the highest poyson in nature) were sent by GOD to afflict the sinning Israelites, whose poyson was vncurable, except by Diuine miracle.

Matthiolus also telleth a story of a Shepheard which was slaine in Italy by one of these, as hee was sleeping in the heate of the day vnder the shaddow of a tree, his fellow Shepheardes beeing not farre off looking to theyr flockes, soddainely there came one of these Dart-Serpentes out of the tree, and wounded him vppon his left pappe, at the byting whereof the man awaked and cryed out, and so dyed incontinently: his fellow Shepheards hearing this noyse, came vnto him to see what he ayled, and found him dead, with a Serpent vpon his breast; now knowing what kind of Serpent this was, they forsooke their flockes and ran away for feare.

The cure of this Serpentes byting, if there bee any at all, is the same vvhich cureth the Viper, as *Aetius* and *Auicen* writeth, and therefore I will not relate it in this place. The gall of this beast mixed with the *Sythian* Stone, yealdeth a very good Eye-salue. The which Gall lyeth betwixt the backe and the Lyuer: And thus much shall suffice for this Serpent.

OF THE DIPSAS.

THis Dipsas hath many names for many occasions: First Dipsas in Greeke signyfieth thirst, as *Sitis* dooth in Latine, and thereof also it is called *Situla*, because whosoeuer is vvounded by this Serpent dyeth. It is also called by some *Prester*: and by some *Causon*, because it setteth the whole body on fire: but wee shall shew afterwardes, that the *Prester* is a different Serpent from this. It is called likewise *Milanurus*, because of his black taile, and

Ammoatis, becauſe it lyeth in the ſand, and there hurteth a man. It is not therefore vnfitly defined by *Auicen*, to bee *Vipera ſitem faciens*, That is, A Viper cauſing thirſt, and therfore *Ouid* ſporting at an old drunken woman named *Lena*, calleth her Dipſas in theſe verſes;

Eſt quædam nomine Dipſas anus,
Ex re nomen habit, nigri non illa parentem,
Memnonis in roſeis ſobria vidit equis.

In Engliſh thus;

There is a woman old, which Dipſas may be hight,
And not without ſome cauſe, thirſty ſhe euer is,
For neuer Memnous ſire, all blacke and ſildome bright,
Did ſhe in water ſweete behold in ſoberneſſe.

They liue for the moſt part neere the Waters, and in ſalt Mariſhy places: whereupon *Lucan* ſaide:

Stant in margine ſiccæ Aſpides,
Et medijs ſitiebant Dipſades vndis.

That is to ſay;

Vpon pits brinke dry Aſpes there ſtood,
And Dipſads thirſt in middeſt of water floud.

It is called *Torrida Dipſas*, and *Arida Dipſas*, becauſe of the perpetuall thirſt, and therefore the Ægyptians when they will ſignifie thirſt, doe picture a *Dipſas*: wherevpon *Lucianus* relateth this ſtory, there is (ſaith hee) a ſtatue or monument vppon a Graue, right ouer againſt the great *Syrtes* betwixt *Sillya* and Ægypt, with this Epigram:

Talia paſſus erat quoque Tantalus Aethiope cretus,
Qui nullo potuit fonte leuare ſitim.
Tale nec è Danao natas implere puellas
Aſſiduis vndis vas potuiſſe reor.

That is to ſay;

Such Tantalus indured in Aethiope bred,
Which neuer could by Water quench his thirſt,
Nor could the Græcian maids with water ſped,
That with dayly pourings till the veſſell curſt.

The ſtatue was the picture of a man like vnto *Tantalus*, ſtanding in the middeſt of a Water ready to drinke, by drawing in of the Water, about whoſe foote was foulded a Dipſas: cloſe by ſtood certaine women bringing water and pouring it into him to make it runne into his mouth; beſides, there was certaine Egges as it were of *Eſtriches* lay pictured beſide them, ſuch as the *Garamants* in *Lybia* ſeeke after. For it is reported by *Lucianus*, that the people of that Country doe earneſtly ſeeke after the Fſtryges Egges vppon the ſandes, not onely to eate the meate that is in them, but alſo to make ſundry veſſels or inſtruments of the ſhell, and among other things they make Cappes of them. Neare vnto theſe Egges doe theſe trecherous Serpentes lie in waight, and ſo while the poore Country-man commeth to ſeeke for meate, ſuddenly he leapeth vppon him, and giueth him a mortall wound.

Aelianus hath an Embleme, which hee ſeemeth to haue tranſlated out of Greeke from *Antipiter Sidonius*, of a Falconer, which while he was looking vppe after Birdes for meate for his Hawke, ſuddainely a Dipſas came behind him and ſtung him to death. The title of his Embleme is, *Qui alta contemplatur cadere*, he that looketh hie may fall, and the Embleme it ſelfe is this that followeth:

Dum

Dum turdos visco, pedica dum fallit alaudas,
Et iacta altiuolam figit arundo gruem,
Dipsada non prudens auceps pede perculit, vltrix
Illa mali, emissum virus ab ore iacit.
Sic obit, extento qui sidera respicit arcu,
Securus fati quod iacit ante pedes.

Which may be thus Englished;

Whiles Thrush with line, and Larke deceiued with net,
And Crane high flying pierced with force of reede,
By Falconer was: behold a Dipsas on the foote did set,
As if it would reuenge his bloudy foule misdeed,
For poyson out of mouth it cast, and bit his foote,
Whereof he dyed, like Birds by him deceiued,
Whiles bending bow aloft vnto the stars did looke,
Saw not his fate below, which him of life bereaued.

This Dipsas is inferior in quantity vnto a Viper, but yet killeth by poyson, much more speedily, according to these verses;

Exiguæ similis spectatur Dipsas echidnæ,
Sed festina magis mors ictus occupat ægros.
Parua & lurida cui circa vltima cauda nigrescit.

That is to say;

This Dipsas like vnto the Viper small,
But kils by stroke with greater paine and speede,
whose taile at end is soft and blacke withall,
That as your death auoyd, with carefull heede.

It is but a short Serpent, and so small (as *Arnoldus* writeth,) it killeth before it be espyed, the length of it not past a cubit, the fore-part being very thick, except the head which is small, and so backward it groweth smaller and smaller: the taile being exceeding little, the colour of the forepart somewhat white, but set ouer with blacke and yellow spots, the taile very blacke. *Galen* writeth, that the ancient *Marsi* which were appointed for hunting Serpentes and Vipers about Rome, did tell him that there was no meanes outwardly to distinguish betwixt the Viper and the Dipsas, except in the place of their abode, for the Dipsas (he saith) keepeth in the salt places; and therefore the nature thereof is more fiery, but the Vipers keepe in the dryer Countries, wherfore there are not many of the Dipsades in Italy, because of the moystnes of that Country, but in *Lybia* where there are great store of salt Marshes. As we haue said already, a man or beast wounded with this serpent, is afflicted with intollerable thirst, insomuch as it is easier for him to breake his belly, then to quench his thirst with drinking, alwaies gaping like a Bull, casteth himselfe downe into the water, & maketh no spare of the cold liquor, but continually sucketh it in till either the belly breake, or the poyson driue out the life, by ouer-comming the vitall Spirites. To conclude, beside all the symptomes which follow the biting of Vipers, which are cõmõ to this serpent, this also followeth thẽ, that the party afflicted can neither make water, vomit, nor sweat, so that they perish by one of these two waies: first either they are burned vp by the heat of the poyson, if they come not at water to drinke, or else if they come by water, they are so vnsatiable, that their bellies first swell aboue measure, and soone breake about their priuy partes. To conclude, all the affections which follow the thicke poyson of this Serpent are excellently described by *Lucan* in these verses following;

Signiferum iuuenem Tyrrheni sanguinis Aulum
Torta caput retrò Dipsas calcata momordit.
Vix dolor aut sensus dentis fuit: ipsaque leti

Frons caret inuidia: nec quicquam plaga minatur.
Ecce subit virus tacitum, carpitque medullas
Ignis edax, calidaque incendit viscera tabe.
Ebibit humorem circum vitalia fusum
Pestis, & in sicco linguam torrere palato
Cœpit, defessos iret qui sudor in artus
Non fuit, atque oculos lachrymarum vena refugit.
Non decus imperij, non mœsti iura Catonis
Ardentem tenuere virum, quin spargere signa
Auderet, totisque furens exquireret agris.
Quas poscebat aquas, sitiens in corde venenum.
Ille vel in Tanaim missus, Rhodanumque Padumque
Arderet, Nilumque bibens per rura vagantem:
Accesit morti Libyæ: fatique minorem
Famam Dipsas habet terris adiuta perustis.
Scrutatur venas penitus squallentis arenæ:
Nunc redit ad Syrtes & fluctus accipit ore:
Aequoreusque placet, sed non & sufficit humor.
Nec sentit fatique genus, mortemque veneni:
Sed putat esse sitim: ferroque aperire tumentes
Sustinuit venas, atque os implere cruore. Lucanus lib. 9.

In English thus;

Tyrrhenian Aulus, the auncient-bearer young,
Was bit by Dipsas, turning head to heele,
No paine or sence of's teeth appear'd, though poyson strong;
Death doth not frowne, the man no harme did feele,
But loe, slye poyson takes the marrow, and eating fire
Burning the bowels warme till all consumed,
Drinking vp the humour about the vitall spire,
And in dry palate was the tongue vp burned.
There was no sweat the sinnewes to refresh,
And teares fled from the veine that feedes the eyes,
Then Catoes lawes, nor Empiers honor fresh,
This fiery youth could hold: but downe the streamer flyes,
And like a mad man about the fieldes he runs,
Poysons force in heart did waters craue:
Though vnto Tanas, Rhodanus, Padus, he comes,
Or Nilus: yet all to little for his heate to haue.
But dry was death, as though the Dipsas force
Were not inough, but holpe by heate of earth,
Then doth he search the sands: but no remorse
To Syrtes sloud he hies, his mouth of them he filleth,
Salt water pleaseth, but it cannot suffice,
Nor knew he fate, or this kind venoms death,
But thought it thirst, and seeing his veines arise
Them cut, which bloud stopt mouth and breath.

The signes of death following the byting of this Serpent, are extreame drought and inflamation both of the inward and outward partes, so that outwardly the partes are as dry as Parchment, or as a skinne set against the fire, which commeth to passe by adustion and commutation of the bloud, into the nature of the poyson. For this cause many of the auncients haue thought it to be incurable; and therefore were ignorant of the proper medicines, practising onely common medicines prescribed against Vipers: but this is generally obserued, that if once the belly beginne to breake, there can bee no cure but death.

death. First therefore they vse scarification, and make vstion in the body, cutting of the member wounded. If it be in the extremity, they lay also playsters vnto it, as Treacle, liquid pitch with oyle, Hennes cut asunder aliue, and so layde to hote, or else the leaues of Purslaine beaten in Vineger, Barley-meale, Bramble-leaues pounded with Hony; also Plantine, Isope, White-garlicke, Leekes, Rue & Nettles. Then must the gouernement of their bodies be no lesse looked vnto; first, that they be kept from all sharpe and salt meates, then, that they be made continually to drinke oyle, to procure vomit, and vvith theyr vomits which they cast out of their stomacke, to giue them glysters, that so the waters may be drawne to the lower parts. Besides, some take medicines out of Fishes, especially such as are salt, and the leaues, barke, or sprigges of Laurill: and to conclude, there is nothing better then Treacle compounded of Vipers flesh. And thus much for the Dipsas.

OF THE DOVBLE-HEAD.

BEcause the Græcians call this Serpent *Amphisbaina*, and the Latines from thence *Amphisbenæ*, because it goeth both waies as if it had two heads & no taile: and for this purpose it is neuer seene to turne his body, as it were to turne about his head. When it hath a purpose to auoyde that thing which it feareth, or wherewithall it is offended, hee doth but onely change his course backward as he went forward; so that it is as happy a *Lyntius*, whom the Poets faine to be very quick-sighted, or as those Monsters which are said to haue eyes in their backs, or rather like to *Ianus*, which is sayde to haue two faces, one forward, and another backward, and therefore I haue called it *Double-head*, I trust fitly enough to expresse the Greeke word, although compounded of two words together, for so is the Greeke word also, which the French doe expresse by a like compounded word, *Double-marcheur*, that is, going two waies. It is likewise called *Amkesime*, *Alchismus*, & *Amphisilenem*. And thus much may suffice for the name.

It is said that this Serpent is found in the Iland *Lemnus*, but among the Germans it is vnknowne. There is some question whether it may be said to haue two heads or no. *Galen* affirmeth, that it is like a shippe hauing two fore-parts, that is, one behind, & another before. *Pliny* also subscribeth here-vnto, and maketh it a very pestilent Serpent, *Geminum habet caput Amphisbena, tanquam parum esset, vno ore fundi venenum*, saith hee; It hath a double-head, as though one mouth were not enough to vtter his poyson, according to the saying of the Poet:

Est grauis in geminum surgitis caput Amphis-bena
Serpens qui visu necat et sibilo.

Which may be englished thus;

This Serpent Double-head, is grieuous to be seene,
Whose clouen-head doth kill with sight and hissing keene.

Vnto this also *Elianus* subscribeth, that it is a true Serpent, and hath two heads, so that whensoeuer it is to goe forward, one of them standeth in the place of the tayle, but when it is to goe backward, then the head becommeth the tayle, and the tayle the head. So also *Mantuan* sayth it is a double-headed Serpent, and a fearefull stinging Aspe. And so generally all the Auncients, vntill *Mathiolus* and *Greuinus* time, who first of all began to contrary this opinion, affirming it to be impossible in nature, for one Serpent to haue two heads, except it be monstrous, and exceede the common course of nature. Such a one was that Serpent with two heads that *Aristotle* speaketh of, which doth easily happen to all those creatures which at one birth bring forth many young ones; for so theyr bodies may be conioyned into one, whiles theyr heads stand asunder like twaine. And they say that this Serpent doth resemble a Worme of the earth, whose head and tayle is hard to be be distinguished asunder except you see it going. And they say further, that this Serpent is

like to the *Scytall*, of which we ſhall ſpeake afterwards, differing from it in nothing except in going backward and forward, and this is all that they can bring againſt the opinion of the Auncients, whom I will not ſtand to confute, but leaue the Reader to beleeue one or other: for it ſhall not bring to mee any great diſaduantage, except the loſſe of his newe Engliſh name, for I haue dealt faithfully with the Reader in ſetting downe the opinion of both ſides, and if I doe fayle in a fit name, yet will I not ſwarue from the beſt deſcription of his nature.

The whole proportion of his body is of equall magnitude or greatnes, and the two extremities doe anſwer the middle. His eyes are for the moſt part ſhut, the colour like earth, not blacke, but tending to blacknes, the skinne rough and hard, and ſet ouer with diuers ſpots: all which properties, or rather parts, are thus deſcribed by *Nicander*.

Cuius perpetua eſt tacum caligine lumen,
Quod latas vtrinq; genas porrectaq; menta,
Terreus eſt illi color et denſiſſima pellis
Plurima quam varij diſtinctam ſigna figurant,
Plus alijs alto ſerpentibus aggere tendat:

In Engliſh thus;

Whoſe eye is euer voyde of light, becauſe
Two cheekes both broade & ſtanding vp it hides,
The colour earth, thicke skinne, with ſpots in rowes,
Then other Serpents with greater bulke it glides.

Solinus Polihiſtor affirmeth, that they ingender and bring egges forth of the mouth, that is, out of that mouth which is toward the tayle, if there be any ſuch. There is no Serpent that doth more boldly aduenture to indure the colde then this doth, for it commeth out of his denne not onely before other Serpents, but alſo before the Cuckoe ſing, or the Graſhopper commeth forth. They are exceeding carefull of theyr egges, and therefore ſildome depart from them vntill they be hatched, whereby alſo may be collected their great loue to their young ones. And further, by their forward and timely comming out of their holes, *Greuinus* maketh a good obſeruation, that theyr temperament or conſtitution, is more hote then any other Serpent.

The Græcians haue all obſerued, that this kind of Serpent is hard to be killed, except with a Vine-branch, which they ſay was demonſtrated by *Dioniſius*, who beeing turned by *Iuno* into madnes, one day falling faſt aſleepe, this Serpent leaped vppon him & awaked him, whereat he beeing angry, preſently killed it with a Vine-branch. Some haue affirmed, that a ſmall rodde or batte couered with the skinne of this Serpent, and ſo layd beſide a man, driueth away all manner of venomous beaſtes. A Wild-oliue-branch or ſprigge wrapped in this skinne, doth cure the ſenceleſſe and benummed eſtate of the ſinewes, and alſo is good for many thinges, as *Nicander* expreſſeth in theſe verſes.

Hæc vbi iam creuit, cedentes ligna coloni
Sectam deglabrant oleaſtri exarbore virgam,
Quale pedum, ſtrictiſq; prehenſi pellibus Anguis
Inſectam obuoluunt, quas certis deinde diebus
Exarere ſinunt, cantantes ante cicadas
Vtilis hic bacalus frigentibus artubus eſſe
Fertur, vbi exanimis digitos corpedo fatigat,
Tunc quia conſtrictos, & eorum vincula, neruos
Calfacit immiſſo fouet extenditq; calore.

Which may be engliſhed thus;

When this is growne, the Peaſants cutting wood,
Doe peele a branch taken from Oliue-wilde,
A foote in length, of ſtrained Snakes-skinne good,
Rowling it vp herein, till dayes fulfild,

And let it dry before Grashoppers greene:
Thus made, is good for sinewes cold,
Or nummed fingers, whose force hath beene
By heate extending what cold hand did hold.

The wounds that come by the byting or stinging of this Serpent, are not great, but very small, and scarcely to be discerned outwardly, yet the accidents that followe, are like to those which ensue the bytings of Vipers, namely, inflamation, & a lingering death. The cure therefore must be the same which is applyed vnto the sting of Vipers. And peculiarly I finde not any medicine seruing for the cure of this poyson alone, except that which *Pliny* speaketh of, namely Coriander drunke by the patient, or layd to the sore.

It is reported by *Gallen* and *Greuinus*, that if a woman with childe doe chaunce to goe ouer one of these Double-headed-serpents dead, shee shall suffer abortment, and yet that they may keepe them in their pockets aliue without danger in boxes. The reason of this is giuen by *Greuinus*, because of the vapoure assending from the dead serpent, by a secrete antypathy against humane nature, which suffocateth the childe in the mothers wombe. And thus much for this Serpent.

OF THE DRAGON.

AMong all the kindes of Serpents, there is none comparable to the Dragon, or that affordeth and yeeldeth so much plentifull matter in history for the ample discouery of the nature thereof: and therefore heerein I must borrow more time frō the residue, then peraduenture the Reader would be willing to spare from reading the particuler storyes of many other. But such is the necessity heereof, that I can omit nothing making to the purpose, eyther for the nature or morality of this Serpent, therefore I will striue to make the description pleasant, with variable history, seeing I may not auoyd the length heereof, that so the sweetnes of the one, (if my penne could so expresse it) may counteruaile the tediousnes of the other.

The Hebrewes call it *Thanin*, and *Wolphius* transflateth *Oach* a Dragon, in his Commentaries

taries vpon *Nehemiah*. The Chaldees call it *Darkon*, and it ſeemeth that the Greeke word *Dracon* is deriued of the Chaldee. We reade of *Albediſimon* or *Ahedyſimon* for a kind of Dragon, and alſo *Alhatraf*, and *Hauden*, *Haren carnem*, and ſuch other termes, that may be referred to this place. The Græcians at this day call it *Drakos*, the Germans, *Trach Lindtwarm*, the French, *Vn Dragon*, the Italians, *Drago* and *Dragone*. The deriuation of the Greeke word, beſide the coniecture afore expreſſed, ſome thinke to be deriued from *Derkein*, becauſe of their vigilant eye-ſight, and therfore it is fayned that they had the cuſtody not onely of the Golden-fleece, but alſo of many other treaſures. And among other things, *Alciatus* hath an Emblem of their vigilancy ſtanding by an vnmarried virgin.

Vera hæc effigies innuptæ eſt Paladis: eius
Hic Draco, qui dominæ conſtitit ante pedes.
Cur Diuæ comes hoc animal? cuſtodia rerum
Huic data, ſic lucos ſacráque templa colit.
Innuptas opus eſt cura aſſeruare puellas
Pervigili: laqueos vndique tendit amor.

Which may be engliſhed thus;

This Dragon great which Lady Pallas ſtands before,
Is the true picture of vnmarried maydes:
But why a conſort to the Goddeſſe is this? and more
Then other beaſts more meeke, who neuer fades?
Becauſe the ſafegard of all things belongs to this,
Wherefore his houſe in Groues and ſacred Temples ſet,
Vnmarried maides of guardes muſt neuer miſſe,
Which watchfull are to voyde loues ſnares and nette.

For this cauſe the Egyptians did picture *Serapis* their God with three heads, that is to ſay, of a Lyon in the middle, on the right hand a meeke fauning dogge, and on the left hand a rauening Wolfe, all which formes are ioyned together by the winding bodie of a Dragon, turning his head to the right hand of his God; which three heads are interpreted to ſignifie three times; that is to ſay, by the Lyon, the preſent time, by the Wolfe, the time paſt, and by the fauning dogge, the time to come, all which are garded by the vigilancie of the Dragon. For this cauſe alſo among the fixed ſtarres of the North, there is one called *Draco*, a dragon, all of them ending their courſe with the Sunne and Moone, and they are in this Spheare called by Aſtronomers the Interſections of the Circles, the ſuperiour of theſe aſcending, is called the head of the Dragon, and the inferiour deſcending, is called the tayle of the Dragon. And ſome thinke that GOD in the 38. of Iob, by the word *Gnaiſh*, meaneth this ſigne or Conſtellation.

To conclude, the auncient Romans (as *Vegetius* writeth) carried in all their bands the Eſcutchion of a Dragon, to ſignifie their fortitude and vigilancie, which were borne vp by certaine men called for that purpoſe *Draconarij*. And therefore when *Conſtantius* the Emperour entered into the Citty of Rome, his Souldiers are ſaid to beare vppe vppon the toppes of their ſpeares, dragons gaping with wide mouthes, and made faſt with golden chaines and pearle, the wind whiſtling in their throates, as if they had beene aliue, threatning deſtruction, and theyr tayles hanging looſe in the ayre, were likewiſe by the vvinde toſſed to and fro, as though they ſtroue to come off from the ſpeares, but when the wind was layd, all theyr motion was ended, where-vpon the Poet ſaith:

Manſueſcunt varij vento ceſſante Dracones.

In Engliſh thus;

When whiſtling winde in ayer ceaſt,
The Dragons tamed, then did reſt.

The tale alſo of the Golden-fleece, if it be worth any place in this ſtorie, deſerueth to be inſerted heere, as it is reported by *Diodorus Siculus*. When *Aetes* raigned in *Pontus*, he receiued

receiued an aunſwere from the Oracle, that hee ſhould then dye when ſtrangers ſhould come thether with ſhippes and fetch away the Gol-den-fleece. Vpon which occaſion hee ſhewed himſelfe to be of a cruell nature, for he did not onely make Proclamation that he would ſacrifice all ſtrangers which came within his dominions, but did alſo performe the ſame, that by the fame and report of ſuch crueltie, he might terrifie all other Nations frō hauing acceſſe vnto that Temple. Not contented heere-with, hee raiſed a great ſtrong vvall round about the Temple wherein the Fleece was kept, and cauſed a ſure watch or guarde to attend the ſame day & night, of whom the Grætians tell many ſtrange fables. For they ſay there were Bulls breathing out fire, and a Dragon warding the Temple and defending the Fleece, but the truth is that theſe watchmen becauſe of their ſtrength were called Bulls, becauſe of their cruelty, were ſaid to breathe out fire, and becauſe of their vigilancie, crueltie, ſtrength and terrour, to be dragons.

Some affirme againe, that in the Gardens of *Heſperides* in *Libia*, there were golden Apples, which were kept by a terrible Dragon, which dragon was afterward ſlaine by *Hercules*, and the Apples taken away by him, & ſo brought to *Euryſtheus*. Others affirme that *Heſperides* had certaine flocks of ſheepe, the colour of whoſe woll was like gold, and they were kept by a valiant Sheepheard called *Draco:* but I rather agree with *Solinus*, who giueth a more true reaſon of this fable, *Ne famæ licentia vulneretur fides*, leaſt (as he ſaith) fayth and truth ſhould receiue a diſgrace or wound by the lauiſh report of fame. There was among the *Heſperides* a certaine winding Riuer comming from the ſea, and including within it the compaſſe of that land which is called the Gardens of *Heſperides*, at one place whereof, the falling of the water broken by a Rocke, ſeemeth to be like the falling downe of Snakes, to them that ſtand a farre off, and from hence ariſeth all the occaſion of the fable afore-ſaid.

Indeed there was a ſtatue of *Hercules*, in the left hand wherof were three Apples, which was ſaid to haue obtained by the conqueſt of a dragon, but that conqueſt of the dragon did mo[illegible]ignifie his owne concupiſcence, whereby hee raigned ouer three paſsions, that is to ſ[illegible]uer his wrath by patience, ouer his cupiditie by temperance, and ouer his pleaſures by labour & trauaile: which were three vertues farre more precious then three golden Apples. But I will ſtay my courſe from proſecuting theſe morrall diſcourſes of the dragon, and returne againe to his naturall hiſtory, from which I haue ſomewhat too long digreſſed.

There are diuers ſorts of Dragons, diſtinguiſhed partly by their Countries, partlie by their quantitie and magnitude, and partly by the different forme of their externall partes. There be Serpents in Arabia called *Sirenæ*, which haue winges, beeing as ſwift as horſes, running or flying at their owne pleaſure, and when they wound a man, hee dyeth before he feeleth paine. Of theſe it is thought the Prophet *Eſay* ſpeaketh, chap. 13. ver. 22. *Serpens clamabit in Templis voluptarijs:* and for Serpents, the old Tranſlators read *Syrenæ*, & ſo the Engliſh ſhould be, the *Syrene* dragons ſhould cry in their Temples of pleaſure: and the auncient diſtinction was, *Anguis aquarum, Serpentes terrarū, Dracones Templorū*: that is to ſay, Snakes are of the water, Serpents of the earth, & Dragons of the Temples. And I thinke it was a iuſt iudgement of God, that the auncient Temples of the Heathen-Idolaters were annoyed with dragons, that as the deuill was there worſhipped, ſo there might be appearance of his perſon in the vglie forme and nature of a dragon. For God himſelfe in holy Scripture, doth compare the deuill vnto a dragon, as *Reue:* 12. *ver:* 3. And there appeared another wonder in Heauen, for behold a great Redde-dragon, hauing 7. heads, and tenne hornes, and ſeauen crownes vpon his head. *verſe* 4. And his tayle drewe the third part of the ſtarres of heauen, and caſt them to the earth: and the dragon ſtoode before the Woman which was ready to be deliuered, to deuoure her child when ſhee had brought it forth. *Verſe* 5. So ſhe brought forth a man-child, which ſhould rule all Nations with a rodde of yron. And her Sonne was taken vp vnto God and to his throne. *Verſe* 6. And the Woman fledde into the Wildernes, where ſhe hath a place prepared of God, that they ſhould feede her there 1260. dayes. *Verſe* 7. And there was a battaile in heauen, *Michaell* and his Angels fought againſt the Dragon, and the Dragon fought and his Angels. *Verſe* 8. But they preuailed not, neither was theyr place found any more in heauen.

Verſe 9.

Verſe 9. And the great Dragon that old Serpent called the deuill and Satan, was caſt out, which deceiueth all the world, he was euen caſt vnto the earth, and his Angels were caſt out with him. *Verſe* 13. And when the dragon ſaw that he was caſt vnto the earth, he perſecuted the VVoman which had brought forth a man-child: and ſo forth, as it followeth in the Text. Where-vppon S. *Auguſtine* writeth, *Diabolus draco dicitur propter inſidias, quia occulte inſidiatur:* that is, the deuill is called a dragon becauſe of his treachery, for he doth treacherouſly ſet vpon men to deſtroy them.

Ælianus. It was wont to be ſaid, becauſe dragons are the greateſt Serpents, that except a Serpent eate a ſerpent, he ſhall neuer be a dragon: for theyr opinion was, that they grew ſo great by deuouring others of their kind; and indeede in Ethiopia they grow to be thirtie yardes long, neither haue they any other name for thoſe dragons but Elephant-killers, & they liue very long.

Oneſicritus writeth, that one *Apoſiſares* an Indian, did nouriſh two Serpents dragons, whereof one was ſixe and forty cubits long, and the other foureſcore; and for the more famous verification of the fact, he was a very earneſt ſuter to *Alexander* the great, when he was in India to come and ſee them, but the King beeing afraid, refuſed.

The Chroniclers of the affayres of *Chius* doe write, that in a certaine valley neere to the foote of the mountaine *Pellenæus*, was a valley full of ſtraite tall Trees, wherein was bred a dragon of wonderfull magnitude or greatnes, whoſe onely voyce or hiſsing, did terrifie all the Inhabitants of *Chius*, and therefore there was no man that durſt come nigh vnto him, to conſider or to take a perfect view of his quantitie, ſuſpecting onely his greatneſſe by the loudeneſſe of his voyce, vntill at length they knewe him better by a ſinguler accident worthy of eternall memory. For it hapned on a time that ſuch a violent wind did ariſe, as did beate together all the Trees in the wood, by which violent colliſion, the branches fell to be on fire, and ſo all the wood was burned ſuddainely, compaſſing in the dragon, whereby he had no meanes to eſcape aliue, and ſo trees fell downe vpon him & burned him. Afterward, when the fire had made the place bare of wood, the inhabitants might ſee the quantity of the dragon, for they found diuers of his bones & his head, which were of ſuch vnuſuall greatnes, as did ſufficiently confirme them in their former opinion: and thus by diuine miracle was this monſter conſumed, who neuer any man durſt behold beeing aliue, and the inhabitants of the Country ſafely deliuered from their iuſt conceiued feare.

It is alſo reported, that *Alexander* among many other beaſtes which hee ſaw in India, did there finde in a certaine denne a dragon of ſeauentie cubites long, which the Indians accounted a ſacred beaſt, and therefore intreated *Alexander* to doe it no harme. When it vttered the voyce with full breath, it terrified his whole Armie: they could neuer ſee the proportion of his body, but onely the head, and by that they geſſed the quantitie of the whole body, for one of his eyes in their appearance ſeemed as great as a Macedonian buckler. *Maximus Tyrius* writeth, that in the dayes of *Alexander*, there was likewiſe ſeene a dragon in India, as long as fiue roodes of land are broade, which is incredible. For hee likewiſe ſaith, that the Indians did feede him euery day with many ſeuerall Oxen and ſheepe. It may be that it was the ſame ſpoken of before, which ſome ignorant men, and ſuch as were giuen to ſette forth fables, amplified beyond meaſure and credite.

Whereas dragons are bredde in India and Affrica, the greateſt of all are in India, for in Ethiopia, Nubia, and Heſperia, the dragons are confined within the length of fiue cubits, & twenty cubits: for in the time of *Euergetes*, there were three brought into Egypt, one was nine cubits long, which with great care was nouriſhed in the Temple of *Eſculapius*, the other two were ſeauen cubits long. About the place where once the Tower of Babell was builded, are dragons of great quantitie, and vnder the Equinoctiall, as *Nicephorus Calliſtus* writeth, there are Serpents as thicke as beames, in teſtimony wherof their skinnes haue been brought to Rome. And therefore it is no maruell, although S. *Auſtine* writing vpon the 148. Pſalme, doth ſay, *Draconis magna quedam ſunt animantia maiora non ſunt ſuper terram*: dragons are certaine great beaſts, and there are none greater vpon the earth. Neither is it to be thought incredible that the ſouldiours of *Attilius Regulus* did kill a dragon which was a hundred and twenty foote long, or that the dragons in the

dennes

dennes of the Mountaine *Atlas*, should grow so great that they can scarce moue the fore-parts of their bodie. I am yet therefore to speake of the dragons in the Montaines *Emodij*, or of *Arigia*, or of *Dachinabades*, or the Regions of the East; or of that which *Augustus* shewed publiquely to the people of Rome, beeing fiftie cubits long; or of those which be in the Alpes, which are found in certaine Caues of the South-sides of the hills, so that this which hath beene said, shall suffise for the quantitie and Countries of dragons. Besides, there are other kindes of dragons which I must speake of in order: and first of all of the *Epidaurian* dragons, which is bred no where but in that Country, beeing tame, and of yellow golden-colour, wherefore they were dedicated to *Aesculapius*, of whom *Nicander* writeth in this manner; *Stumpfius.*

Nunc veridem et nigrem post dicta venena Drachonem
Aspice, quem patula fago Phœbia proles
Ingelido peli nutriuit, culmine iuxta
Letæ pelethuniæ quondam decliuia vallis.

In English thus;

After these venoms now behold the dragon blacke and greene,
Nourished by Apollos sonne vnder a Beech full broade,
On top of the cold Pelus, as often hath beene seene,
By fertill vale of Pelethun his slyding roade.

There are likewise other kindes of Tame-dragons in Macedonia, vvhere they are so meeke, that women feede them, and suffer them to sucke their breasts like little children, their Infants also play with them, riding vppon them and pinching them, as they would doe with dogges, without any harme, and sleeping with them in their beds. But among all dragons, there was none more famous then the dragon *Python*, or *Pithias*, as the Poets faine, which was bred of the slyme of the earth, after the flood of *Ducalion*, and slaine afterwards by *Apollo*, whereof there lieth this tale; That when *Latona* was with childe by *Iupiter* of *Apollo* and *Diana*, *Iuno* resisted their birth, but when they were borne and layde in the cradle, she sent the dragon *Python* to deuoure them, *Apollo* beeing but a young Infant, did kill the dragon with a darte. But this tale seemeth too fabulous and incredible, and therefore they haue mended the matter with another deuice; For they say that *Python* by the commaundement of *Iuno*, did persecute *Latona* throughout all the world, seeking to deuoure her, so as she had no rest vntill shee came vnto her sister *Asteria*, who receiued her into *Delos*, where she was safely deliuered of *Apollo* and *Diana*. Afterward, when the child was growne vp, he slew the dragon in remembrance & reuenge of the wrong done to his mother. But the true cause of this history is deliuered by *Pausanias* & *Macrobius*, to be thus; That *Apollo* killed one *Python* a very wicked man in *Delphos*, & that the Poets in excuse of the fact, did faine him to be a dragon, as afore-said. And so I shall not neede to say any more of *Python*, except these verses following out of *Ouid* about his generation.

Sed te quoq; maxime Python,
Tum genuit populisq; nouis incognite serpens
Terror eras: tantum spatij de monte tenebras.
Hunc Deus arcitenens & nunquam talibus armis
Antè, nisi in damis, capriſque fugacibus vsus;
Mille grauem telis exhaustā penepharetrā
Perdidit effuso per vulnera nigra veneno,
Neue operis famam posset delere vetustas,
Instituit sacros celebri certamine ludos
Pithia per domitæ serpentis nominem dictos.
Cæruleus tali prostratus Apolline Python.

Which may be englished thus;

But yet thou vgly Python wert engendered by her, tho
A terrour to the new-made-folke, which neuer erst had knowne

So foule a Dragon in their life, ſo monſtrouſly fore-growne,
So great a ground thy poyſond paunch did vnderneath thee hyde,
The God of ſhooting, who no where before that preſent tyde
Thoſe kind of weapons put in vre but at the ſpeckled Deere,
Or at the Roes ſo light of foote, a thouſand ſhafts well neere
Did on that hydeous Serpent ſpend, of which there was not one
But forced forth the venomd-blood, along his ſides to gone:
So that his quiuer almoſt void, he nayld him to the ground,
And did him nobly at the laſt by force of ſhot confound.
And leaſt that time ſhould of this worke deface the worthy fame,
He did ordaine in mind thereof a great and ſolemne game,
Which of the Serpent that he ſlew, of Pythions *bare the name.*

Of the Indian Dragons there are alſo ſaid to be two kindes, one of them fenny, and liuing in the Marſhes, which are ſlow of pace and without combes on their heades like females: the other in the Mountaines, which are more ſharpe and great, and haue combes vpon their head, their backs beeing ſome-what browne, and all their bodies leſſe ſcalie then the other. When they come downe from the mountaines into the plaine to hunt, they are neither afraid of Marſhes nor violent waters, but thruſt themſelues greedily into all hazards and dangers: and becauſe they are of longer and ſtronger bodies then the dragons of the Fennes, they beguile them of their meate, & take away from them their prepared booties. Some of them are of a yellowiſh fierie-colour, hauing alſo ſharpe backs like ſawes; theſe alſo haue beardes, and when they ſette vppe their ſcales they ſhine like ſiluer. The apples of their eyes are precious ſtones, and as bright as fire, in which there is affirmed to be much vertue againſt many diſeaſes, and therefore they bring vnto the Hunters and killers of dragons no ſmall gaine, beſides the profit of theyr skinne and theyr teeth: and they are taken when they deſcend from the mountaines into the valleyes to hunt the Elephants, ſo as both of them are kild together by the Hunters.

Their members are very great, like vnto the members of the greateſt Swine, but theyr bodies are leaner, flexibly turning to euery ſide, according to the neceſſitie of motion: Their ſnoutes are very ſtrong, reſembling the greateſt rauening fiſhes; they haue beardes of a yellowe golden colour, being full of briſtles: and the Mountaine-dragons commonly haue more deepe eye-liddes then the dragons of the Fennes. Their aſpect is very fierce and grimme, and whenſoeuer they mooue vppon the earth, their eyes giue a ſound from theyr eye-liddes, much like vnto the tinckling of Braſſe, and ſome-times they boldly venture into the Sea and take Fiſhes.

OF THE WINGED DRAGON.

THere be ſome Dragons which haue winges and no feete, ſome againe haue both feete and wings, and ſome neither feete nor wings, but are onely diſtinguiſhed from the common ſort of Serpents by the combe growing vppon their heads, and the beard vnder their cheekes.

Saint *Auguſtine* ſaith, that dragons doe abide in deepe Caues and hollow places of the earth, and that ſome-times when they perceiue moiſtnes in the ayre, they come out of theyr holes, and beating the ayre with their winges, as it were with the ſtrokes of oares, they forſake the earth and flie aloft: which wings of theirs are of a skinny ſubſtance, and very voluble, and ſpreading themſelues wide, according to the quantitie and largeneſſe of the dragons bodie, which cauſed *Lucan* the Poet in his verſes to write in this maner following:

Vos

Vos quoq́, qui cunctis innoxia numina terris
Serpitis, aurata nitidi fulgore Dracones,
Pestiferos ardens facit Affrica: ducitis altum
Aera cum pennis. &c.

In English thus:

You shining Dragons creeping on the earth,
Which fiery Affrick holds with skinnes like gold,
Yet pestilent by hot infecting breath:
Mounted with wings in th'ayre we doe behold.

The inhabitants of the kingdome of *Georgia*, once called *Media*, doe say that in theyr Valleyes there are diuers Dragons which haue both wings and feete, and that their feete are like vnto the feete of Geese. Besides, there are dragons of sundry colours, for some of them are blacke, some redde, some of an Ashe-colour, some yellow, and their shape and outward appearance verie beautifull, according to the verses of *Nicander*,

Formosa apparet species pulchro illius ore,
Triplici conspicui se produnt ordine dentes,
Magna sub egregia scintillant lumina fronte,
Tinctaq́ felle tegunt imum palearia mentum.

Which may be englished thus;

Their forme of presence outwardly appeares
All beautifull, and in their goodly mouth
Their teeth stand double, all one within another:
Conspicuous order so doth bewray the truth.
Vnder their browes, which are both great and wide,
Stand twinckling eyes, as bright as any starre,
With redde-galls tincture are their dewlaps dyed,
Their chinne or vnder-chappe to couer farre.

Gyllius, *Pierius*, and *Greuinus*, following the authoritie of this Poet, doe affirme that a Dragon is of a blacke colour, the bellie some-what greene, & very beautifull to behold, hauing a trebie rowe of teeth in theyr mouthes vppon euery iawe, and with most bright and cleere-seeing eyes, vvhich caused the Poets to faine in their writings, that these dragons are the watchfull-keepers of Treasures. They haue also two dewlappes grovving vnder their chinne, and hanging downe like a beard, which are of a redde colour: theyr bodies are sette all ouer with very sharpe scales, and ouer theyr eyes stand certaine flexible eye-liddes. When they gape wide with their mouth, and thrust foorth their tongue, theyr teeth seeme very much to resemble the teeth of Wilde-Swine: And theyr neckes haue many times grosse thicke hayre growing vpon them, much like vnto the bristles of a VVilde-Boare.

Their mouth, (eſpecially of the moſt tame-able Dragons) is but little, not much bigger then a pype, through which they drawe in theyr breath, for they wound not vvith theyr mouth, but with theyr tayles, onely beating with thē when they are angry. But the Indian, Ethiopian, and Phrygian dragons, haue very wide mouthes, through which they often ſwallow in whole foules and beaſts. Theyr tongue is clouen as if it were double, and the Inveſtigators of nature doe ſay, that they haue fifteene teeth of a ſide. The males haue combes on their heads, but the females haue none, and they are likewiſe diſtinguiſhed by their beards.

They haue moſt excellent ſences both of ſeeing and hearing, and for this cauſe theyr name *Drakon* cōmeth of *Derkein*, and this was one cauſe why *Iupiter* the Heathens great God, is ſaid to be metamorphiſed into a Dragon, whereof there ſlieth this tale: vvhen he fell in loue with *Proſerpina*, he rauiſhed her in the likenes of a dragon, for hee came vnto her and couered her with the ſpires of his body; and for this cauſe the people of *Sabazij* did obſerue in their miſteries or ſacrifices, the ſhape of a dragon rowled vp within the cōpaſſe of his ſpires: ſo that as he begot *Ceres* with child in the likenes of a Bull, he likewiſe deluded her daughter *Proſerpina* in the likenes of a dragon; but of theſe tranſmutations we ſhall ſpeake more afterwards, & I thinke the vanity of theſe, tooke firſt ground frō the *Affricans*, who beleeue that the originall of dragons tooke beginning from the vnnaturall cōiunction of an Eagle & a ſhee-Wolfe. And ſo they ſay that the Wolfe growing great by this conception, doth not bring forth as at other times, but her belly breaketh, and the dragon commeth out, who in his beake and wings reſembleth the dragon his father, and in his feete and tayle, the vvolfe his mother, but in the skin neither of them both: but this kind of fabulus generation, is already ſufficiently confuted. Their meates are fruites and herbes, or any venomous creature, therfore they liue long without foode, and when they eate, they are not eaſily filled. They grow moſt fat by eating of egs, in deuouring wherof they vſe this Art, if it be a great dragon, he ſwalloweth it vp whole, and then rowleth him ſelfe, whereby hee cruſheth the egges to peeces in his belly, and ſo nature caſteth out the ſhells, & keepeth in the meate. But if it be a young dragon, as if it were a dragons whelp, he taketh the egge within the ſpire of his tayle, and ſo cruſheth it hard, & holdeth it faſt, vntill his ſcales open the ſhell like a knife, then ſucketh hee out of the place opened all the meate of the egge. In like ſort do the young ones pull off the feathers frō the foules which they eate, and the old ones ſwallow them whole, caſting the feathers out of theyr bellyes againe.

The dragons of *Phrygia* when they are hungry, turne themſelues toward the weſt, & gaping wide, with the force of their breath doe draw the birdes that flie ouer their heads into their throats, which ſome haue thought is but a voluntary lapſe of the fowles, to be drawne by the breath of the dragon, as by a thing they loue, but it is more probable, that ſome vaporous and venomous breath is ſent vp from the dragon to them, that poyſoneth and infecteth the ayre about them, whereby their ſences are taken from them, and they aſtoniſhed fall downe into his mouth. But if it fortune the dragons find not foode enough to ſatisfie their hunger, then they hide themſelues vntill the people be returned from the market, or the Heard-men bring home their flocks, and vppon a ſuddaine they deuoure eyther men or beaſtes, which come firſt to their mouthes: then they goe againe and hide themſelues in their dennes and hollow Caues of the earth, for theyr bodies beeing exceeding hote, they very ſildome come out of the cold earth, except to ſeeke meate and nouriſhment. And becauſe they liue onely in the hotteſt Counttries, therefore they commonlie make theyr lodgings neere vntō the waters, or elſe in the coldeſt places among the Rocks and ſtones.

They greatlie preſerue their health (as *Ariſtotle* affirmeth) by eating of Wild-lettice, for that they make them to vomit, and caſt foorth of theyr ſtomacke what-ſoeuer meate offendeth them, and they are moſt ſpeciallie offended by eating of Apples, for theyr bodies are much ſubiect to be filled with winde, and therefore they neuer eate Apples, but firſt they eate Wilde-lettice. Theyr ſight alſo (as *Plutarch* ſayth) doth many times grow weake and feeble, and therefore they renew and recouer the ſame againe by rubbing their eyes againſt Fennell, or elſe by eating of it.

Theyr

Their age could neuer yet be certainely knowne, but it is coniectured that they liue long, and in great health, like to all other Serpents, & therefore they grow so great. They doe not onely liue on the land, as we haue said already, but also swimme in the water, for many times they take the Sea in Ethyopia, foure or fiue of them together, folding theyr tayles like hurdles, and holding vp their heads, so swim they ouer to seeke better foode in Arabia.

We haue said already, that when they set vpon Elephants, they are taken and killed of men: now the manner how the Indians kill the Mountaine-dragons is thus; they take a garment of Scarlet, and picture vpon it a charme in golden letters, this they lay vpon the mouth of the Dragons denne, for with the redde colour and the gold, the eyes of the dragon are ouer-come, and he falleth asleepe, the Indians in the meane-season watching, & muttering secretly words of Incantation, when they perceiue he is fast asleepe, suddainely they strike off his necke with an Axe, and so take out the balls of his eyes, wherein are lodged those rare & precious stones which containe in them vertues vnvtterable, as hath beene euidently prooued by one of them, that was included in the Ring of *Gyges*. Manie times it falleth out, that the dragon draweth in the Indian both with his Axe and Instruments into his denne, and there deuoureth him, in the rage whereof, hee so beateth the Mountaine that it shaketh. When the dragon is killed, they make vse of the skin, eyes, teeth, and flesh, as for the flesh, it is of a vitriall or glassie colour, and the Ethiopians doe eate it very greedily, for they say it hath in it a refrigeratiue power. And there be some which by certaine inchaunting verses doe tame Dragons, and rydeth vpon their necks, as a man would ride vpon a horse, guiding and gouerning them with a bridle.

Now because we haue already shewed, that some dragons haue winges, least it should seeme vncredible, as the foolish world is apt to beleeue no more then they see, I haue therefore thought good to adde in this place, a particuler relation of the testimonies of sundry Learned-men, concerning these winged Serpents or dragons. First of all *Megasthenes* writeth, that in India there be certaine flying Serpents, which hurt not in the day, but in the night time, and these do render or make a kind of vrine, by the touching whereof, all the parts of mortall creatures doe rotte away. And there is a Mountaine which deuideth asunder the Kingdome of *Narsinga* from *Alabaris*, wherein be many winged-serpents sitting vpon trees, which they say poyson men with their breath. There be many pestilent winged-serpents which come out of Arabia euery yeere by troupes into Egypt, these are destroyed by a certaine Black-bird called *Ibis*, who fighteth with the in the defence of that Country where she liueth, so that there lye great heapes of them many times destroyed vpon the earth by these Birds, whose bodies may be there visibly seene to haue both wings and legges, and their bones beeing of great quantitie and stature, remaine vnconsumed for many yeeres after. These kinde of Serpents or Dragons, couet to keepe about the Trees of Frankinsence which grow in Arabia, and when they are driuen away frō thence with the fume or smoake of Stirax, then they flie (as is afore-said) into Egypt, and this is to be considered, that if it were not for this Stirax, all that Country would be consumed with Dragons.

Ælianus. *Scaliger.* *Ælianus.* *Herodotus.*

Neither haue wee in Europe onely heard of Dragons and neuer seene them, but also euen in our own Country, there haue (by the testimonie of sundry Writers) diuers been discouered and killed. And first of all, there was a Dragon or Winged-serpent brought vnto *Fraunces* the French-King when hee lay at *Sancton*, by a certaine Country-man, who had slaine the same Serpent himselfe with a Spade, when it sette vppon him in the fields to kill him. And this thing was witnessed by many Learned & credible men which saw the same: and they thought it was not bredde in that Country, but rather driuen by the winde thither from some forraine Nation. For Fraunce was neuer knowne to breede any such Monsters. Among the *Pyrenes* also, there is a cruell kinde of Serpent, not past foure foote long, and as thicke as a mans arme, out of whose sides growe winges much like vnto gristles.

Brodæus *Scaliger*

Gesner also saith, that in the yeere of our Lord 1543. there came many Serpents both with wings and legs into the parts of Germany neere *Stiria*, who did bite & wound many men incurably. *Cardan* also describeth certaine serpents with wings, which hee saw at Paris,

Parris, whoſe dead bodies were in the hands of *Gulielmus Muſicus*, hee ſaith that they had two legges and ſmall winges, ſo that they could ſcarce flie, the head was little, and like to the head of a Serpent, their colour bright, and without haire or feathers, the quantitie of *Crinitus* that which was greateſt, did not exceede the bignes of a Cony, and it is ſaide they vvere brought out of India. Beſides, a further confirmation of theſe beaſtes, there haue beene noted in all ages; for it is written in the Romaine Chronicles, the times of their apparition and manifeſtation.

When the Riuer of *Tiber* ouer-flowed aboue the bankes, then were many Serpents diſcouered, and many Dragons, as in the time of *Mauritius* the Emperour, at what time a dragon came along by the Citty of Rome, vpon the waters in the ſight of all men, and *Stumpfius.* ſo paſſed to the Sea: after which prodigie, there followed a great mortall peſtilence. In the yeere 1499. the twenty ſixe day of May, there came a dragon to the Citty of *Lucerne*, which came out of the Lake through *Ruſa*, downe along the Riuer, many people of all ſorts beholding the ſame.

There haue beene alſo Dragons many times ſeene in Germanie, flying in the ayre at mid-day, and ſignifying great and fearefull fiers to follow, as it happened neere to the Cittie called *Niderburge*, neere to the ſhore of the *Rhyne*, in a marualous cleere ſun-ſhine day, there came a dragon three times ſucceſſiuely together in one day, & did hang in the ayre ouer a Towne called *Sanctogoarin*, and ſhaking his tayle ouer that Towne euery time: it appeared viſibly in the ſight of many of the inhabitants, and afterwards it came to paſſe, that the ſaid towne was three times burned with fire, to the great harme and vndooing of all the people dwelling in the ſame; for they were not able to make any reſiſtance to quench the fire, with all the might, Art, and power that they could raiſe. And it was further obſerued, that about that time there were many dragons ſeene waſhing themſelues in a certaine Fountaine or Well neere the towne, and if any of the people did by chaunce drinke of the water of that Well, theyr bellyes did inſtantly begin to ſwell, and they died as if they had beene poyſoned. Where-vpon it was publiquely decreed, that the ſaid well ſhould be filled vp with ſtones, to the intent that neuer any man ſhould afterwards be poiſoned with that water; and ſo a memory thereof was continued, and theſe thinges are written by *Iuſtinus Goblerus*, in an Epiſtle to *Geſner*, affirming that hee did not write fayned things, but ſuch things as were true, and as he had learned from men of great honeſty and credite, whoſe eyes did ſee and behold both the dragons, and the miſhaps that followed by fire.

When the body of *Cleomines* was crucified, and hung vpon the Croſſe, it is reported by them that were the watch-men about it, that there came a dragon and did wind it ſelfe about his body, and with his head couered the face of the dead King, oftentimes licking the ſame, and not ſuffering any bird to come neere and touch the carkaſſe. For vvhich cauſe there began to be a reuerent opinion of diuinitie attributed to the King, vntill ſuch time as wiſe and prudent men, ſtudious of the truth, found out the true cauſe hereof. For they ſay that as Bees are generated out of the body of Oxen, and Drones of horſes, and Hornets of Aſſes: ſo doe the bodyes of men ingender out of their marrow a Serpent, and for this cauſe, the Auncients were moued to conſecrate the dragon to noble-ſpirited men, and therefore there was a monument kept of the firſt *Affricanus*, becauſe that vnder an Oliue planted with his owne hand, a dragon was ſaid to preſerue his ghoſt.

But I will not mingle fables and truth together, and therefore I will reſerue the morall diſcourſe of this beaſt vnto another place; and this which I haue written, may be ſufficient to ſatisfie any reaſonable man, that there are winged Serpents and dragons in the world. And I pray God that we neuer haue better arguments to ſatisfie vs, by his corporall and liuely preſence in our Country, leaſt ſome great calamity followe there-vppon. Now therefore we will proceed to the loue and hatred of this beaſt, that is obſerued with man, and other creatures.

And firſt of all, although Dragons be naturall enemies to men, like vnto all other Serpents, yet many times (if there be any truth in ſtory) they haue beene poſſeſſed with extraordinary loue, both to men, women and children, as may appeare by theſe particulers following. There was one *Aleua* a Theſſalian Neatheard, which did keepe oxen in *Oſſa*, hard

hard by the fountaine *Hemonius*, there was a Dragon fell in loue with this man, for his haire was as yellow as any gold, vnto him for his hayre did this dragon often come, creeping closely as a Louer to his Loue: and when he came vnto him, he would lick his haire and face so gently, and in so sweete a manner, as the man professed he neuer felt the like, so as without all feare he conuersed with him, and as he came, so would hee goe away againe, neuer returning to him empty, but bringing some one gift or other, such as his nature and kind could lay hold on. *Ælianus.*

There was a Dragon also which loued *Pindus* the sonne of *Macedo* King of *Emathia*: This *Pindus* hauing many Brothers most wicked and lewd persons, and he onely beeing a valiant man of honest disposition, hauing likewise a comly and goodly personage, vnderstanding the trechery of his bretheren against him, bethought himselfe how to auoyd theyr hands and tyrannie. Now forasmuch as hee knew that the kingdome which hee possessed, was the onely marke they all shot at, he thought it better to leaue that to them, and so to ridde himselfe from enuy, feare and perrill, then to embrew his hands in theyr blood, or to loose his life and kingdome both together. Wherefore hee renounced and gaue ouer the gouernment, and betooke himselfe to the exercise of hunting, for he was a strong man, fit to combat with wilde-beastes, by destruction of whom, hee made more roome for many men vppon the earth, so that hee passed all his dayes in that exercise. It hapned on a day that he was hunting of a Hind-calfe, and spurring his horse with all his might and maine in the eager pursute thereof, hee rode out of the sight of all his compapany, and suddainely the Hind-calfe leaped into a very deepe Caue, out of the sight of *Pindus* the Hunter, and so saued himselfe. Then he alighted from his horse and tyed him to the next Tree, seeking out as diligently as he could for a way into the Caue, wherein-to the Hind-calfe had leaped: and when he had looked a good while about him, & could find none, he heard a voyce speaking vnto him, and forbidding him to touch the Hind-calfe, which made him looke about againe, to see if hee could perceiue the person from whom the voyce proceeded, but espying none, hee grew to be afraide, and thought that the voyce proceeded from some other greater cause, and so leaped vpon his horse hastily, and departed againe to his fellowes.

The day after, he returned to the same place, and when he came thether, beeing terrified with the remembrance of the former voyce, hee durst not enter into the place, but stoode there doubting and wondering with himselfe, what Shepheards, or Hunters, or other men might be in that place, to diswarne him from his game, and therefore he went round about to seeke for some, or to learne from whence the voyce proceeded. While he was thus seeking, there appeared vnto him a Dragon of a great stature, creeping vpon the greatest part of his body, except his necke and head lifted vp a little, and that little was as high as the stature of any man can reach, and in this fashion hee made toward *Pindus*, who at the first sight was not a little afraid of him, but yet did not runne away, but rather gathering his wits together, remembred that hee had about him birds, and diuers parts of sacrifices, which instantly he gaue vnto the dragon, and so mitigated his furie by these gyfts, and as it were with a royall feast, changed the cruell nature of the dragon, into kind vsage. For the Dragon beeing smoothed ouer with these gyfts, and as it were ouer-taken with the liberality of *Pindus*, was contented to forsake the old place of his habitation, and to goe away with him. *Pindus* also beeing no lesse gladde of the company of the Dragon, did daily giue vnto him the greatest part of his hunting, as a deserued price and ransome of his life, and conquest of such a beast. Neither was hee vnrequired for it, for Fortune so fauoured his game, that whether he hunted foules of the ayre, or beastes of the earth, hee still obtayned and neuer missed. So that his fame for hunting, procured him more loue and honour, then euer could the Imperiall crowne of his Country.

For all young men desired to follow him, admiring his goodly personage & strength, the virgins and maydes falling in loue, contended among themselues who should marry him: the wiues forsaking their husbands, contrary to all womanly modestie, rather desired his company thē the societie of their husbands, or to be preferred among the number of the Goddesses. Onely his Bretheren inraged against him, sought all meanes to kill & destroy him. Therfore they watched all opportunities, lying in continuall ambush where

he hunted, to accompliſh theyr accurſed enterpriſe, which at laſt they obtained: for as he followed the game, they encloſed him in a narrow ſtraight neere to a Riuers ſide, vvhere he had no meanes to auoyde their hands, they and their company beeing many, and hee alone, wherefore they drew out their ſwords and ſlew him.

When he ſaw no remedy but death, he cryed out aloude for help, whoſe voyce ſoone came to the eates of the watchfull Dragon, (for no beaſt heareth or ſeeth better) out hee commeth from his denne, and finding the murtherers ſtanding about the dead body, he preſently ſurpriſed them and killed them, ſo reuenging the quarrell of *Pindus*, & then fell vpon the dead body of his friend, neuer forſaking the cuſtodie thereof, vntill the neighbours adioyning to the place, taking knowledge of the fact, came to burie the bodies. But when they came and ſaw the Dragon among them, they were afraid, and durſt not come neere, but ſtoode a farre off, conſulting what to doe; till at laſt they perceiued that the dragon beganne to take knowledge of their feare, who with an admirable curteſie of nature, perceiuing their mourning and lamentation for their dead friend, and withall, their abſtinence from approching to execute his exequies, or funeralls, began to thinke that he might be the cauſe of this their terror, & farre ſtanding off from the dead bodies, wherefore he departed, taking his farewell of the body which he loued, and ſo gaue them leaue by his abſence, to beſtow vpon him an honourable buriall, which they performed accordingly, and the Riuer adioyning, was named by the name of *Pindus-death*.

By which ſtory may appeare, that theſe ſauage Dragons are made louing and tame to men, by good turnes & benefites beſtowed vpon them, for there is no nature which may not be ouer-come by kindnes. And yet I may not leaue this matter thus, nor from theſe two examples alone, conclude the practiſe and poſſibility of loue betwixt men and dragons: I will therefore adde ſome three or foure examples more.

There was a Dragon the louer of *Aetholis* (as *Plutarch* writeth) who came vnto her euery night, and did her body no harme, but gently ſlyding ouer her, played with her till morning, then alſo would he depart away as ſoone as light appeared, that hee might not be eſpyed. The Maydens friends came to the knowledge heereof, and ſo remooued her farre away, to the intent the dragon might come no more at her: and thus they remained aſunder a great while, the dragon earneſtly ſeeking for the mayden, wandered farre and neere to find her out. At laſt he met with her, and not ſaluting her gently as he was wont, flew vppon her, binding her hands downe with the ſpire of his body, hiſſing ſoftly in her face, & beating gently with his tayle her back-parts, as it were taking a moderate reuenge vpon her, for the neglect of his loue by her long abſence.

Gillius.

Another like ſtory vnto this is reported by *Elianus*, of a great Dragon which loued a fayre woman, beloued alſo of a fayre man, the woman oftentimes did ſleepe with this dragon, but not ſo willingly as with the man: wherefore ſhee forſooke the habitation of her place for a month, and went away where the dragon could not find her, thinking that her abſence might quench his deſire. But he came often to the place where hee was wont to meete with the woman, and not finding her, returned quietly backe againe, and came againe another time: at laſt he grew ſuſpicious, & like a louer fayling in his expectation, grew very ſorrowfull, and ſo continued till the month was exſpyred, euery night viſiting the accuſtomed place. At laſt the woman returned, and the dragon preſently mette with her, and in an amourous faſhion, full of ſuſpition and iealouſie, winding about her body, did beate her as you haue heard in the former ſtorie: and this (ſaith *Elianus*) happened in *Iudea*, in the dayes of *Herod* the King.

There was a little Dragon-whelpe bredde in *Arcadia*, and brought vp familiarly with a little boy from his infancie, vntill the boy became a young man, and the dragon alſo became of great ſtature, ſo that one of them loued another ſo well as man and beaſt could loue together, or rather two play-fellowes from the Cradle. At laſt the friends of the boy ſeeing the dragon grow ſo great in ſo ſhort a ſpace, began to be ſuſpicious of him, wherevpon they tooke the bedde wherein the boy and the dragon were lodged, and carried the ſame into a farre remote place of woods and wildernes, and there ſet downe the bed with the boy and the dragon together. The boy after a little while returned, and came home againe to his friendes; the dragon wandered vp and downe in the woods, feeding vpon herbes

herbes and poyſon, according to his nature, and neuer more cared for the habitation of men, but reſted contented with a ſolitary life. In the length of time it came to paſſe that the boy grew to be a perfect man, and the dragon alſo remained in the wood; & although abſent one from the other, yet mutually louing as well as euer. It hapned that this young man trauelled through that place where the dragon was lodged, and fell among theeues, when the young man ſaw their ſwords about his eares, he cryed out, & the dragons den beeing not farre off, his cry came to the dragons eares, who inſtantly knowing the voyce of his play-fellow, anſwered the ſame with another, at whoſe hyſſing the theeues grew afraid, and began to runne away, but their legges could not carry them ſo faſt, as to eſcape the dragons teeth and clawes; for he came ſpeedily to releaſe his friend, & all the theeues that he could find, he put to cruell death, thē did he accompany his friend out of the place of perrill, and returned backe againe to his den, neither remembering wrath, for that hee was expoſed to the Wilderneſſe, and there left by his play-fellow, nor yet like peruerſe men, forſaking their olde friend in danger.

They that deſire to reade more of this ſubiect, ſhall finde ſtore of examples in *Elianus* his ſixt and thirteene bookes. To conclude, when *Meſſalina* the wife of *Claudius*, did ſend certaine men to take away the life of *Nero*, who was a riuall of *Britanicus*, it is ſaide, that when they had him in their hands to ſtrangle him, a dragon appeared out of the earth, or floore of the chamber, and did ſo terrifie theſe hangmen, that they ranne away & ſpared *Neros* life. By which example, another example of pietie in dragons is obſerued.

Againe, *Telephus* ignorantly lying with his mother, had committed inceſt with her, had not a dragon by diuine prouidence come and parted them aſunder: therefore *Draconi ſimilis eſt virtus indagatrix, quæ diligenter omnia perſcrutatur, rimaturq; ſtudioſiſſimè*, the vertue of diſcretion or perfit knowledge, is like a dragon, which diligently ſearcheth all thinges, and ſtudiouſly looketh into euery chinck: ſo did this dragon preſerue the chaſtitie of the mother and the ſonne, when they ignorantly and in the darke had defiled each other, but for his appearance and demonſtration. I will adde but this one example more of their loue of chaſtitie in men and women. *Suetonius.*

In *Lauinium* there was a great holy wood, neere vnto which ſtood a Temple of *Iuno*, in that wood there was a great deepe denne of a dragon, vnto the which dragon the Virgins came euery yeere beeing blind-folded with clouts, and carrying Marchpanes in their hands: When they entred the wood, there was a certaine ſpirit (as it was ſaid) without offence did leade them to the denne of the dragon, and ſo euery one of the virgins did ſeuerally offer vp their Marchpanes to the dragon: the dragon receiued the Marchpane at the hand of euery pure virgine and vnſpotted, but if they were defiled, and held onely the name of Virgins, then the dragon refuſed the Marchpane, and therefore they were all examined at their comming forth, that thoſe which had loſt their virginity might be puniſhed by the Law. And by this ſtory, (although none but Heathens will beleeue it to be true, becauſe it is a fable, meerely inuented to defend Idolatry, which with my ſoule and ſpirit I doe deteſt) yet I may collect thus much as a morrall out of fable, that dragons in auncient time, did honour virginity. And thus ſeeing they neither loue, nor are beloued of any other creature, I will heere leaue to talke of their loue and friendſhip, and paſſe on to their hatred and aduerſaries.

The examples before expreſſed beeing all extraordinary & beſide nature, do not conclude but that there is an ordinary hatred betwixt men and dragons, and therefore in the diſcourſe of their enemies, men muſt haue the firſt place, as their moſt worthy aduerſarie, for both dragons haue perriſhed by men, and men by dragons, as may appeare by theſe ſtories following. When the Region of *Heluetia* beganne firſt to be purged from noyſome beaſts, there was a horrible dragon found neere a Country towne called *Wilſer*, who did deſtroy all men and beaſtes that came within his danger in the time of his hunger, inſomuch that that Towne and the fields there-to adioyning, was called *Dedwiler*, that is, a Village of the Wildernes, for all the people and inhabitants, had forſaken the ſame, & fledde to others places.

There was a man of that Towne whoſe name was *Winckelriedt*, who was baniſhed for manſlaughter, this man promiſed if he might haue his pardon, and be reſtored againe to *Stumpfius.*

his

his former inheritance, that he would combat with that Dragon, and by Gods helpe destroy him: which thing was granted vnto him with great ioyfulnes. Wherefore he was recalled home, and in the presence of many people went foorth to fight with the dragon, whom he slew and ouercame, whereat for ioy hee lifted vppe his sword imbrued in the dragons blood, in token of victory, but the blood distilled downe from the sword vppon his body, and caused him instantly to fall downe dead. And thus this noble Conquerour, a man worthy to be remembred in all ages & Nations, who had strength to kill the dragon being aliue, yet had no power to resist the venome of his blood, he being dead. But had it not beene that his hand had beene before imbrewed in the blood of a man, I do not beleeue that the blood of a dragon could haue fallen so heauy vppon him. But this is the iudgement of GOD, eyther to punish murder in the same kind, or else to teach vs, that we should not reioyce in our owne merrits, least God see it and be angry. For our Sauiour *Christ* forbade his Disciples that they should reioyce that the deuils were subiect vnto them; and therefore much lesse may we poore creatures reioyce for ouer-comming men or beasts.

And yet one thing more is to bee considered in the death of this man, who was banished for killing a man, and was pardoned for killing a dragon, and yet killed by the dragon after the dragon was slaine. Thus blood was the sinne because it brought death, and death againe brought blood to be the reuenger of the first, that the blood of man might be washed away with the blood of man, the blood of a Serpent comming betwixt. And thus I may truly say as the Christian Poet saith in another case, *Sanguine suc creuit, sanguine finis erit*, as it grew, so shall it end in blood.

Aristotle In the dayes of *Phillip* King of *Macedon*, there was a way into a Mountaine of *Armenia*, ouer which the King had prayed, that neuer man might goe but he might die: wherfore *Socrates*, to try the effect of the Kings prayer, sette his Opticke Philosophicall glasse that he might see what was in that way, and presently hee perceiued two great dragons, who comming out of their dennes, did infect all the ayre there-abouts with a pestilent evaporation of their owne breath. This he declared to the King, who for the reuocation of his owne prayer, armed diuers men to goe out against them and kill them: who likewise performed the same, and so cleered the way from that annoyance. And thus wee see another story of dragons slaine by men.

Heere-vnto may be added, how *Hercules* when he was a child and in his cradle, slewe two Dragons, as *Pindarus* relateth. And the *Corcyreans* did worship *Diomedes* for killing of a dragon. *Donatus* a holy Bishop in Germanie, finding a dragon to lye secretly hid beside a bridge, killing men, Oxen, Horse, Sheepe, and Goates, he came boldly vnto him in the name of *Christ*, and when the dragon opened his mouth to deuoure him, the holy Bishop spetting into his mouth killed him.

When *Orpheus* was in hawking, and while hee intended his sport, suddainely a Dragon set vppon him, but his hawking-spaniels or dogges released him of that danger, for they tore the dragon in peeces. Many such other stories I could relate, but I spare them heere, because I haue handled them in the beginning of this story: and so I passe ouer the slaughter of dragons by men, and come to the slaughter of men by dragons, which are breefely these that follow.

Petrus Damianus declareth of a certaine husband-man, who rising early in the morning and trauelling by the way side, saw a great dragon lye still vppon the earth without motion, he beeing weary, thought him to be a trunck of some tree, wherefore hee sate downe vpon him, and the beast endured him a little while, but at the last hee turned his head in anger, and swallowed him vp. After that the Græcians fained as though they would goe away from Troy, and *Synon* the Traytour was receiued by the Troyans into the Cittie, there were two dragons which slew the sonnes of *Laocoon* as they landed in the Iland *Porcy*, *Charibeæ* and *Chalidnæ*, which is thus described by *Virgill*.

At gemini lapsu delubra ad summa Dracones
Effugiunt. Sæveq; petunt Tritonidos arcem,
Subpedibusque Deæ clypeique sub orbe teguntur:

Tum

Tum verò tremefact a novus per pectora cunctis
Insinuat pauor et scelus expendisse merentem,
Laocoont a ferunt, sacrum qui cuspide robor
Læserit. &c.

Which may be englished thus;

Two dragons slide, and to the toppe of Temple flie,
Making their way vnto the fort of Tritons seirce,
Vnder the Goddesse feete and shield, in circle downe they lie,
What feare did mortall breast possesse then cannot I rehearse:
For then Lacoon did beginne to thinke on's former sin,
When he did harme the sacred thing by thrusting speare within.

About the Temple of *Iupiter Nemeus*, there is a Groue of Cypresse trees, among which there is a place wherein a dragon did destroy *Opheltes*, when hee was laid vnder a greene bush by his Nurse. There is a prouerbe, *Bonos viros vel á mure morderi, malis ne draconem dentes audere admoliri*: that is to say, euery mouse will bite a good man, but euill men are not touched with the teeth of dragons.

Alciatus hath a pretty Emblem, whose title is, *Ex arduis perpetuum nomen*, from difficult things and great labours, ariseth immortall fame: wherein he picktureth a dragon following young sparrowes to take and eate them. His verses in Latine are these:

Crediderat platani ramis sua pignora passer.
Et bene, ni sæuo visa, dracone forent
Glutijt hic pullos omnes, miseramq; parentem
Saxus & tali dignus obire nece.
Hæc, nisi mentitur Calchas, monimenta laboris
Sunt longi, cuius fama perennis eat.

Which may be thus englished;

To Plantine-leaues the Sparrow did her young commit,
And safe enough, had not the Dragon them espied,
Hee eate the young ones all, the damme with sannes destroyde,
Well worthy such a death, of life to be denied:
This is by Calchas said, a type of labour long,
Whose fame eternall lines in euery tongue.

There be certaine beasts called *Dracontopides*, very great and potent Serpents, vvhose faces are like to the faces of Virgins, and the residue of their body like to dragons. It is thought that such a one was the Serpent that deceiued *Eue*, for *Beda* saith it had a Virgins countenaunce, and therfore the woman seeing the likenes of her owne face, was the more easily drawne to belieue it: into the which when the deuill had entred, they say he taught it to couer the body with leaues, and to shew nothing but the head and face. But this fable is not worthy to be refuted, because the Scripture it selfe dooth directly gaine-say euerie part of it. For first of all it is called a Serpent, and if it had beene a dragon, *Moses* vvould haue said so, and therefore for ordinary punishment, God doth appoint it to creepe vpon the belly, wherefore it is not likely that it had either winges or feete. Secondly, it was vnpossible and vnlikely, that any part of the body was couered or conceited from the sight of the woman, seeing she knew it directly to be a Serpent, as afterward shee confessed before GOD and her husband.

There be also certaine little dragons called in Arabia, *Vesga*, and in *Catalonia*, dragons of houses, these when they bite, leaue their teeth behind them, so as the wound neuer ceaseth swelling as long as the teeth remaine therein, and therefore for the better cure thereof, the teeth are drawne forth, and so the wound will soone be healed. And thus much for the hatred betwixt men and dragons, now we will proceede to other creatures.

The greatest discord is betwixt the Eagle and the Dragon, for the Vultures, Eagles, Swannes and dragons, are enemies one to another. The Eagles when they shake theyr

wings,

winges, make the dragons afraide with their ratling noyſe, then the dragon hideth himſelfe within his den, ſo that he neuer fighteth but in the ayre, eyther when the Eagle hath taken away his young ones, and he to recouer them flieth aloft after her, or elſe whē the Eagle meeteth him in her neſt, deſtroying her egges and young ones: for the Eagle deuoureth the dragons and little Serpents vpon earth, and the dragons againe and Serpents doe the like againſt the Eagles in the ayre. Yea many times the dragon attempteth to take away the prey out of the Eagles talants, both on the ground and in the ayre, ſo that there ariſeth betwixt them a very hard and dangerous fight, which is in this manner deſcribed by *Nicander*.

Hunc petit inviſum magni Iouis armiger hoſtem,
Cumque genis parat ære ſuis ex æthere bellum:
Paſcentem in ſiluis quam primum videris illum,
Quod totos ferus is nidos cum mitibus ouis,
Et ſimul ipſa terens, et vaſtans pignora perdat.
Non timet hoc ſerpens, imò quodam impete dumis
Proſiliens, ipſamque, aquilam, leporemque tenellum
Extrahit ex rapidis vi fraudeque fortior vncis.
Cauta malum declinat auis, ſit ibi aſpera pugna,
Vt queat extortam victor ſibi tollere prædam.
Sed fruſtra elapſam, et volitantem hinc inde volucrem
Inſequitur, longos ſinuum contractus in orbes,
Obliquoque leuans ſurſum ſua lumina viſu.

Which may be engliſhed thus;

When as the Eagle, Ioues great bird, did ſee her enemy,
Sharpe warre in th' ayre with beake ſhe did prepare
Gainſt Serpent feeding in the wood, after eſpy
Cauſe it her egges and young fiercely in peeces tare.
The Serpent not afraid of this, leapes out of thornes
With force vpon the Eagle, holding tender Hare,
Out of her talants by fraude and force more ſtrong,
That takes and ſnatches deſpight her enemies feare.
But wary Bird auoydes the force, and ſo they fight amaine,
That Victor one of them might ioy the prey alone,
The flying fowle by winding Snake is hunted all in vaine,
Though vp and downe his nimble eyes this and that way be gone.

In the next place we are to conſider the enmitie that is betwixt Dragons & Elephants, for ſo great is their hatred one to the other, that in Ethyopia the greateſt dragons haue no other name but Elephant-killers. Among the Indians alſo the ſame hatred remaineth, againſt whom the dragons haue many ſubtile inuentions: for beſides the great length of their bodies, where-withall they claſpe and begirt the body of the Elephant, continually byting of him vntill he fall downe dead, and in the which fall they are alſo bruzed to peeces; for the ſafegard of themſelues they haue this deuice. They get and hide themſelues in trees, couering their head, and letting the other part hang downe like a rope: in thoſe trees they watch vntill the Elephant come to eate and croppe of the branches, then ſuddainly before he be aware, they leape into his face, and digge out his eyes, then doe they claſpe themſelues about his necke, and with their tayles or hinder parts, beate and vexe the Elephant, vntill they haue made him breatheleſſe, for they ſtrangle him with theyr fore-parts, as they beate them with the hinder, ſo that in this combat they both periſh: and this is the diſpoſition of the dragon, that he neuer ſetteth vpon the Elephant, but with the aduantage of the place, and namely from ſome high tree or Rocke.

Sometimes againe a multitude of dragons doe together obſerue the pathes of the Elephants, and croſſe thoſe pathes they tye together their tailes as it were in knots, ſo that when the Elephant commeth along in them, they inſnare his legges, and ſuddainly leape

vppe

vppe to his eyes, for that is the part they ayme at aboue all other, which they ſpeedily pull out, and ſo not beeing able to doe him any more harme, the poore beaſt deliuereth himſelfe from preſent death by his owne ſtrength, and yet through his blindneſſe receiued in that combat, hee perriſheth by hunger, becauſe hee cannot chooſe his meate by ſmelling, but by his eye-ſight.

There is no man liuing that is able to giue a ſufficient reaſon of this contrariety in nature betwixt the Elephant & the Dragon, although many men haue laboured their wits, and ſtrayned their inuentions to finde out the true cauſes thereof, but all in vaine, except this be one that followeth. The Elephants blood is ſaide to be the coldeſt of all other Beaſts, and for this cauſe it is thought by moſt Writers, that the dragons in the Sommer time doe hide themſelues in great plenty in the waters where the Elephant commeth to drinke, and then ſuddenly they leape vppe vppon his eares, becauſe thoſe places cannot be defended with his truncke, and there they hang faſt, and ſucke out all the blood of his body, vntill ſuch time as hee poore beaſt through faintneſſe fall downe and die, and they beeing drunke with his blood, doe likewiſe perriſh in the fall.

The Gryffins are likewiſe ſaid to fight with the dragons and ouer-come them. The Panther alſo is an enemy vnto the Dragons, and driueth them many times into theyr dennes. There is a little bird called *Captilus*, by eating of which the dragon refreſheth himſelfe when he is wearied in hunting of other beaſts. And to conclude, he is an enemy vnto all kinde of Beaſtes, both wilde and tame, as may appeare by theſe verſes of *Lucan*, where he ſaith;

——— Armentaq́ tota ſecuti,
Rumpit is ingentes amplexi verbere Tauros:
Nec tutus ſpacio eſt Elephas.

Which may be engliſhed thus;

And following cloſe the Heards in fielde,
Great Bulls with force of might,
And Elephants are made to yeelde
By dragons valiant ſprite.

In the next place I will paſſe vnto the poyſon and venome of dragons, omitting all poeticall diſcourſes about the worſhipping and tranſmutation of dragons from one kind to another, ſuch as are the haires of *Orpheus*, or the teeth of the dragon which *Cadmus* ſlew, into Armed-men, and ſuch like fables, which haue no ſhew nor apparance of truth, but are onely the inuentions of men, to vtter thoſe things in obſcure termes, which they were afraid to doe in plaine ſpeeches.

It is a queſtion whether dragons haue any venom or poyſon in them, for it is thought that he hurteth more by the wound of his teeth, then by his poyſon. Yet in Deuteron. 22. *Moſes* ſpeaketh of them as if they had poyſon, ſaying: Their wine is as the poyſon of dragons, and the cruell venome of Aſpes. So alſo *Heliodorus* ſpeaketh of certaine weapons dipped in the poyſon of dragons. For which cauſe wee are to conſider, that they wanting poyſon in themſelues, become venomous two maner of wayes: Firſt by the place wherein they liue, for in the hoter Countries they are more apt to doe harme then in the colder and more temperate, which cauſed the Poet in his verſes to write of them in this manner following;

Vos quoq́ qui cunctis innoxi numina terris
Serpitis aurato nitidi fulgore Dracones,
Peſtiferos ardens facit Affrica: Ducitis altum
Aëra cum pennis. &c.

Which may be engliſhed in this manner;

You ſhining Dragons creeping on the earth,
Which fiery Affrick yeeldes with skinne like gold,
Yet peſtilent by hote infecting breath,
Mounted with wings in th'ayre we doe behold.

So that which is ſpoken of the poyſon of Dragons infecting the ayre wherein they liue, is to be vnderſtood of the Meteor called *Draco volans*, a Fire-drake, which doth manie times deſtroy the fruites of the earth, ſeeming to be a certaine burning fire in the ayre, ſometime on the Sea, and ſometime on the Land, whereof I haue heard this credible ſtorie from men of good worth and reputation, happening about ſome twelue yeeres agoe, vpon the Weſterne-Seas, vpon the Coaſtes of England, which becauſe it is well worthy to be kept in remembrance of all poſteritie, and containeth in it a notable worke of God, I haue thought good to ſette it downe in this place.

There was an olde Fiſher-man which with his two hyred ſeruaunts went forth to take fiſh, according to his accuſtomed manner and occupation, and hauing layd theyr nettes, watched them earneſtly to finde the bootie they came for, and ſo they continued in theyr labour vntill mid-night or there-abouts, taking nothing. At the laſt there came by them a Fire-drake, at the ſight whereof the old-man beganne to be much troubled and afrayde, telling his ſeruaunts, that thoſe ſights ſildome pretended any good, and therefore prayed God to turne away all euill from them, and withall, willed his ſeruaunts to take vp their Nettes, leaſt they did all repent it afterward; for he ſaid he had knowne much euill follow ſuch apparitions.

The young men his ſeruaunts comforted him, telling him there was no cauſe of feare, and that they had already committed themſelues into the handes of Almightie GOD, vnder whoſe protection they would tarry vntil they had taken ſome fiſh: the old-man reſted contented with their confidence, and rather yeelded vnto them, then was perſwaded by them. A little while after, the fire-drake came againe, and compaſſed round about the boate, and ranne ouer the Nettes, ſo that new feares, and more violent paſſions then before, poſſeſſed both the old-man and his ſeruaunts. Wherefore they then reſolued to tarie no longer, but haſted to take vp their nettes, and to be gone. And taking vppe theyr Nettes, at one place they did hang ſo faſt as without breaking they could not pull them out of the water, wherefore they ſette theyr Grabbe-hookes vnto them to looſe them, for the day before they remembred that a Shippe was caſt away in the ſame place, and therefore they thought that it might be the Nettes were hanged vppon ſome of the tacklings thereof: and therein they were not much deceiued, for it happened that finding the place where-vppon the Net did ſtay, they pulled and found ſome difficultie to remoue it, but at laſt they pulled it vp, and found it to be a chayre of beaten gold. At the ſight hereof their ſpirits were a little reuiued, becauſe they had attayned ſo rich a bootie, and yet like men burdened with wealth, (eſpecially the old-man,) conceiued newe feares, and wiſhed hee were on Land, leaſt ſome ſtorme ſhould fall, and lay both it and them, the ſecond time in the bottome of the Sea.

So great is the impreſſion of feare, and the naturall preſage of euill, in men that knowe but little in things to come, that many times they proue true Prophets of their owne deſtruction, although they haue little reaſon till the moment of perrill come vppon them: and ſo it fell out accordingly in this old-man, for whilſt hee feared death by ſtormes and tempeſts on the Sea, it came vpon him, but by another way and meanes. For behold the deuill entred into the harts of his two ſeruants, & they conſpired together to kill the old-man their Maiſter, that ſo betweene themſelues they might be owners of that great rich chayre, the value whereof (as they conceiued) might make them Gentlemen, and maintaine them in ſome other Country all the dayes of their life. For ſuch was the reſolution that they conceiued vpon the preſent, that it would not be ſafe for them to returne home againe after the fact committed, leaſt they ſhould be apprehended for murder, as they iuſtlie deſerued, theyr maiſter beeing ſo made away by them.

The deuill that had put this wicked motion into their mindes, gaue them likewiſe preſent opportunitie to put the ſame in execution, depriuing them of all grace, pitty, and pietie, ſtill thruſting them forward to performe the ſame. So that not giuing him any warning of his death, one of them in moſt ſauage and cruell manner daſhed out his braines, and the other ſpeedily caſt him into the Sea. And thus the feare of this old-man, conceiued without all reaſon, except ſuperſtition for the ſight of a fire-drake, came vpon him in a more bloody manner then hee expected: but life ſuſpected it ſelfe, and rumors of perrill

vnto

vnto guiltie conſciences, (ſuch as all wee mortall men beare) are many times as forcible as the ſentence of a Iudge to the hart of the condemned priſoner, and therefore it vvere happy that either we could not feare, except when the cauſes are certaine, or elſe that wee might neuer perriſh but vpon premonition. And therefore I conclude with the example of this man, that it is not good to holde a ſuperſtitious feare; leaſt God ſee it, and beeing angry there-with, bring vppon vs the euill which wee feare. But this is not the end of the ſtory, for that fire-drake, (as by the ſequell appeareth) prooued as euill to the ſeruaunts, as he did to the Maiſter.

Theſe two ſonnes of the deuill, made thus rich by the death of their Maiſter, foorthwith they ſayled towards the Coaſts of Fraunce, but firſt of all they broke the Chayre in peeces, and wrapped it vppe in one of theyr Nettes, making account that it was the beſt fiſh that euer was taken in that Net, and ſo they layde it in one end of theyr Barcke or fiſher-boate. And thus they laboured all that night and the next day, till three or foure of the clocke, at what time they eſpied a Port of Brittaine, whereof they were exceeding gladde, by reaſon that they were wearie, hungry, and thirſtie with long labour, alvvaies rich in their owne conceit by the gold which they had gotten, which had ſo drawne their harts from God, as they could not feare any thought of his iudgement; And finallie it ſo blinded theyr eyes, and ſtopped theyr eares, that they did not ſee the vengeance that followed them, nor heare the cry of theyr Maiſters-blood.

Wherefore, as they were thus reioycing at the ſight of Land, behold they ſuddainely eſpyed a Man-of-Warre comming towards them, whereat they were appalled, and beganne to thinke with themſelues that theyr rich hopes were now at an end, and they had laboured for other, but yet reſolued to die rather then to ſuffer the bootie to be taken from them. And while they thus thought, the Man-of-Warre approched and hailed them, ſummoning them to come in and ſhew what they were: they refuſed, making forward as faſt to the Land as they could. Wherefore the Man-of-warre ſhot certaine Muskets at them, and not preuailing, nor they yeelding, ſent after them his Long-boate, vppon the enterance whereof they fought manfully againſt the aſſaylants, vntill one of them vvas ſlaine, and the other mortallie wounded; who ſeeing his fellow kild, & himſelfe not likelie to liue, yet in enuy againſt his enemy, ranne preſently to the place where the Chayre lay in the Nette, and lyfting the ſame vp with all his might, caſt it from him into the Sea, inſtantly falling downe after that fact, as one not able through weakeneſſe to ſtand any longer, wherevppon he was taken, and before his life left him, hee related the whole ſtorie to them that tooke him, earneſtly deſiring thē to ſignifie ſo much into England, which they did accordingly: and as I haue heard, the whole ſtory was printed, & ſo this ſecond Hiſtory of the puniſhment of murder, I haue related in this place, by occaſion of the fire-drake, in the hiſtory of the Dragon.

A ſecond cauſe why poyſon is ſuppoſed to be in Dragons, is for that they often feede vppon many venomous rootes, and therfore theyr poyſon ſticketh in theyr teeth, where-vppon many times the partie bytten by them, ſeemeth to be poyſoned; but this falleth out accidentally, not from the nature of the dragon, but from the nature of the meate which the dragon eateth. And this is it which *Homer* knewe and affirmed in his verſes, when hee deſcribed a dragon making his denne neere vnto the place where many venomous rootes and herbes grew, and by eating whereof, hee greatly annoyeth man-kinde when hee byteth them.

Oſ de Drokoon eſpi Xeinoreſteros andra meneſi
Bebrocos kaka pharmaka.

Which may be thus engliſhed;

And the dragon which by men remaines,
Eates euill herbes without deadly paines.

And therefore *Elianus* ſaith well, that when the dragon meaneth to doe moſt harme to men, he eateth deadly poyſonfull herbes, ſo that if he bite after them, many not knowing

the cauſe of the poyſon, and ſeeing or feeling venome by it, doe attribute that to his nature which doth proceede from his meate. Beſides his teeth which bite deepe, he alſo killeth with his tayle, for hee will ſo be-girt and pinch in the body, that hee doth gripe it to death, and alſo the ſtrokes of it are ſo ſtrong, that either they kill thereby foorth-with, or elſe wound greatly with the ſame, ſo that the ſtrokes of his tayle, are more deadly then the byting of his teeth; which cauſed *Nicander* to write thus;

Vincenſius.
Solinus.

Nec tamen ille graues, vt cætera turba, doloris
Si velit, infixo cum forte momorderit ore,
Suſcitat: exiguus non noxia vulnera punctus
(Qui ceu rodentes noctu quæque obvia muris)
Inſligit, modicum tenui dat plaga cruorem.

Which may be thus engliſhed;

Nor yet he when with his angry mouth
Doth byte, ſuch paines and torments bringeth
As other Serpents, if Auncients tell the truth,
When with his teeth and ſpeare he ſtingeth:
For as the holes which byting-myſe doe leaue,
When in the night they light vpon a prey,
So ſmall are Dragons-byts which men receiue,
And harmeleſſe wound makes blood to runne away.

Their mouth is ſmall, and by reaſon thereof they cannot open it wide to byte deepe, ſo as their byting maketh no great paine; and thoſe kind of dragons which do principallie fight with Eagles, are defended more with their tayles then with their teeth: but yet there are ſome other kind of dragons, whoſe teeth are like the teeth of Beares, byting deepe, and opening theyr mouth wide, where-withall they breake bones, and make many bruſes in the body, and the males of this kinde byte deeper then the females, yet there followeth no great paine vpon the wound.

Aetius.
Greninus
Auicen.

The cure hereof, is like to the cure for the byting of any other beaſt wherin there is no venome, and for this cauſe there muſt be nothing applyed there-vnto which cureth venomous bytings, but rather ſuch things as are ordinary in the cure of euery Vlcer.

The ſeede of graſſe, commonly called Hay-duſt, is preſcribed againſt the byting of dragons. The Barble beeing rubbed vppon the place where a Scorpion of the earth, a Spyder, a Sea or Land-dragon byteth, doth perfectly cure the ſame. Alſo the heade of a dogge or dragon which hath bytten any one, beeing cutte off and fleyed, and applyed to the wound with a little *Euphorbium*, is ſaid to cure the wound ſpeedily.

And if *Albedi ſimon* be the ſame that is a dragon, then according to the opinion of *Auicen*, the cure of it muſt be very preſent, as in the cure of Vlcers. And if *Alhatraf* & *Haudem* be of the kind of dragons, then after theyr byting there followeth great coldnes and ſtupiditie; and the cure thereof muſt be the ſame meanes which is obſerued in colde poyſons. For which cauſe, the wound or place bitten, muſt be embrewed or waſhed with luke-warme Vineger, and emplaiſtered with the leaues of Bay, annoynted with the oyle of herbe-*Mary*, and the oyle of Wilde-pellitory, or ſuch things as are drawne out of thoſe oyles, wherein is the vertue of Nettles, or Sea-Onyons.

But thoſe thinges which are giuen vnto the patient to drinke, muſt be the iuyce of Bay-leaues in Vineger, or elſe equall portions of Myrrhe, Pepper, and Rewe in Wine, the powder or duſt whereof, muſt be the full vveight of a golden-groat, or as we ſay, a French-Crovvne.

In the next place, for the concluſion of the hiſtory of the dragon, we will take our farewell of him in the recitall of his medicinall vertues, which are briefely theſe that follow. Firſt, the fatte of a Dragon dryed in the ſunne, is good againſt creeping Vlcers: and the ſame mingled with Hony and Oyle, helpeth the dimneſſe of the eyes at the beginning. The head of a dragon keepeth one from looking a ſquint: and if it be ſette vp at the gates and dores, it hath beene thought in auncient time to be very fortunate to the ſincere worſhippers

ſhippers of GOD. The eyes beeing kept till they be ſtale, and afterwards beate into an Oyle with Hony and made into an oyntment, keepe any one that vſeth it from the terrour of night-viſions and apparitions.

The fatte of a Hart in the skinne of a Roe, bound with the nerues of a Hart vnto the ſhoulder, was thought to haue a vertue to fore-ſhew the iudgement of victories to come. The firſt ſpindle by bearing of it, procureth an eaſie paſſage for the pacification of higher powers. His teeth bound vnto the feete of a Roe, with the nerues of a Hart, haue the ſame power. But of all other, there is no folly comparable to the compoſition which the Magitians draw out of a dragon to make one invincible, and that is this. They take the head and tayle of a dragon, with the hayres out of the fore-head of a Lyon, and the marrow of a Lyon, the ſpume or white mouth of a conquering horſe, bound vppe in a Harts-skinne, together with a clawe of a dogge, and faſtned with the croſſe nerues or ſinew of a Hart, or of a Roe; they ſay that this hath as much power to make one invincible, as hath anie medicine or remedy whatſoeuer.

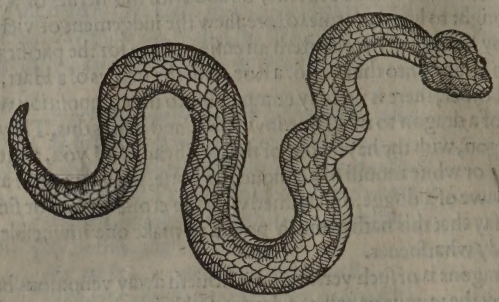
The fatte of dragons is of ſuch vertue that it driueth away venomous beaſtes. It is alſo reported, that by the tongue or gall of a dragon ſodde in wine, men are deliuered from the ſpirits of the night, called *Incubi* and *Succubi*, or elſe Night-mares. But aboue all other parts, the vſe of theyr blood is accounted moſt notable. But whether the *Cynnabaris* be the ſame which is made of the blood of the dragons and Elephants, collected from the earth when the dragon and the Elephant fall downe dead together, according as *Pliny* deliuereth, I will not heere diſpute, ſeeing it is already done in the ſtory of the Elephant: neither will I write any more of this matter in this place, but onely referre the Reader vnto that which hee ſhall finde written thereof in the hiſtory of our former booke of Foure-footed-beaſtes.

And if that ſatisfie him not, let him read *Langius* in the firſt booke of his Epiſtles, and ſixtie-fiue Epiſtle, where that learned man doth abundantly ſatisfie all men concerning this queſtion, that are ſtudious of the truth, and not prone to contention. And to conclude, *Andreas Baluacenſis* writeth, that the Blood-ſtone, called the *Hæmatite*, is made of the dragons blood: and thus I will conclude the hiſtory of the dragon, with this ſtorie following out of *Porphyrius*, concerning the good ſucceſſe which hath beene ſignified vnto men and women, eyther by the dreames or ſight of dragons.

Mammea the Mother of *Alexander Seuerus* the Emperour, the night before his birth, dreamed that ſhe brought forth a little dragon, ſo alſo did *Olympia* the Mother of *Alexander* the great, and *Pomponya*, the Mother of *Scipio Affricanus*. The like prodigie gaue *Auguſtus* hope that he ſhould be Emperor. For when his mother *Actia* came in the night time vnto the Temple of *Apollo*, and had ſette downe her bedde or couch in the Temple among other Matrons, ſuddainely ſhee fell aſleepe, and in her ſleepe, ſhee dreamed that a dragon came to her, and claſped about her bodie, and ſo departed without dooing her any harme. Afterwards the print of a dragon remained perpetually vppon her belly, ſo as ſhee neuer durſt any more be ſeene in any bath.

The Emperour *Tyberius Cæſar*, had a dragon which hee daily fedde with his owne handes, and nouriſhed like good fortune, at the laſt it happened that this dragon was defaced with the byting of Emmets, and the former beautie of his body much obſcured: Wherefore the Emperour grewe greatly amazed thereat, & demaunding a reaſon thereof of the Wiſemen, hee was by them admoniſhed to beware the inſurrection of the common people. And thus with theſe ſtories, repreſenting good and euill by the dragon, I will take my leaue of this good and euill Serpent.

OF THE DRYINE.



THere be some that confound this Serpent with the water-snake, and say it is none other then that which of auncient time vvas called *Hidrus*, for so long as they liue in the water, they are called *Hidri*, that is, Snakes of the water, but when once they come to the land, they are called *Chelidri* and *Chersydri*: but it is certaine that the *Chelidrus*, is different from the *Chersydrus*, by the strong smell and sauour which it carrieth with it whereseoeuer it goeth, according to these verses made of *Vmbo* the Priest in *Virgill*.

Viperio generi et grauiter spirantibus Hydris
Spargere qui somnos cantuq́, manuq́, solebat.

Which may be englished thus;

Who could by song and hand bring into deadly sleepe
All kind of Vipers, with Snakes smelling strong and deepe.

Which beeing compared with that instruction which hee giueth to Shepheards, teaching them how to driue away the strong-smelling-serpents from the foldes, hee calleth them *Chelydri* when he writeth in this manner.

Discе et odoratam stabulis accendere Cedrum
Galbanioq́, agitare graues nidore Chelydros.

That is to say in English thus;

Learne how to driue away strong smelling Cheliders
From folds, by Galbanum and sauourie Cedars.

So that it is cleere that these Dryines are the same which are called *Chelydri*, vvho doe stincke on the face of the earth, whereby they are oftentimes discloscd although they be not seene: howbeit, some thinke that this filthy sauour doth not proceede from any fume or smoake comming out of their bodies, but rather from their motion, according to the opinion of *Macer* in these following verses.

Seu terga ex pirant spumantia Virus
Seu terra fumat qua teter labitur Anguis.

Which may be englished in this manner;

Whether their foming backs that smell
Doe send abroade such poyson pestilent,
Or whether th' earth whereon this Snake full fell
Doth slyde, yeeldes that vnwholsome scent.

It

It is sayd that these Dryines doe liue in the bottome or rootes of Oakes, where they make their nestes, for which cause they be called *Querculi*, as if they were deriued from an Oake, which caused the Countrey-people to call it *Dendrogailla*, which signifieth the Male and Female in this kind: being bred onely in one part of *Affricke*, and in *Helispont*, and there be of them two kinds, one of the length of two cubits, being very fat & round, and very sharp scales ouer the backe; and they are called *Druinæ* of *Drus*, that signifieth an Oake, because they liue in bottome of Oakes: & they are also called *Chelydri*, because of their sharp skinnes or scales, for it is the manner of the Latins and the Græcians, to call the hard and rough skinne of the body of man and beast, by the name of *Chelydra*: and I take the serpents *Cylndri*, to be the same that the dryines be. Within the scales of this serpent there are bred certaine Flyes with yellow winges, as yellow as any Brasse, the which Flyes at length do eate and destroy the serpent that breedeth them. *Ætius.* The colour of theyr backe is blackish, and not white as some haue thought, and the sauour or smell comming from them like to the smell of a Horses hide, wet as it commeth out of the pit, to be shauen by the hand of the Tawyer or Glouer. And *Bellonius* writeth, that he neuer saw any serpent greater then this Dryine which hee calleth *Dendrogailla*, nor any that hisseth stronger; for he affirmeth, that one of these put into a sacke, was more then a strong Countryman could carry two Miles together without setting it downe and resting. And likewise he saith, that he saw a skinne of one of these stuffed with hayre, which did equall in quantity the legge of a great man. The head of this beast is broad and flat, and *Olaus Magnus* writeth, that many times, and in many places of the North, about the beginning of summer, these Serpents are found in great companies vnder Oakes, one of them beeing their head or Captaine, who is known by a white creast or comb on the top of his crowne, whom all the residue do follow, as the Bees doe their King and Captaine. And these by the relation of old men are thought to beget a certaine stone, by their mutable breathing vpon some venomous matter, found in the trees leaues, or earth where they abide: For they abide not onely in the rootes, but in the hollow bodies of the trees, and sometimes for their meate and foode, they leaue their habitation, and discend into the Fennes and Marshes to hunt Frogges: and if at any time they bee assaulted with the Horse-flye, they instantly returne backe againe into their former habitation. When they goe vppon the earth, they go directly or straight, for if they should wind themselues to run, they would make an offensiue noyse, or rather yeeld a more offensiue smell: according to these verses of the Poet *Lucan*;

Natrix & ambiguæ coleret qui Syrtidos arua
Cherſidros, tractiq; via fumante Chellidri:

In English thus;

The Snake which haunt the doubtfull Syrtes sands,
And Chelyders by slyding fume on lands.

Georgius Fabricius writeth, that he saw in the Temple of *Bacchus* at Rome, a company of drūken men dancing, leading a male Goat for sacrifice, hauing Snakes in their mouths, which Snakes *Prudentius* the Christian Poet calleth *Chellidri*, that is Dryines in these verses following;

———Baccho caper omnibus aris
Cæditur, & virides discindunt ore Chellydros,
Qui Bromium placare volunt, quod et ebriam tum
Ante oculos regis Satyrorum insania fecit.

In English thus:

A Goat to Bacchus on euery alter lyes,
While sacrificers teare Dryines in peeces small
By force of teeth, and that before the eyes
Of Satyres King, mad-drunke they fall.

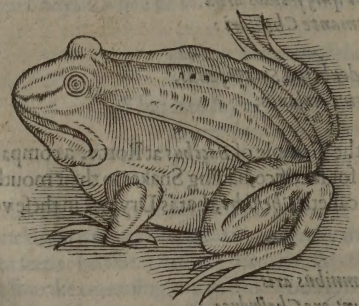
The nature of this Serpent is very venemous and hot, and therefore it is worthily placed among the firſt degree or ranke of Serpentes, for the ſmell thereof dooth ſo ſtupifie a man, as it doth neer ſtrangle him, for nature refuſeth to breath, rather thē to draw in ſuch a filthy ayre. And ſo peſtilent is the nature of this beaſt, that it maketh the skin of the body of a man hurt by it, looſe, ſtinking, and rotten: the eyes to be blind and full of paine, it reſtraineth the vrine, and if it come vpon a man ſleeping, it cauſeth often neezing, and maketh to vomit bloudy matter. If a man tread vpon it at vnawares, although it neither ſting nor bite him, yet it cauſeth his Legges to ſwell, and his foote to looſe the skinne thereof: and that which is more ſtrange, it is reported, that when a Phyſition cured the hand of one bitten by this Serpent, the skinne of his hand alſo came off, and whoſoeuer killeth one of theſe, if once he ſmell the ſauour of it, whatſoeuer he ſmelleth afterwardes, he ſtill thinketh it ſmelleth of the Dryine. And therefore moſt peſtilent muſt this Serpent needs be, which killeth both by touching and ſmelling.

When it hath wounded or bitten, there followeth a blacke or redde ſwelling about the ſore, alſo a vehement pain ouer all the body through the ſpeedy diſperſing of the poyſon; alſo *Puſtules* or little Wheales, madnes, drineſſe of the body, and intollerable thirſt, trembling and mortification of the members wounded, whereof many dye. The cure is like to the cure of Vipers, and beſides it is good to take Hart-wort drunke in Wine, or Triffolly, or the rootes of Daffadill. Acornes of all kind of Oakes, are profitable againſt this poyſon, being beaten to powder and drunke. And thus much ſhall ſuffice for this Serpent.

OF THE SERPENTS CALLED *Elephants.*

THere be alſo Serpents called Elephants, becauſe whomſoeuer they bite, they infect with a kind of a leproſie, and I know not whether the Serpent *Elops*, *Elopis*, and *Laphiati* be the ſame, but becauſe I find no matter worthy in them to be ſpoken of, and they are ſtrangers in our Country, the Reader muſt bee contented with their bare names without further deſcription.

OF FROGGES.



FRogges are called by the Hebrewes *Zab*, *Zephardea*, *Vrdeana*, & *Vrdea Akruka*, & *Maskar*. By the Arabians *Hardun*, *Difdah*, *Diſphoa*, *Difdapha*, *Altahaul*. By the Græcians *Batrachos*: whereof commeth the corrupted word *Brackatas*, and *Garazum*. *Lalages* and *Kemberoie*, ſignifieth greene Frogges. The Italians and Spaniards call it *Rana*, by the Latine word. The French *Grenouille*. The Germans *Froſch*, and *Froſche*, and *Graſſfroſch*, for a greene Frog. The Flemmings *Vroſch*, and *Vrueſch*, and *Puit*. The Illirians

rians & Polonians *Zaba*, by a word deriued from the Hæbrew. It it ſome queſtion from whence the word *Rana* is deriued, & becauſe of much controuerſie whether it hath receiued name, becauſe it liueth on the land & in the water, or frō the croaking voyce which it vſeth: I will not trouble the Engliſh Reader with that diſcourſe, onely I am aſſured, that the word Frog in Engliſh, is deriued from the German word *Froſch*, as many other Engliſh wordes are deriued beſides the common name of many Frogs. *Homer* in his Commedy of the fight betwixt Frogs and Miſe called *Batrachomiomachia*, hath deuiſed many proper names for Frogs, ſuch as theſe are; *Lyninocharis*, *Gracedieț*, *Peleus*, Duſt-liuer: *Hidromedouſa*, Water-haunter: *Phuſignathos*, Nature-cryer: *Hypſiboas*, Loud-cryer: *Leuthaios*, Lowe-liuer: *Poluphonos*, great Labourer: *Krambophagos*, Braſile-eater: *Lymneſios*, Poole-keeper: *Kalaminthios*, Mint-eater: *Hidrocharis*, Water-child: *Borborokoïtes*, noiſe-maker: *Praſſaphogos*, Graſſe-eater: *Pelauſeas*, duſt-creeper: *Pelobates*, duſt-leaper: *Krawgaſides*, drought-hater: *Praſſaios*, Graſſe-greene: and ſuch other like, according to the witty inuention of the Author, all which I thought good to name in this place, as belonging to this Hiſtory.

In the next place wee are to conſider the diuerſity and kindes of Frogges; as they are diſtinguiſhed by the place of their abode: for the greateſt difference is drawn from thence; ſome of them therefore are Water-Frogges, and ſome are Frogges of the Land: the Water-Frogges liue both in the water and on the Land, in Marſhes, ſtanding-pooles, running ſtreames, and bankes of Ryuers, but neuer in the Sea; and therefore *Rana Marina* is to be vnderſtood of a Fiſh, and not a Frog, as *Maſſarius* hath learnedly prooued againſt *Marcellus*. The frogs of the land are diſtinguiſhed by their liuing in gardens, in Meddows, in hollow Rockes, and among fruites: all which ſeuerall differences ſhall be afterward expreſſed, with their pictures in their due places: here onely I purpoſe to talke of the vulgar and common frogge, whoſe picture with her young one is formerly expreſſed. Beſides theſe differ in generation: for ſome of them are engendered by carnall copulation, & ſome of the ſlime and rottenneſſe of the earth. Some are of a greene colour, and thoſe are eaten in Germany and in Flanders; ſome againe are yellow, and ſome of an Aſhe-colour, ſome ſpotted, and ſome blacke, and in outward forme and faſhion they reſemble a Toad, but yet they are without venome, and the female is alwaies greater then the male: when the Ægyptians will ſignifie an impudent man, and yet one that hath a good quicke ſight, they picture a frogge, becauſe he liueth continually in the Mire, and hath no bloud in his body, but about his eyes.

The tongue is proper to this kinde, for the fore-part thereof cleaueth to the mouth, as in a fiſh, and the hinder part to the throat, by which he ſendeth forth his voyce: and this is to bee vnderſtood, that all frogges are mute and drunke, except the greene frogs, and the frogs of the Water, for theſe haue voyces. And many times the voyces of frogs proceedeth from the nature of the Countreyes wherein they liue: for once all the frogges in *Macedonia* and *Cyrenia*, were drunke, vntill there were ſome brought thither out of ſome other Countries, as at this day the frogges of *Seriphus* are all drunke, whereuppon came the Prouerb, *Batrachos ec Seriphou*, A frogge of *Seriphus*, becauſe the frogs of that Countrey doe neuer croake, although you carry them into any other Country.

This *Seriphus* is one of the Iſlands of the *Sporades* in *Greece*, wherein is the Lake called *Pierius*, which doth not runne in the Summer, but onely in the winter; and all the frogs which are caſt into that lake, are perpetually ſilent, and neuer vtter their voyce; whereof there are aſſigned two cauſes, one *Fabulous*, and the other true and naturall. The firſt, the *Seriphians* ſay, that when *Perſeus* returned with the head of *Meduſa*, hauing gone very far till he was weary, layd him downe beſide that lake to ſleep, but the croaking frogs made ſuch a noyſe, as he could take no reſt: Whereat *Perſeus* was much offended; and therefore prayed *Iupiter* to forbid the frogs from crying, who inſtantly heard his prayer, & inioyned perpetuall ſilence to the frogs in that water: and this is the *Fabulous* reaſon, being a meere fiction of the Poets.

The ſecond and more true reaſon is that of *Theophraſtus*, who ſaith, that for the coldneſſe of the water: the frogs are not able to cry in that place. The voyce of frogges is ſaid by the Latiniſts to bee *Corare*, and by the Græcians *Ololugon*, peculiar words to ſet forth

this

this crying: now becauſe their tongue cleaueth to the pallet of their mouth, and their voyce proceedeth but from their throat to their mouth, and the ſpirit is hindered by the tongue, ſo as it cannot proceed directly; therefore it hath two bladders vppon either ſide of the mouth, one which it filleth with wind, and from thence proceedeth the voyce. Now when it croaketh, it putteth his head out of the water, holding the neather lip euen with the water, and the vpper lip aboue the water: and this is the voyce of the male prouoking the female to carnall copulation.

They haue but very ſmall lungs, & thoſe without bloud, ful of froth like to al other creatures of the water, which do lay egges, and for this cauſe they do neuer thirſt: wherefore alſo Sea-calues and Frogges are able to liue long vnder the Water. They haue a double Liuer, and a very ſmall Melt, their Legges behind are long, which maketh them apt to leape; before they are ſhorter, hauing deuided clawes which are ioyned together, with a thinne broad skinne, that maketh them more apt to ſwimme. The moſt place of their abode is in fennes, or in warme Waters, or in fiſh-pooles: but yellow and Aſhe-coloured frogs abide in Riuers, Lakes, and ſtanding pooles, but in the Winter time they all hyde themſelues in the earth. And therefore it is not true that *Pliny* ſaith, that in the Winter time they are reſolued into ſlyme, and in Summer they reſume againe their firſt bodyes, for they are to be ſeene many times in the winter; eſpecially in thoſe waters that are neuer frozen, as *Agrecolaana Mathiolus*, hath ſoundly obſerued, and they haue beene ſeene in certaine running ſtreames, holding ſmall fiſhes in their mouths, as it were ſucking meat out of them.

Sometimes they enter into their holes in Autumne, before winter, and in the ſpring time come out againe. When with their croaking voyces the Male prouoketh the female to carnall copulatiõ, which he performeth not by the mouth (as ſome haue thought) but by couering her backe: the inſtrument of genereration meeting in the hinder parts, and this they performe in the night ſeaſon, nature teaching them the modeſty or ſhamefaſtneſſe of this action: And beſides, in that time they haue more ſecurity to giue themſelues to mutuall imbraces, becauſe of a generall quietneſſe, for men and all other their aduerſaries are then at ſleepe and reſt. After their copulation in the waters, there appeareth a thicke Ielly, out of which the young one is found. But the Land-frogges are ingendered out of Egges, of whom wee diſcourſe at this preſent; and therefore they both ſuffer copulation, lay their egges, and bring forth young ones on the land. When the Egge breaketh or is hatched, there commeth forth a little black thing like a peece of fleſh, which the Latines call *Gyrini*, from the Greeke word *Gyrrinos*, hauing no viſible part of a liuing creature vpon them, beſides their eyes and their tailes, and within ſhort ſpace after their feet are formed, and their taile deuided into two parts, which taile becommeth their hinder Legs: wherefore the Ægyptians when they would deſcribe a man that cannot moue himſelfe, and afterwardes recouereth his motion, they decypher him by a frog, hauing his hinder legges. The heads of theſe young *Gyrini*, which we call in Engliſh Horſe-nailes, becauſe they reſemble a Horſe-naile in their ſimilitude, whoſe head is great, and the other part ſmall, for with his taile he ſwimmeth. After May they grow to haue feete, and if before that time they bee taken out of the water, they dye, then they beginne to haue foure feete.

And firſt of all they are of a blacke colour and round, and heereof came the Prouerbe, *Rana Gyrina ſapientior*, wiſer then a Horſe-naile; becauſe through the roundneſſe and ſolubility of his body, it turneth it ſelfe with wonderfull celerity, which way ſoeuer it pleaſeth. Theſe young ones are alſo called by the Græcians *Molurida*, *Brutichoi*, and *Batrachida*, but the Latines haue no name for it, except *Ranunculus*, or *Rana Naſcens*. And it is to be remembred, that one frogge layeth an innumerable company of Egges, which cleaue together in the water, in the middle whereof ſhe her ſelfe lodgeth. And thus much may ſuffice for the ordinary procreation of frogges by generation out of Egges. In the next place I muſt alſo ſhew how they are likewiſe ingendered out of the duſt of the earth by warme, æſtiue, and Summer ſhewers, whoſe life is ſhort, and there is no vſe of them.

Aelianus ſaith, that as he trauailed out of *Italy* into *Naples*, he ſaw diuers frogges by the way neere *Putoli*, whoſe forepart and head did mooue and creepe, but their hinder part

was

was vnformed, and like to the ſlyme of the earth, which cauſed *Ouid* to write thus;

Seminalimus habet virides generantia Ranas,
Et generat truncas pedibus & eodem corpore ſepæ,
Altera pars viuit, rudis eſt pars altera tellus.

That is to ſay;

Suet hath his ſeede ingendring Frogs full greene,
Yet ſo as feetleſſe without Legs on earth they lye,
So as a wonder vnto Paſſengers is ſeene,
One part hath life, the other earth full dead is nye.

And of theſe Frogs it is that *Pliny* was to be vnderſtood, when he ſaith, that Frogs in the Winter time are reſolued into ſlyme, and in the Summer they recouer their life and ſubſtaunce againe. It is certaine alſo, that ſometime it raineth frogs, as may appeare by *Philarchus* and *Lembus*, for *Lembus* writeth thus: Once about *Dardania*, and *Pæonia*, it rained frogs in ſuch plentifull meaſure, or rather prodigious manner, that all the houſes and high-waies were filled with them, and the inhabitants did firſt of all kill them, but afterwards perceiuing no benifit thereby, they ſhut their doores againſt them, and ſtopped vp all their lights to exclude thē out of their houſes, leauing no paſſage open, ſo much as a frog might creepe into, and yet notwithſtanding all this diligence, their meat ſeething on the fire, or ſet on the table, could not be free from thē, but continually they found frogs in it, ſo as at laſt they were inforced to forſake that Countrey. It was likewiſe reported, that certaine *Indians* & people of Arabia, were inforced to forſake their countries through the multitude of frogs.

Cardan ſeemeth to find a reaſon in nature for this raining of frogges, the which for the better ſatisfaction of the Reader, I will here expreſſe as followeth: *Fiunt hæc omnia ventorum ira*, and ſo forward in his 16. booke *De ſubtilitate*, that is to ſay; theſe prodigious raines of frogs and Mice, little Fiſhes and ſtones, and ſuch like thinges is not to be wondered at: for it commeth to paſſe by the rage of the winds in the tops of the Mountaines, or the vppermoſt part of the Seas, which many times taketh vp the duſt of the earth, & congealeth them into ſtones in the ayre, which afterwards fall downe in raine; ſo alſo doth it take vp frogs and fiſhes, who beeing aboue in the ayre, muſt needes fall downe againe. Sometimes alſo it taketh vp the egges of frogs and fiſhes, which beeing kept aloft in the ayre among the Whirle-windes, and ſtormes of ſhewers, doe there engender and bring forth young ones, which afterwards fall downe vpon the earth, there being no poole for them in the ayre. Theſe and ſuch like reaſons are approued among the learned for naturall cauſes of the prodigious raining of frogs.

But we read in holy Scripture among the plagues of Ægypt, that frogges were ſent by GOD to annoy them; and therefore whatſoeuer is the materiall cauſe, it is moſt certaine that the wrath of GOD and his almighty hand, is the making or efficient cauſe, and for the worthineſſe of that deuine ſtory, how God maketh and taketh away frogs, I will expreſſe it as it is left by the Holy-ghoſt, in Cap. 8. *Exod.* verſe 5. Alſo the Lord ſaide vnto *Moſes*, ſay thou vnto *Aaron*, ſtretch out thy hand with thy rodde vpon the ſtreames, vpon the Riuers, and vpon the ponds, and cauſe frogs to come vpon the land of *Egypt*, ver. 6. Then *Aaron* ſtretched out his hand vpon the waters of *Egypt*, and the frogs came vp & couered the land of *Egypt*, verſe. 7. And the Sorcerers did likewiſe with their Sorceries, and brought frogs vp vpon the land of Ægypt. Verſe 8. Then *Pharao* called for *Moſes* & *Aaron*, and ſaid; pray ye vnto the Lord, that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe ſacrifice to the Lord. verſe 9. And *Moſes* ſaide vnto *Pharao*, concerning me, commaund when I ſhall pray for thee and thy ſernants, and for thy people, to deſtroy the frogges from thee, and from thy houſes, that they may remaine in the Riuer onely. verſe 10. Then he ſaid to morrow, & he anſwered, be it as thou haſt ſaid, that thou mayſt know that there is none like the Lord our GOD. verſe 11. So the frogges ſhall depart from thee, and from thy houſes, & from thy people, and from thy Seruants onely, they ſhall remaine in the Riuer. verſe 12. Then

Moſes

Moſes & *Aaron* went out from *Pharao*, & *Moſes* cryed vnto the Lord concerning the frogs which he had ſent vnto *Pharao*.ver.13. And the Lord did according to the ſaying of *Moſes*, ſo the frogs dyed in the houſes, and in the Townes, and in the fieldes. ver.14. And they gathered them together by heapes, and the land ſtanke of them, &c.

And this was the ſecond plague of Ægypt, wherein the Lord turned all the fiſhes into Frogges, (as the booke of wiſedome ſaith) and the Frogs abounded in the Kinges chamber: and notwithſtanding this great iudgement of God for the preſent, *Pharao* would not let the people goe, and afterwardes that blind ſuperſtitious Nation became worſhippers of Frogges, (as *Philaſtrias* writeth) thinking by this deuotion, or rather wickednesse in this obſeruant manner, to pacifie the wrath of God, chooſing their owne wayes before the word of Almighty God: But vain is that worſhip which is inuented without heauenly warrant, and better it is to bee obedient to the will of God, then goe about to pleaſe him with the cogitations of men, although in their pretended holineſſe wee ſpend much time, wealth, and bloud.

There was one *Cypſelus* the Father of *Periander*, who by his Mother was hidde in a Cheſt called *Kypſele*, to be preſerued from the handes of certaine murtherers, which were ſent to kill him. Wherefore afterwards the ſaid *Cypſelus* conſecrated a houſe at *Delphos* to *Apollo*, becauſe he heard his crying when he was hidde in a Cheſt, and preſerued him. In the bottome of that houſe, was the trunke of a palme-tree and certaine Frogges pictured running out of the ſame: but what was meant thereby is not certainely knowne, for neither *Plutarke* which vvriteth the ſtory, nor *Cherſias* which relateth it, giueth any ſignification thereof: but in another place where he inquireth the reaſon why the Oracle of *Pithias* gaue no anſwer, hee conieCtured becauſe it was that the accurſed thing brought out of the Temple of *Apollo* from *Delphos*, into the *Corinthian* houſe, hadde ingtauen vnderneath the brazen Palme, Snakes, and Frogs, or elſe for the ſignification of the Sunne riſing.

The meat of Frogges thus brought foorth are greene Hearbes, and Humble-Bees, or ſhorne-bugs, which they deuour or catch when they come to the water to drinke: ſometime alſo they are ſaid to eate earth, but as well Frogges as Toads doe eate the dead mole, for the Mole deuoureth them beeing aliue. In the month of Auguſt, they neuer open their mouthes, either to take in meate or drinke, or to vtter any voyce, and their chaps are ſo faſt ioyned or cloſed together, that you can hardly open them with your finger, or with a ſticke. The young ones of this kinde are killed by caſting Long-wort, or the leaues of Sea-Lettice, as *Elianus* and *Suidus* write: and thus much for the deſcription of their parts, generation, and ſuſtentation of theſe common Frogs.

Albertus.

The wiſedome or diſpoſition of the Ægyptian frogs is much commended, for they ſaue themſelues from their enemies with ſingular dexterity. If they fall at any time vpon a water-Snake, which they knowe is their mortall enimy, they take in their mouthes a round Reede, which with an inuincible ſtrength they hold faſt, neuer letting goe, although the Snake haue gotten her into her mouth, for by this meanes the Snake cannot ſwallow hir, and ſo ſhe is preſerued aliue.

There is a pretty fable of a great Bull which came to the water to quench his thirſt, and whileſt the beaſt came running greedily into the Water, hee trod in peeces two or three young Frogs; then one of them which eſcaped with life, went and told his mother the miſerable misfortune and chance of his fellowes: ſhe asked who it was that had ſo killed her young ones, to whom he anſwered: It was a great one, but how great he could not tell: the fooliſh mother-frog deſirous to haue ſeene ſome body in the eyes of her Sonne, began to ſwell with holding in of her breath, and then asked the young one if the beaſt were as bigge as ſhe? And he anſwered much greater, at which words ſhe beganne to ſwell more, And asked him againe if the beaſt were ſo bigge? To whom the young one aunſwered, Mother leaue your ſwelling, for though you breake your ſelfe, you will neuer be ſo bigge as he: and I thinke from this ſame fable came the Prouerbe, *Rana Gyrina ſapientia*, wiſer then the young Frogge. This is excellently deſcribed by *Horace* in his third *Satyre*, as followeth;

Abſen-

Absentis ranæ pullis vituli pede pressis,
Vnus vbi effugit matri denarrat, vt ingens
Bellua cognatos eliserit, illa rogare,
Quantanè? Num tandem, se inflans, sic magna fuisset?
Maior dimidio: Num tanto? Cum magis at illa
Se magis inflaret, non si te ruperis, inquit,
Par eris: hæc à te non multum abludit imago.

Which may be englished thus;

In old Frogs absence, the young were prest to death
By feete of a great Calfe, drinking in the water,
To tell the dam, one ran that scapt with life and breath,
How a great beast his young to death did scatter.
How great sayd she? so bigge? and then did swell,
Greater by halfe, said he: then she swoll more, and said
Thus bigge? but he: cease swelling dam, for I thee tell,
Though breake thy selfe, like him thou neuer canst be made.

There is another pretty fable in *Esop*, tasking discontented persons vnder the name of Frogs, according to the old verse:

Et veterem in limo ranæ cecinsere querelam,
Nam neque sicca placet, nec quæ stagnata palude
Perpetitur, querulæ semper conuitia ranæ.

Which may be englished in this manner;

The Frogs amid'st the earthy slime,
Their old complaints do dayly sing:
Not pleas'd with pooles, nor land that drine,
But new displeasures dayly bring.

When *Ceres* went about seeking *Proserpina*, she came to a certaine Fountaine in *Lisia* to quench her thirst: the vnciuill *Lisians* hindered her from drinking, both by troubling the water with their feet, and also by sending into the water a great company of croaking Frogs; whereat the Goddesse being angry, turned all those Country-people into Frogs. But *Ouid* doth ascribe this transmutation of the *Lisians*, to the prayer of *Latona*, when she came to drinke of the fountaine to increase the Milke in her breasts, at such time as she nursed *Apollo* and *Diana*, which *Metamorphosis* or transmutation, is thus excellently described by *Ouid*;

Æternum stagno (dixit) viuatis in isto.
Eueniunt optata deæ, iuuat esse sub vndis,
Et modo tota cana summergere membra palude,
Nunc proferre caput summo, modo gurgite nare,
Sæpe super ripam stagni consistere, sæpe
In gelidos resilire lacus, sed nunc quoque turpes
Litibus exercent linguas, pulsoque pudore
Quamuis sint sub aqua, sub aqua maledicere tentant.
Vox quoque iam rauca est, inflataq; colla tumescunt:
Ipsaque dilatant patulos conuitia rictus.
Terga caput tangunt, colla intercepta videntur
Spina viret, venter, pars maxima corporis albet,
Limoso q; noua saliunt in gurgite ranæ.

In English thus;

——For euer mought you dwell
In this same pond she said: her wish did take effect with speed,
For vnderneath the water they delight to be indeed:

Now diue they to the bottome downe, now vp their heads they pop,
Another while with ſprawling legs they ſwim vpon the top.
And oftentimes vpon the bankes they haue a mind to ſtond,
And oftentimes from thence againe to leape into the pond:
And there they now doe practiſe ſtill their filthy tongues to ſcold,
And ſhameleſly, though vnderneath the water they do hold
Their former wont of brauling, ſtill auoyd the water cold:
Their voyces ſtill are hoarſe and harſh, their throats haue puffed goawles,
Their chaps with brawling widened are, their hammer-headed ioawles,
Are ioyned to their ſhoulders iuſt, the neckes of them do ſeeme
Cut off: the ridgebone of their backe ſticke vp with colour greene.
Their panch which is the greateſt part of all their trunke is gray,
And ſo they vp and downe the pond made newly, Frogs do play.

Whatſoeuer the wiſedome of Frogs is, according to the vnderſtanding of the Poets, this is certain, that they ſignifie impudent & contentious perſons, for this cauſe there is a pretty fiction in hel betwixt the two Poets, *Erupides* & *Aeſculus:* for the ending of which cotrouerſie, *Bacchus* was ſent downe to take the worthyeſt of them out of Hell into Heauen: and as he went ouer *Charones* Ferry, he heard nothing but the croaking of Frogges, for ſuch contentious ſpirits doe beſt befitte Hell. And thus much ſhall ſuffice to haue ſpoken of the wiſedome of Frogs.

Their common enimies are the Weaſels, Poule-cats, and Ferrets, for theſe do gather them together, and lay of them great heapes within their dens: whereupon they feede in Winter. The Hearne alſo and Bittor, is a common deſtroyer of Frogges, and ſo likewiſe are ſome kind of Kites. The Night-Birds, *Gimus* and *Gimeta*, the Water-Snake (at whoſe preſence in token of extreame terrour) the Frogge ſetteth vppe her voyce in lamentable manner. The Moles are alſo enemies to Frogs, & it is further ſaid, that if a burning Candle be ſet by the water ſide, during the croaking of Frogs, it will make them hold their peace. Men do alſo take Frogs, for they were wont to baite a hooke with a little red wooll, or a peece of red cloth, alſo the gall of a Goat put into a veſſell, and ſet in the earth, will quickly draw vnto it all the Frogs that be neare it, as if it were vnto them a very gratefull thing: And thus much ſhal ſuffice to haue ſpoken of the enemies of frogs. Now in the next place we are to conſider the ſeuerall Vſes, both naturall, Medicinall, and Magicall, which men do make of Frogs.

And firſt of all the Greene Frogs, and ſome of the yellow which liue in flouds, Riuers, Lakes, and Fiſh-pooles, are eaten by men; although in ancient time they were not eaten, but onely for Phyſicke, for the broth wherein they were ſod, & the fleſh alſo, was thought to haue vertue in it to cure thē which were ſtrucken by any venomous-creeping-beaſt, eſpecially mixed with Salt and Oyle: but ſince that time *Aetius* diſcommendeth the eating of Frogs, prouing that ſome of them are venomous, and that by eating thereof, extream vomits hath followed, and they can neuer be good, except when they are newly taken, & their skins diligently flayed off, and thoſe alſo out of pure running waters, and not out of muddy ſtinking puddles: and therefore aduiſeth to forbeare in plenty of other meate, this wanton eating of Frogs, as thinges perilous to life and health, and thoſe Frogs alſo which are moſt white when the skin is taken off, are moſt dangerous & fulleſt of venom, according to the couſell of *Fiera*, ſaying;

vltima, ſed noſtros non acceſſura lebetes,
Noluimus, ſucci eſt pluuij & limoſa maligni.
Ni ſaliat, putris ranæ parabat iter.
Irata eſt & ad huc rauca coaxat aquis.

In Engliſh thus:

We will not dreſſe a Frog vnleſſe the laſt of all to eate,
Becauſe the iuyce thereof is muddy and of vaine, vncleane,

Except

Except it go on earth, prepared way to leape
For, angry it euer is, and hath hoarſe voyce amid the ſtreame.

They which vſe to eate frogs, fall to haue a colour like Lead, and the hotter the countries are, the more venomous are the Frogs in colder Countries, as in Germany they are not ſo harmefull, eſpecially after the ſpring of the yeare, and their time of copulation paſſed. Beſides, with the fleſh of frogs, they were wont in ancient time to baite their hookes, wherewithall they did take Purple Fiſhes, and they did burne the young Frogs, putting the powder thereof into a Cat, whoſe bowels was taken out, then roſting the Cat, & after ſhe was roſted, they annointed her all ouer with Hony, then laide her by a wood ſide, by the odour and ſauour whereof, all the Wolues and Foxes lodging in the ſaid Wood were allured to come vnto it, and then the hunters lying ready in wait, did take, deſtroy, & kill them. When Frogs do croak about their vſuall cuſtome, either more often, or more ſhrill then they were wont to do: they do foreſhew raine and tempeſtuous weather. *Pliny.*

Wherefore *Tully* ſaith in his firſt book of Diuination, who is it that can ſuſpect, or once thinke that the little Frogge ſhould know thus much, but there is in them an admirable vnderſtanding nature, conſtant and open to it ſelfe, but more ſecrets obſcure to the knowledge of men; and therefore ſpeaking to the Frogs he citeth theſe verſes;

Vos quoq; ſigna videtis aquai dulcis alumnæ,
Cum clamore paratis imanes fundere voces,
Abſurdoq; ſono fontes & ſtagna cietis.

In Engliſh thus;

And you O water-birds which dwell in ſtreames ſo ſweet,
Do ſee the ſignes whereby the weather is foretold,
Your crying voyces wherewith the waters are repleate,
Vaine ſounds, abſurdly mouing pooles and fountaines cold.

And thus much for the naturall vſe of Frogs. Now followeth Magicall. It is ſaid that if a man take the tongue of a Water-Frog, and laie it vpon the head of one that is aſleep, he ſhall ſpeake in his ſleep, & reueile the ſecrets of his hart: but if he will know the ſecrets of a woman, then muſt hee cut it out of the Frog aliue, and turne the Frog away againe, making certaine Charactars vpon the Frogs tongue, and ſo lay the ſame vppon the panting of a womans hart, and let him aske her what queſtions he will, ſhe ſhall anſwer vnto him all the truth, & reueale all the ſecret faults that euer ſhe hath committed. Now if this magicall foolery were true, we had more need of Frogs then of Iuſtices of Peace, or Magiſtrates in the common-wealth. *Albertus. Kiranides. Democritus.*

But to proceede a little further, and to detect the vanity of theſe men, they alſo ſay, that the ſtaffe wherewith all a Frog is ſtrucke out of a Snakes mouth, laide vpon a woman in trauaile, ſhall cauſe an eaſie deliuerance: and if a man cut off a foot of a frog as he ſwims in the water, and binde the ſame to one that hath the gout, it will cure him. And this is as true as a ſhoulder of Mutton worne in ones Hat, healeth the tooth-ach.

Some againe doe write, that if a Woman take a Frogge and ſpit three times in her mouth, ſhe ſhall not conceiue with Childe that yeare. Alſo if Dogges eate the Pottage wherein a Frogge hath beene ſodde, it maketh him dumbe and cannot barke. And if a man caſt a ſodde Frogge at a Dogge, vvhich is ready to aſſault him, it will make him runne away, (I thinke as faſt an olde hungry Horſe from a bottle of Hay.) Theſe and ſuch like vanities haue the Auncient Heathens (ignorant of GOD) firmely beleeued, till eyther experience diſapprooued theyr inuentions, or the ſincere knovvledge of Religion in lightening theyr darkeneſſe, made them to forſake theyr former vaine errours, vvhich I vvould to GOD hadde come ſooner vnto them, that ſo they might neuer haue ſinned; or elſe beeing now come vnto vs theyr Children, I pray GOD that it may neuer bee remoued, leaſt by truſting in lying vanityes, wee forſake our owne mercy. And ſo an end of the Magycall Vſes. Novv vve proceede to the Medicinall, in the byting of

euery venomous creature. Frogges ſod or roaſted, are profitable, eſpecially the broth, if it be giuen to the ſicke perſon without his knowledge, mixed with Oyle and Salt, as wee haue ſaid already. The fleſh of Water-frogs is good againſt the byting of the Sea-hare, the Scorpion, and all kind of Serpents: againſt Leproſie and ſcabs, and rubbed vpon the body, it doth cure the ſame.

The broath taken into the body with rootes of Sea-halme, expelleth the Salamander: ſo alſo the Egges, of the frogge, and the egges of the Tortoyce, hath the ſame operation, being ſod with Calamynth. The little Frogs are an antidote againſt the Toades and great Frogges. *Albertus* alſo among other remedies preſcribeth a Frogge to bee giuen to ſicke Faulkcons or Hawkes: It is alſo good for crickes in the necke, or the Cramp. The ſame ſod with Oyle, eaſeth the paines and hardneſſe of the ioynts and ſinnewes: they are likewiſe giuen againſt an old Cough, and with old Wine and ſod Corne drunke out of the Veſſell wherein they are ſod, they are profitable againſt the Droſie, but with the ſharpeſt Vineger, Oyle, and ſpume of Niter ſod together, by rubbing and annoynting, cureth all ſcabs in Horſes, and peſtelent tumours.

There is an Oyle likewiſe made out of Frogs, which is made in this manner, they take a pound of Frogges, and put them into a veſſell or glaſſe, and vppon them, they poure a pinte of Oyle, ſo ſtopping the mouth of the glaſſe, they ſeeth it as they do the Oyle of ſerpents, with this they cure the ſhrinking of the ſinnewes, and the hot gout, they prouoke ſleep, and heale the inflammations in Feauers, by annointing the Temples. The effect of this Oyle is thus deſcribed by *Serenus*:

Sæpe ita per vadit vis frigoris, ac tenet artus,
Vt vix quæſito medicamine pulſa recedat.
Si ranam ex oleo decoxeris, abijce carnem,
Membra foue.

That is to ſay;

Often are the ſinnewes held by force innading cold,
Which ſcarce can be repelled backe by medicines tried might,
Then ſeeth a Frogge in pureſt oyle, as ancients vs haue told,
So bath the members ſicke therein, Frogs fleſh caſt out of ſight.

And againe in another place he ſpeaking of the cure of a Feuer, writeth thus;

Sed prius eſt oleo partus ferueſcere Ranæ,
In triuijs, illoque artus perducere ſucco,

In Engliſh thus;

But firſt let Oyle make hot young Frogs new found,
In waies, therewith bring ſinnewes weake to weale full ſound.

To conclude, it were infinite & needleſſe to expreſſe all that the Phyſitions haue obſerued about the Medicines ryſing out of the bloud, fat, fleſh, eyes, hart, Liuer, gall, Intrals, Legs, and ſperme of Frogs, beſides powders and diſtillations; therefore I will not weary the Reader, nor giue occaſion to ignorant men, to bee more bold vppon my writing of Phyſicke then is reaſon, leaſt that be ſaid againſt mee which prouerbially ſaide of vnneceſſary thinges, *Ranis vinum miniſtras*, you giue Wine to Frogges; which haue neither neede nor nature to drinke it, for they delight more in water; And ſo I conclude the Hiſtory of this vulgar Frogge.

OF

OF THE GREENE FROG.

THis frog is called *Calamites*, and *Dryophytes*, and *Mantis*, and *Rana virens*. In Arabia *Blefarison*, and *Cucunoines*, and *Cucumones*, *Irici*, *Ranulæ*, *Brexantes*, of *Brex-ein* to raine, & thereof commeth the fained word of *Ariſtophanes*, *Brekekekex Koax*, but I thinke that as our Engliſh word Frogge is deriued from the German word *Froſch*, ſo the Germaines *Froſch* from this Greeke word *Brex*. It is called alſo *Zamia*, that is *Damnum*, loſſe, hurt or damage, becauſe they liue in trees, and many times harme men and Cattle vnderneath the trees; and therefore called *Zamiæ* of the Greeke word *Zemia*. The Italians call it *Racula*, *Ranocchia*, *Lo Ranouoto*, *Ranonchia de rubetto*. The French *Croiſſetz*, and ſometimes *Graiſſet*, *Verdier*, in *Sauoy Renogle*. In Germany *Loubfroſch*. In Poland *Zaba Trawna*. Some of the Latines for difference ſake call it *Rana Rubeta*, becauſe it liueth in trees and buſhes: and for the ſame cauſe it alſo called *Calamites*, becauſe it liueth among reeds, and *Dryopetes*, becauſe it falleth ſometime out of trees.

It is the leaſt of all other Frogs, & liueth in trees, or among fruites, and trees eſpecially in the woods of Haſels, or Vines, for with his ſhorte Legges it climbeth the higheſt trees: inſomuch that ſome haue thought it hadd winges. It is greene all ouer the body, except the feete and the fingers, which are of duſty or reddiſh colour, and the toppes of his nailes or clawes are blunt and round: In the diſſection therof there was bloud found in euery part of the body, and yet but little. The Heart of it is white, the Liuer blacke, mixed with the Gall. It hath alſo a Melt, and in the end of Iuly it layeth Egges.

It is a venemous beaſt, for ſometimes Cattle as they brouſe vppon trees, do ſwallovv down one of theſe vpon the leaues not diſcerning it, becauſe it is of the ſame colour: but preſently after they haue eaten it their bellyes begin to ſwell, which muſt needes proceed from the poyſoned Frogge.

A ſecond reaſon prooueth it to bee venomous, is for that many Authors doe affirme, that hereof is made the *Pſilothrum*, for the drawing out of teeth by the roots, and for this cauſe is concluded to bee venomous, becauſe this cannot bee performed without ſtronge poyſon. But for the cure of the poyſon of this Frogge, wee ſhall expreſſe it afterward in the Hiſtory of the Toade, and therefore the Reader muſt not expect it in this place. Alwaies before raine they climbe vppe vpon the trees, and there cry after a hoarſe manner very much, which cauſed the Poet *Serenus* to call it *Rauco garrula queſtu*: at other times it is mute, and hath no voyce: vvherefore it is more truely called *Mantis*, that is, a Prophet or a Deuiner, then any other kinde of Frogge, becauſe other Frogges which are not altogether mute, doe cry both for feare, and alſo for deſire of carnall copulation, but this neuer cryeth but before raine.

Some haue beene of opinion, that this is a dumbe Frogge; and therefore *Vincentius Belluacenſis* ſaith, that it is called a mute Frog from the effect: for there is an opinion, that this put into the mouth of a Dog, maketh him dumbe, which if it bee true, it is an Argument of the extreame poyſon therein contained, ouercomming the nature of the Dogge, whoſe cheefeſt ſences are his taſt and his ſmelling. And thus much ſhall ſuffice for the deſcription of this Frog.

The medicinall vertues obſerued herein are theſe that follow. Firſt if a man which hath a cough, do ſpet into the mouth of this Frogge, it is thought that it doth deliuer him from his cough, and being bound in a Cranes skinne vnto a mans thigh, procureth venerious deſires: but theſe are but magicall deuices, and ſuch as haue no apparant reaſon in nature, where-

wherefore I vvill omit them, and proceede to them that are more reaſonable & naturall. Firſt for the Oyle of Frogs, that is the beſt which is made out of the Greene-Frogs, as it is obſerued by *Siluius*, and if they are held betwixt a mans handes, in the fit of hot burning Ague, do much refreſh nature, and eaſe the paine. For Feauer-heptickes they prepare thē thus: they take ſuch frogs as haue white bellies, then cut off their heads and pull out their bowels, afterwards they ſeeth them in water, vntill the fleſh fall from the bones, thē they mingle the ſaid fleſh with Barly Meale, made into Paſte, wherewithall they cram & feed Pullen with that paſte, vpon which the ſicke man muſt be fed, and in default of Frogs they do the like with Eeles, and other like Fiſhes. But there is no part of the Frog ſo medicinable as is the bloud, called alſo the matter or the iuyce, and the humour of the Frogge, although ſome of them write, that there is no bloud but in the eyes of a Frogge: firſt therefore with this they kill haire, for vpon the place where the haire was puld off, they poure this bloud, and then it neuer groweth more: And this as I haue ſaid already, is an Argument of the venome of this Frogge; and it hath beene proued by experience, that a man holding one of theſe Frogges in his hand, his hands haue begunne to ſwell, and to break out into bliſters. Of this vertue *Serenus* the Poet writeth;

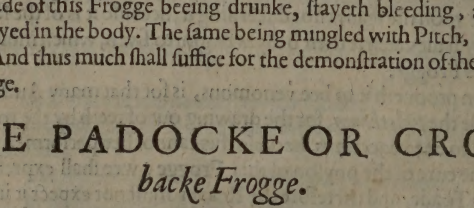
Præterea quaſcunque voles auertere ſetas,
Atque in perpetuum rediuiua occludere tela,
Corporibus vulſis ſaniem perducito ranæ,
Sed quæ parua ſitu eſt, & rauco garula queſtu.

That is to ſay,

Beſides, from whatſoeuer bodyes haires thou will
Be cleane deſtroyed, and neuer grow againe
On them, the mattery bloud of Frogs, all ſpread and ſpill:
I meane the little Frog queſting hoarſe voyce amaine,

The ſame alſo being made into a Verdigreace, & drunke the weight of a Crowne, ſtoppeth the continuall running of the vrine. The humour which commeth out of this Frog, being aliue when the skinne is ſcraped off from her backe, cleareth the eyes by annoyntment: and the fleſh laid vpon them, eaſeth their paines, the fleſh and fat pulleth out teeth. The powder made of this Frogge beeing drunke, ſtayeth bleeding, and alſo expelleth ſpots of bloud dryed in the body. The ſame being mingled with Pitch, cureth the falling off of the haire. And thus much ſhall ſuffice for the demonſtration of the nature of this little Greene-Frogge.

OF THE PADOCKE OR CROOKED *backe Frogge.*



IT is apparent that there be three kinds of Frogs of the earth, the firſt is the little greene Frog: the ſecond is this Padocke, hauing a crooke back, called in Latine *Rubeta Gibboſa*, and the third is the Toade, commonly called *Rubetax*, *Bufo*. This ſecond kind is mute or dumbe, as there be many kind of mute Frogs,

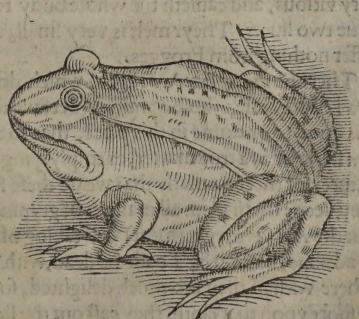
Frogges, such as is that which the Germans call *Feurkrott*, and our late Alchymists *Puriphrunon*, that is, a Fire-frogge, because it is of the coloure of fire: This is found deepe in the earth, in the midst of Rocks and stones when they are cleft asunder, and amongst mettalls, where-into there is no hole or passage, and therefore the wit of man cannot deuise how it should enter therein, onely there they find them when they cleaue those stones in sunder with their wedges & other instruments. Such as these are, are found neere *Towers* in Fraunce, among a redde sandy stone, whereof they make Milstones, and therfore they breake that stone all in peeces before they make the Milstone vp, least while the Paddock is included in the middle, and the Mill-stone going in the Mill, the heate should make the Paddocke swell, and so the Mill-stone breaking, the corne should be poysoned. As soone as these Paddocks come once into the ayre, out of their close places of generation and habitation, they swell and so die.

This crooke-backed Paddocke is called by the Germans *Gartenfrosch*, that is, a Frog of the Garden, and *Grasfrosch*, that is, a Frogge of the grasse. It is not altogether mute, for in time of perrill, when they are chaced by men, or by Snakes, they haue a crying voyce, which I haue oftentimes prooued by experience, and all Snakes and Serpents doe verie much hunt and desire to destroy these: also I haue seene a Snake hold one of them by the legge, for because it was great she could not easily deuoure it, & during that time, it made a pittifull lamentation.

These Paddocks haue as it were two little hornes or bunches in the middle of the back, and their colour is betweene greene and yellow, on the sides they haue redde spots, and the feete are of the same colour, their belly is white, and that part of their backe which is directly ouer their breast, is distinguished with a few blacke spots. And thus much may serue for the particuler description of the Paddocke, not differing in any other thing that I can reade of from the former Frogges, it being venomous as they are, and therefore the cure is to be expected heereafter, in the next history of the Toade.

OF THE TOADE.

TO conclude the story of Frogges, we are now to make description and narration of the Toade, which is the most noble kinde of Frogge, most venomous, and remarquable for courage and strength. This is called in Hebrew by some *Coah*, the Græcians call it *Phrunon*, the Arabians *Mysoxus*, the Germans *Krott*, the Saxons *Quap*, the Flemings *Padde*, the Illirians *Zaba*, the French *Crapault*, the Italians *Rospo*, *Botta*, *Boffa*, *Chiatto*, *Zatto*, *Buffo*, *Buffa*, *Buffone*, and *ramarro*, the Spanyards *Sapo escu*, *erco*, the Latines *Rubeta*, because it liueth among bushes, and *Bufu*, because it swelleth when it is angry.



Now I find of these Toades two kinds, the one called *Rubeta palustris*, a Toade of the fennes, or of the waters, the other, *Rubeta terrestris*, a Toade of the earth: And these in Authors are sometimes confounded, one taken for another. The greatest difference that I can learne, is their seate or place of habitation, for they liue both of them in the land and in the water. And of them that be in the water, some of them be smaller then the other, and are therfore called *Rubetulæ*, that is, little Toades: and I thinke they be the same which are called by some Authours *Ranæ Simoides*. Neere vnto *Zuricke*, there are Toades not halfe so bigge as the vulgar Toades, at a place called *Kiburg*, beeing of a durtie colour on the back,

and ſharpe boned, the belly white and yellowe, or rather betwixt both, the eyes of a gold flaming colour, the buttocks and hinder legges hairy, and beſides that place, theſe kind of Toades are no where found. They haue a very ſhrill voyce, ſo as they are heard a great way off, like a ſmall bell or trumpet, and they neuer vtter their voyce but in the Spring, and the fore-part of the Summer, for about September they hide themſelues in Trees, neither doe they liue among the waters, but on the dry land; when they cry, it is certaine that the night following will bring forth no froſt.

Like vnto this there is a Toade in Fraunce called *Bufo cornutus*, a horned Toade, not becauſe it hath hornes, for that is moſt apparantly falſe, but for that the voyce thereof is like to the ſound of a Cornet, or rather (as I thinke) like to a Rauen called *Cornix*, and by a kind of barbariſme called *Bufo cornutus*. The colour of this Toade is like Saffron on the one part, and like filthy durt on the other: beſides, there are other venomous Toades liuing in ſinckes, priuies, and vnder the rootes of plants.

There is another kind alſo, like to the Toade of the water, but in ſteed of bones it hath onely griſſels, and it is bigger then the Toade of the Fenne, liuing in hot places. There is another alſo, which although it be a Toade of the water, yet hath it beene eaten for meate not many yeeres ſince: the mouth of it is very great, but yet without teeth, which he doth many times put out of the water like a Torteyſe to take breath, and in taking of his meate, which are flyes, Locuſtes, Catterpillers, gnattes, and ſmall creeping things, it imitateth the Camælion, for it putteth out the tongue, and licketh in his meate by the ſpace of three fingers, in the toppe whereof there is a ſoft place, hauing in it viſcous humour, which cauſeth all thinges to cleaue faſt vnto it which it toucheth, by vertue whereof it deuoureth great flyes. And therefore the ſaid tongue is ſaid to haue two little bones growing at the roote thereof, which by the wonderfull worke of Nature, doth guide, fortifie, & ſtrengthen it. And thus much may ſerue as a ſufficient relation vnto the Reader for the diuerſitie of Toades.

Nowe wee will proceede to the common deſcription of both kindes together. This Toade is in all outward parts like vnto a Frogge, the fore-feete beeing ſhort, and the hinder feete long, but the bodie more heauy and ſwelling, the colour of a blackiſh colour, the skinne rough, viſcous, and very hard, ſo as it is not eaſie to be broken with the blowe of a ſtaffe. It hath many deformed ſpottes vppon it, eſpecially blacke on the ſides, the belly exceeding all other parts of the body, ſtanding out in ſuch manner, that beeing ſmitten with a ſtaffe, it yeeldeth a ſound as it were from a vault or hollow place. The head is broade and thicke, and the colour thereof on the nether part about the necke is white, that is, ſome-what pale, the backe plaine without bunches, and it is ſaide that there is a little bone growing in theyr ſides, that hath a vertue to driue away dogges from him that beareth it about him, and is therefore called *Apocynon*. The whole aſpect of this Toade is vglie and vnpleaſant. Some Authours affirme that it carrieth the hart in the necke, and therefore it cannot eaſily be killed, except the throate thereof be cutte in the middle. Theyr liuer is very vitious, and cauſeth the whole body to be of ill temperament: And ſome ſay they haue two liuers. Theyr melt is very ſmall, and as for theyr copulation and egges, they differ nothing from Frogges.

There be many late Writers, which doe affirme that there is a precious ſtone in the head of a Toade, whoſe opinions (becauſe they attribute much to the vertue of this ſtone) it is good to examine in this place, that ſo the Reader may be ſatisfied whether to hold it as a fable or as a true matter, exemplyfying the powerfull working of Almightie God in nature, for there be many that weare theſe ſtones in Ringes, beeing verily perſwaded that they keepe them from all manner of grypings and paines of the belly and the ſmall guttes. But the Art (as they terme it) is in taking of it out, for they ſay it muſt be taken out of the head aliue, before the Toade be dead, with a peece of cloth of the colour of redde Skarlet, where-withall they are much delighted, ſo that while they ſtretch out themſelues is it were in ſport vpon that cloth, they caſt out the ſtone of their head, but inſtantly they ſup it vp againe, vnleſſe it be taken from them through ſome ſecrete hole in the ſaid cloth, whereby it falleth into a ceſterne or veſſell of water, into the which the Toade dareth not enter, by reaſon of the coldnes of the water. Theſe things writeth *Maſsarius*.

Braſauolus

Brasauolus saith, that he found such a thing in the head of a Toade, but he rather tooke it to be a bone then a stone, the colour wherof was browne, inclyning to blacknes. Some say it is double, namely outwardly a hollow bone, and inwardly a stone contained therein, the vertue whereof is said to breake, preuent, or cure the stone in the bladder. Now how this stone should be there ingendered, there are diuers opinions also, & they say that stones are ingendered in liuing creatures two manner of wayes, either through heate, or extreame cold, as in the Snaile, Pearch, Crabbe, Indian Tortizes and Toades; so that by extremitie of cold this stone should be gotten.

Against this opinion the colour of the stone is obiected, which is some-times white, sometimes browne, or blackish, hauing a cittrine or blew spot in the middle, sometimes all greene, wher-vpon is naturally engrauen the figure of a Toade: and this stone is somtimes called *Borax*, sometimes *Crapodinæ*, and sometimes *Nisæ*, or *Nusæ*, and *Chelonites*. Others doe make two kindes of these stones, one resembling a great deale of Milke mixed with a little blood, so that the white exceedeth the Redde, and yet both are apparant and visible: the other all blacke, wherein they say is the picture of a Toade, with her legges spredde before and behind. And it is further affirmed, that if both these stones be held in ones hand in the presence of poyson, it will burne him. The probation of this stone, is by laying of it to a liue Toade, and if she lift vp her head against it, it is good, but if shee run away from it, it is a counterfeyte.

Geor: Agricola calleth the greater kind of these stones, *Brontia*, and the lesser & smoother sort of stones, *Ceraunіæ*, although some cõtrary this opinion, saying that these stones *Brantia* & *Ceraunіæ*, are bred on the earth by thundering and lightning. Whereas it is said before, that the generation of this stone in the Toade proceedeth of colde, that is vterly vnpossible, for it is described to be so solide and firme, as nothing can be more hard, and therefore I cannot assent vnto that opinion, for vnto hard and solide things, is required abundance of heate: and againe, it is vnlikely, that whatsoeuer this Toade-stone be, that there should be any store of them in the world as are euery where visible, if they were to be taken out of the Toades aliue, and therefore I rather agree with *Saluelденsis* a Spaniard, who thinketh that it is begotten by a certaine viscous spume, breathed out vppon the head of some Toade, by her fellowes in the Spring-time.

This stone is that which in auncient time was called *Batrachites*, and they attribute vnto it a vertue besides the former, namely, for the breaking of the stone in the bladder, and against the Falling-sicknes. And they further write that it is a discouerer of present poyson, for in the presence of poyson it will change the colour. And this is the substaunce of that which is written about this stone. Now for my part I dare not conclude either with it or against it, for *Hermolaus*, *Massarius*, *Albertus*, *Syluaticus*, and others, are directlie for this stone ingendered in the braine or head of the Toade: on the other side, *Cardan* and *Gesner* confesse such a stone by name and nature, but they make doubt of the generation of it, as others haue deliuered; and therefore they beeing in sundry opinions, the hearing wereof might confound the Reader, I will referre him for his satisfaction vnto a Toade, which hee may easily euery day kill: For although when the Toade is dead, the vertue thereof be lost, which consisted in the eye, or blew spot in the middle, yet the substaunce remaineth, and if the stone be found there in substance, then is the question at an end, but if it be not, then must the generation of it be sought for in some other place.

Thus leauing the stone of the Toade, we must proceede to the other parts of the story, and first of all their place of habitation, which for them of the water, is neere the vvaterside, and for them of the earth, in bushes, hedges, Rockes, and holes of the earth, neuer comming abroade while the Sunne shineth, for they hate the sunne-shine, and theyr nature cannot indure it, for which cause they keepe close in their holes in the day time, and in the night they come abroad. Yet sometimes in rainy-weather, and in solitary places, they come abroade in the day-time. All the Winter-time they liue vnder the earth, feeding vppon earth, herbes, and wormes, and it is said they eate earth by measure, for they eate so much euery day as they can grype in theyr fore-foote, as it were sizing themselues, least the whole earth should not serue them till the Spring. Resembling heerein great rich couetous men, who euer spare to spend, for feare they shall want before they die. And for this

this cauſe in auncient time the wiſe Painters of Germany, did picture a woman ſitting vpon a Toade, to ſignifie couetouſnes. They alſo loue to eate Sage, and yet the roote of Sage is to them deadly poyſon; They deſtroy Bees, without all danger to themſelues, for they will creepe to the holes of their Hiues, and there blow in vppon the Bees, by which breath they draw them out of the Hiue, and ſo deſtroy them as they come out: for this cauſe alſo at the water-ſide they lye in waite to catch them. When they come to drink in the day time they ſee little or nothing, but in the night time they ſee perfectly, and therefore they come then abroade.

About their generation there are many worthy obſeruations in nature, ſomtimes they are bredde out of the putrefaction and corruption of the earth, it hath alſo been ſeene that out of the aſhes of a Toade burnt, not onely one, but many Toades haue been regenerated the yeere folowing. In the *New-world* there is a Prouince called *Dariene*, the ayre whereof is wonderful vnwholſome, becauſe all the country ſtandeth vpon rotten Mariſhes. It is there obſerued, that when the ſlaues or ſeruants water the pauements of the dores, from the drops of water which fall on the right hand, are inſtantly many Toades ingendered, as in other places ſuch drops of water are turned into gnats. It hath alſo beene ſeene, that women conceiuing with child, haue likewiſe conceiued at the ſame time a frog, or a toade or a Lizard, and therefore *Platearius* ſaith, that thoſe thinges which are medicines to prouoke the menſtruous courſe of women, doe alſo bring foorth the Secondines. And ſome haue called *Buſonẽ fratrem Salernitanorum, et lacertum fratrẽ Lombardorũ*: that is, a toade the brother of the *Salernitans*, & the Lizard the brother of the *Lombards*: for it hath been ſeene that a woman of *Salernum*, hath at one time brought forth a boy and a toade, and therfore hee calleth the toade his brother; ſo likewiſe a woman of *Lombardy*, a Lizard, & therefore he calleth the Lizard the *Lombards* brother. And for this cauſe, the women of thoſe countries, at ſuch time as their child beginneth to quicken in their wombe, do drink the iuyce of Parſly & Leekes, to kill ſuch conceptions if any be.

There was a woman newly married, and when in the opinion of all ſhe was with child, in ſteed of a child ſhe brought forth foure little liuing creatures like frogs, and yet ſhee remained in good health, but a little while after ſhee felt ſome paine about the rymne of her belly, which afterward was eaſed by applying a fewe remedies. Alſo there was another woman, which together with a man-child, in her ſecondines did alſo bring forth ſuch another beaſt; and after that a Marchants wife did the like in *Anconitum*. But what ſhould be the reaſon of theſe ſo ſtrange & vnnaturall conceptions, I wil not take vpon me to diſcide in nature, leaſt the omnipotent hand of God ſhould be wronged, and his moſt ſecrete & iuſt coũſell preſumptuouſly iudged & called into queſtion. This we know that it was propheſied in the *Reuelation*, that Frogs & Locuſts ſhould come out of the whore of *Babylon*, and the bottomleſſe pit, and therfore ſeeing the ſeate of the Whore of *Babylon* is in Italy, it may be that God would haue manifeſted the deprauation of Chriſtian religion, beginning among the Italians, and there continued in the conioyned birth of men & ſerpents: for ſurely, none but deuils incarnate, or men conceiued of Serpents brood, would ſo ſtifly ſtand in *Romiſh* error as the *Italians* do, & therefore they ſeeme to be more addicted to the errors of their Fathers, (which they ſay is the religion wherin they were borne) then vnto the truth of *Ieſus Chriſt*, which doth vnanſwerably detect the pride & vanity of the *Romiſh* faith.

But to leaue ſpeaking of the conception of toades in women, we wil proceed further vnto their generation in the ſtomacks & bellies of men, wherof there may more eaſily a reaſon be giuen then of the former. Now although that in the earth toades are generated of putrified earth & waters, yet ſuch a generation cannot be in the body of man, for although there be much putrifaction in vs, yet not ſo much as to ingender bones & other orgynes, ſuch as are in toades; as for wormes they are all fleſh, & may more eaſily be conceiued of the putrifaction in our ſtomacks. But then you wil ſay how comes it to paſſe that in mens ſtomacks there are found frogs & toades? I anſwer that this euill hapneth vnto ſuch men as drinke water, for by drinking of water, a toades egge may eaſily ſlip into the ſtomack, & there being of a viſcous nature, cleaueth faſt to the rough parts of the ventricle, and it being of a contrary nature to man, can neuer be diſgeſted or auoyded, and for that cauſe, the

venome

venome that is in it, neuer goeth out of the skin of the egge, either in operation or in substance, to poyson the other partes of the body, but there remaineth vntill the egge be formed into a Toade, without doing further harme: and from hence it cõmeth that toades are bredde in the bodies of men, where they may as well liue without ayre, as they doe in the midst of Trees and Rocks, and yet afterwards, these Toades doe kill the bodies they are bredde in. For the venome is so tempered, that at last it worketh when it is come to ripenesse, euen as wee see it is almost an vsuall thing, to take a poyson, whose operation shall not be perceiued, till many dayes, weekes, or months after.

For the casting out of such a Toade bredde in the body, this medicine is prescribed: They take a Serpent and bowell him, then they cut off the head and the tayle, the residue of the body they likewise part into small peeces, which they seeth in water, & take off the fatte which swymmeth at the toppe, which the sicke person drinketh, vntill by vomiting he auoyde all the Toades in his stomacke, afterwards he must vse restoratiue and aromaticall medicines. And thus much may suffice for the ordinary and extraordinary generation of Toades.

These Toades doe not leape as Frogges doe, but because of their swelling bodies and short legges, theyr pace is a soft creeping-pace, yet some-times in anger they lift vp themselues, endeuouring to doe harme, for great is theyr watch, obstinacie, and desire to be reuenged vpon their aduersaries, especially the Redde-Toade, for looke howe much her colour inclineth to rednesse, so much is her wrath and venome more pestilent. If shee take hold of any thing in her mouth, she will neuer let it goe till shee die, and many times shee sendeth forth poyson out of her buttocks or backer parts, where-withall she infecteth the ayre, for reuenge of them that doe annoy her: and it is well obserued that shee knoweth the weakenes of her teeth, & therefore for her defence she first of all gathereth abundance of ayre into her body, where-withall she greatly swelleth, and then by sighing, vttereth that infected ayre as neere the person that offendeth her as she can, and thus shee worketh her reuenge, killing by the poyson of her breath. The colour of this poyson is like milke, of which I will speake afterward, particularly by it selfe.

A Toade is of a most cold tempriament, and badde constitution of nature, & it vseth one certaine herbe where-withall it preserueth the sight, and also resisteth the poyson of Spyders, whereof I haue heard this credible history related, from the mouth of a true honourable man, and one of the most charitable Peeres of England, namely, the good Earle of *Bedford*, and I was requested to set it downe for truth, for it may be iustified by manie now aliue which saw the same.

It fortuned as the said Earle trauailed in Bedfordshire, neere vnto a Market-towne called *Owbourne*, some of his company espyed a Toade fighting with a Spider, vnder a hedge in a bottome, by the high-way-side, whereat they stood still, vntill the Earle their Lord and Maister came also to behold the same; and there he saw how the Spyder still kept her standing, and the Toade diuers times went backe from the Spyder, and did eate a peece of an herbe, which to his iudgement was like a Plantine. At the last, the Earle hauing seene the Toade doe it often, and still returne to the combat against the Spyder, hee commaunded one of his men to goe and with his dagger to cutte off that herbe, which he performed and brought it away. Presently after the Toade returned to seeke it, and not finding it according to her expectation, swelled & broke in peeces: for hauing receiued poyson from the Spyder in the combat, nature taught her the vertue of that herbe, to expell and driue it out, but wanting the herbe, the poyson did instantly worke and destroy her. And this (as I am informed) was oftentimes related by the Earle of *Bedford* himselfe vpon sundry occasions, and therefore I am the bolder to infert it into this story.

I doe the more easily beleeue it, because of another like history, related by *Erasmus* in his booke of friendship, hapning likewise in England, in manner as followeth. There was a Monke who had in his Chamber diuers bundles of greene-rushes, where-withall he vsed to strow his chamber at his pleasure, it hapned on a day after dinner, that hee fell asleepe vpon one of those bundles of rushes, with his face vpward, and while he there slept a great Toade came and sate vpon his lyps, bestryding them in such manner as his whole mouth was couered. Now when his fellowes sawe it, they were at their wits end, for to

pull

pull away the Toade was an vnauoydable death, but to ſuffer her to ſtand ſtill vppon his mouth, was a thing more cruell then death: and therefore one of them eſpying a Spiders webbe in the window, wherein was a great Spyder, he did aduiſe that the Monke ſhould be carried to that window, and layd with his face vpward right vnderneath the Spyders-webbe, which was preſently accompliſhed. And as ſoone as the Spyder ſaw her aduerſarie the Toade, ſhe preſently woue her thred, and deſcended downe vpon the Toade, at the firſt meeting whereof, the Spyder wounded the Toade, ſo that it ſwelled, and at the ſecond meeting it ſwelled more, but at the third time the Spyder kild the Toade, and ſo became gratefull to her Hoſt which did nouriſh her in his Chamber; for at the third time the Toade leaped off from the mans mouth, and ſwelled to death, but the man was preſerued whole and aliue. And thus much may ſuffice for the antipathy nature betwixt the Toade and the Spyder.

The Mole is alſo an enemy to the Toade, for as *Albertus* writeth, he himſelfe ſawe a Toade crying aboue the earth very bitterly, for a Mole did hold her faſt by the leg within the earth, labouring to pull her in againe, whilſt the other ſtroue to gette out of her teeth, and ſo on the other-ſide, the Toades doe eate the Moles when they be dead. They are alſo at variance with the Lizard, and all kinds of Serpents, and whenſoeuer it receiueth any wound by them, it cureth it ſelfe by eating of Plantine. The Cat doth alſo kill Serpents and Toades, but eateth them not, and vnleſſe ſhe preſently drinke, ſhe dyeth for it. The Buzard and the Hawke are deſtroyers of Toades, but the Storke neuer deſtroyeth a Toade to eate it, except in extremitie of famine, whereby is gathered the venomous nature of the Toade.

Now to conclude, the premiſſes conſidered which haue beene ſaid of the Toade, the vſes that are to follow are not many, except thoſe which are already related in the Frog. When the Spanyards were in *Bragua*, an Iland of the *Newe-found-World*, they were brought to ſuch extremitie of famine, that a ſicke-man amongſt them was forced to eate two Toades, which he bought for two peeces of Gold-lace, worth in Spaniſh monie ſixe Duckets. I doe maruell why in auncient time the Kings of Fraunce gaue in their Armes the three Toades in a yellow fielde, the which were afterwards changed by *Clodouetus* into three Flower-deluſees in a field Azure, as Armes ſent vnto him from Heauen.

When the Troyans dwelt neere *Mœtis*, after the deſtruction of Troy, they were very much annoyed by the Gothes, wherefore *Marcomirus* their King, determined to leaue that Country, and to ſeeke ſome-where elſe a more quiet habitation. Being thus minded, he was admoniſhed by an Oracle that he ſhould goe and dwell in that Country where the Riuer *Rhene* falleth into the Sea, and he was alſo ſtirred vp to take vpon him that iourney, by a certaine Magitian-woman, called *Alrunna*, for this cunning Woman cauſed in the night-time a deformed appartion to come vnto him, hauing three heads, one of an Eagle, another of a Toade, and the third of a Lyon, and the Eagles head did ſpeake vnto him in this manner, *Genus tuum ô Marcomire opprimet me; et conculcabit Leonem et interficiet buſonem*, that is to ſay, Thy ſtocke or poſteritie, ô *Marcomirus*, ſhall oppreſſe mee, it ſhall tread the Lyon vnder-foote, and kill the Toade. By which wordes hee gathered, that his poſteritie ſhould rule ouer the Romans, ſignified by the Eagle, & ouer the Germans, ſignified by the Lyon, and ouer the French, ſignified by the Toade, becauſe the Toade, as we haue ſaid, was the auncient Armes of Fraunce.

It is an opinion held by ſome Writers, that the Weaſels of the water doe ingender in copulation with the Toades of the water, for in their mouthes, and feete of their bellie, they doe reſemble them. Wherevpon theſe verſes were made;

Buſones gigno putrida tellure ſepulta,
Humores pluvij forte quod ambo ſumus,
Humet is at friget mea ſic vis humet et alget,
Cum perit in terra qui prius ignis erat.

Which may be engliſhed thus;

Buried in rotten earth, forth Toades I bring,
Perhaps becauſe we both are made of rayne

That's

That's moyſt and cold, moyſt I, and euer freezing,
When in the earth, that force from fire came.

And thus we will deſcend to diſcourſe of the Toades poyſon, and of the ſpeciall remedies appoynted for the ſame. Firſt therefore, all manner of Toades, both of the earth and of the water are venomous, although it be held that the toades of the earth are more poyſonfull then the toades of the water, except thoſe Toades of the water which doe receiue infection or poyſon from the water, for ſome waters are venomous. But the toades of the Land, which doe deſcend into the Marſhes, and ſo liue in both elements, are moſt venomous, and the hotter the Country is, the more full are they of poyſon.

The Women-witches of auncient time which killed by poyſoning, did much vſe Toades in their confections, which cauſed the Poet in his verſes to write as followeth.

Occurrit Matrona potens quæ molle Calenum
Porrectura viro, miſcet ſciente rubetam.

Which may be engliſhed thus;

There came a rich Matron, who mixed Calen wine,
With poyſon of Toades to kill her ſpouſe, ô deadly crime.

And againe in another place,

Funus promittere patris nec volo nec poſſum,
Ranarum in viſcera nunquam inſpexi.

In Engliſh thus;

I cannot will of Fathers death a promiſe make,
For of Toades poyſon I neuer yet a view did take.

When an Aſpe hath eaten a Toade, their byting is incurable, and the Beares of *Pamphylia* and *Sylitia* beeing killed by men after that they haue eaten Salamanders or toades, doe poyſon their eaters. We haue ſaid already that a toade hath two liuers, & although both of them are corrupted, yet the one of them is ſaid to be full of poyſon, and the other to reſiſt poyſon. The byting of a Toade, although it be ſildome, yet it is venomous, and cauſeth the body to ſwell and to breake, eyther by Impoſtumation, or otherwiſe, againſt which is to be applyed common Antidotes, as womens milke, Triacle, rootes of Sea-holme, and ſuch other things. The ſpettle alſo of Toades is venomous, for if it fall vpon a man, it cauſeth all his hayre to fall off from his head; againſt this euill *Paracelſus* preſcribeth a plaiſter of earth, mixed with the ſpettle of a man.

The common-people doe call that humour which commeth out of the buttocks of a Toade when ſhe ſwelleth, the vrine of a Toade, and a man moyſtned with the ſame, bepiſſed with a Toade; but the beſt remedy for this euill, is the milke of a woman, for as it reſembleth the poyſon in colour, ſo doth it reſiſt it in nature. The bodies of toades dryed and ſo drunke in Wine after they be beaten to powder, are a moſt ſtrong poyſon, againſt which and all other ſuch poyſon of Toades, it is good to take Plantine and blacke Hellybore, Sea-crabs dryed to powder and drunke, the ſtalkes of dogges-tongue, the powder of the right-horne of a Hart, the melt, ſpleene, and hart of a Toade. Alſo certaine fiſhes called Shell-crabbes, the blood of the Sea-Torteyſe mixed with wine, Cummin, and the rennet of a Hare. Alſo the blood of a Torteyſe of the Land mixed with Barley-meale, & the quinteſſence of Triacle & oyle of Scorpions, all theſe things are very pretious againſt the poyſon of Serpents and Toades.

We haue promiſed in the ſtory of the Frogge, to expreſſe in this place ſuch remedies, as the learned Phiſitians haue obſerued for the cure of the poyſon of Frogges. Firſt therefore, the poyſon of the Frogge cauſeth ſwelling in the body, depelleth the colour, bringeth difficultie of breathing, maketh the breath ſtrong, and an involuntary profuſion of ſeede, with a generall dulnes and reſtines of body: for remedy whereof, let the partie be inforced to vomit by drinking ſweet-wine, and two drams of the powder of the roote of Reedes or Cypreſſe. Alſo he muſt be inforced to walking and running, beſides daily waſhing. But if a Feauer follow the poyſon or burning in the extremities, let the vomit be of

water and oyle, or wine and pitch; or let him drinke the blood of a Sea-Torteyſe, mixed with Cummine, and the rennet of a Hare, or els ſweat in a Furnace or hote-houſe a long time: beſides many other ſuch like remedies, which euery Phiſitian, both by experience and reading, is able to miniſter in caſes of neceſſitie, and therefore I will ſpare my further paines from expreſſing them in this place, and paſſe on to the medicinall vertues of the Toade, and ſo conclude this hiſtory.

We haue ſhewed already that the Toade is a cold creature, and therefore the ſame ſod in water, and the body annoynted there-with, cauſeth hayre to fall off from the members ſo annoynted. There is a medicine much commended againſt the Gowte, which is this: Take ſixe pound of the rootes of Wilde-cucumber, ſixe pound of ſweet oyle of the marrow of Harts, Turpentine, and Waxe, of eyther ſixe ounces, and ſixe Toades aliue, the which Toades muſt be bored through the foote, and hanged by a thred in the oyle vntill they grow yellow, then take them out of the oyle by the threds, and put into the ſaid oyle the ſlyced roote of Cucumber, and there let it ſeeth vntill all the vertue be left in the oyle. Afterwards melt the Waxe and Turpentine, and then put them altogether in a glaſſe, ſo vſe them morning and euening againſt the Gowte, Sciatica, and paines of the ſinewes, & it hath beene ſeene that they which haue lyen long ſicke, haue beene cured thereof, and growne perfectly wel & able to walke. Some haue added vnto this medicine oyle of Saffron, *Opobalſamum*, blood of Torteyſes, oyle of Sabyne, Swynes-greace, Quickſiluer, & oyle of Bayes.

For the ſcabbes of horſes, they take a Toade killed in wine and water, and ſo ſodde in a brazen veſſell, and afterwards annoynt the horſe with the liquour thereof. It is alſo ſaide that Toades dryed in ſmoake, or any peece of them carried about one in a lynnen-cloath, doe ſtay the bleeding at the noſe. And this *Fredericke* the Duke of Saxonie was wont to practiſe in this maner; he had euer a Toade pierced through with a peece of wood, which Toade was dried in the ſmoake or ſhadow, this he roled in a lynnen cloth, and when hee came to a man bleeding at the noſe, he cauſed him to hold it faſt in his hand vntill it waxed hote, and then would the blood be ſtayed. Whereof the Phiſitians could neuer giue any reaſon, except horrour and feare conſtrained the blood to runne into his proper place, through feare of a beaſt ſo contrary to humane nature. The powder alſo of a toade is ſaid to haue the ſame vertue, according to this verſe;

Buffo vſtus ſiſtit naturæ dote cruorem.

In Engliſh thus;

A Toade that is burned to Aſhes and duſt,
Stayes bleeding by gift of Nature iuſt.

The skinne of a Toade, and ſhell of a Torteyſe, either burned or dryed to powder, cureth the Fiſtulaes: Some adde heere-vnto the roote of Laurell and henne-dunge, ſalt, & oyle of Mallowes. The eyes of the Toade are receiued in oyntment againſt the wormes of the belly. And thus much ſhal ſuffice to haue ſpoken of the hiſtory of the toade & forgs.

OF THE GREENE SERPENT.

IN *Valois* there are certaine Greene-ſerpents, which of their colour are called *Grunling*, and I take them to be the ſame which *Heſychius* called *Sauritæ*, and *Pliny* by a kind of excellency, Snakes, of whom we ſhall ſpeake afterwards, for I haue no more to ſay of thē at this preſent, but that they are very venomous. And it may be that of theſe came the common prouerbe, *Latet Anguis ſub herba*, vnder the greene herbe lyeth the Greene-Snake, for it is a friendly admonition vnto vs to beware of a falſhoode couered vvith a truth like vnto it.

OF

OF THE HÆMORRHE.

THis Serpent hath ſuch a name giuen vnto it, as the effect of his byting worketh in the bodies of men, for it is called in Latine *Hæmorrhous*, to ſignifie vnto vs the male, and *Hæmorrhois* to ſignifie the female, both of them being deriued from the Greeke word *Aima*, which ſignifieth blood, and *Reo*, which ſignifieth to flow, becauſe whomſoeuer it byteth, it maketh in a continuall bleeding ſweat, with extremitie of paine vntill it die. It is alſo called *Affodius*, and *Afudius*, *Sabrine*, and *Halſordius*, or *Alſordius*, which are but corrupted barbarous names from the true and firſt word *Hæmorrhus*.

It is doubtfull whether this be to be aſcribed to the Aſpes or to the Vipers, for *Iſidorus* ſaith it is a kind of Aſpe, and *Elianus*, a kind of Viper. They are of a ſandy colour, and in length not paſt one foote, or three handfulls, whoſe tayle is very ſharpe or ſmall, theyr eyes are of a fiery-flaming-colour, their head ſmall, but hath vppon it the appearance of hornes. When they goe, they goe ſtraight and ſlowly, as it were halting and wearilie, whoſe pace is thus deſcribed by *Nicander*.

——— Et inſter
Ipſius oblique ſua parvula terga Ceraſtæ
Claudicat: ex medio videas appellere dorſo
Parvum nauigium, terit imam lubrica terram
Alvus, et haud alio tacitè trahit ilia motu,
Ac per arundineum ſi tranſeat illa grabatum.

In Engliſh thus;

And like the Horned-ſerpent, ſo trayles this elfe on land,
As though on backe a little boate it draue,
His ſlyding belly makes path be ſeene in ſand,
As when by bedde of Reedes ſhe goes her life to ſaue.

The ſcales of this Serpent are rough & ſharpe, for which cauſe they make a noyſe whē they goe on the earth; the female reſteth herſelfe vppon her lower part neere her tayle, creeping altogether vppon her belly, and neuer holdeth vp her head, but the male when he goeth holdeth vp his head: theyr bodies are all ſet ouer with blacke ſpots, and themſelues are thus paraphraſtically deſcribed by *Nicander*.

Vnum longa pedem, totoq; gracillima tractu,
Ignea quandoq; eſt, quandoq; eſt candida forma,
Conſtrictumq; ſatis collum, et tenuiſsima cauda.
Bina ſuper gelidos oculos frons cornua profert,
Splendentum quadam radiorum albentia luce,
Syluestres vt apes, populatriceſque Locuſte:
Inſuper horribile ac aſprum caput horret.

Which may be engliſhed in this manner following;

On foote in length, and ſlender all along,
Sometime of fiery hue, ſometime milke-white it is,
The necke bound in, and tayle moſt thinne and ſtrong,
Whoſe fore-head hath two hornes aboue cold eyes:
Which in theyr light reſemble ſhining beames,
Like Bees full wilde, or Locuſts ſpoylers bredde,
But yet to looke vpon all horrible in ſeames,
For why? the cruell Bore they ſhew in head.

They keepe in Rocks, and ſtony places of the houſes and earth, making theyr dennes winding and hanging, according to theſe verſes;

Rimoſas colit illa Petras, ſibique aſpera tecta,
Et modice pendens facit, inflexumque cubile.

In Engliſh thus;

The chincks of Rocks and paſſages in ſtone
They dwell, wherein their lodgings bare,
A little hanging made for euery one,
And bending too, theyr ſleepie harbours are.

It is ſaid that *Canobus* the Gouernour of *Menelaus*, chaunced to fall vpon this Serpent, in reuenge whereof *Helen* his charge, the wife of *Menelaus* broke his backe-bone, and that euer ſince that time they creepe lamely, and as it were without loynes; which fable is excellentlie thus deſcribed by *Nicander*;

Quondam animoſa Helene cigni Iouis inclyta proles
Euerſa rediens Troia (niſi vana vetuſtas)
Huic indignata eſt generi Pharias, vt ad oras
Venit, & aduerſi declinans flamina venti,
Fluctiuagam ſtatuit iuxta Nili oſtia claſſem.
Namque vbi nauclerus ſe feſſum fortè Canobus
Sterneret, et bibulis fuſus dormiret arenis:
Læſa venenoſos Hæmorrhois impulit ictus,
Illatamque tulit letali dente quietem:
Protinus ouipera cernens id filia Ledæ
Oppreſſæ medium ſerpenti feruida dorſum
Infregit, tritæque excuſsit vinculæ ſpinæ,
Quæ fragili illius ſic dempta è corpore fugit,
Et graciles Hæmorrhoi, obliquiq; Ceraſtæ
Ex hoc clauda trahunt iam ſoli tempore membra.

Which may be engliſhed thus;

Once noble Helen, Ioues child by Swan-like ſhape,
Returning backe from Troy, deſtroyed by Græcian warre,
(If that our Auncients doe not with fables vs be-clappe)
This race was enuyed by Pharias anger farre:
When to his ſhores for ſafety they did come,
Declyning rage of bluſtering windy Seas,
Water-byding-Nauy at Nilus mouth gan runne,
Where Canobus all tyred faynted for ſome eaſe:
For there this Pilot, or Maiſter of the Fleete,
Did haſt from boate to ſleepe in drery ſand,
Where he did feele the teeth of Hemorrhe deepe,
Wounding his body with poyſon, deaths owne hand.
But when egge-breeding Ledaes wench eſpyed

This

This harme, ſhe preſt the Serpents backe with ſtroke,
Whereby the bands thereof were all vntyed,
Which in iuſt wrath for iuſt reuenge ſhe broke.
So euer-ſince, out of this Serpents frame
And body they are taken, which is the cauſe
That Ceraſts and leane Hæmorrhs are euer lame,
Drawing their parts on earth by natures lawes.

They which are ſtunge with there Hæmorrhs, do ſuffer very intollerable torments, for out of the wound continually floweth blood, and the excrements alſo that commeth out of the belly are bloody, or ſometimes little roules of blood in ſteed of excrements. The colour of the place bitten is black, or of a dead bloody colour, out of which nothing floweth at the beginning but a certaine watery humour, then followeth paine in the ſtomack, and difficultie of breathing. Laſtly, the powers of the body are broken, & opened, ſo that out of the mouth, gumbs, eares, eyes, fingers-ends, nayles of the feete, and priuie parts, continually iſſueth blood, vntill a crampe alſo come, & then followeth death, as we reade in *Lucan* of one *Tellus* a young noble man, ſlaine by this Serpent, deſcribed as followeth.

Impreſsit dentes Hæmorrhois aſpera Tullo
Magnanimo iuueni, miratorig; Catonis:
Vtq; ſolet pariter totis ſe effundere ſignis
Coricij preſſura croci: ſic omnia membra
Emiſere ſimul rutilum pro ſanguine virus.
Sanguis erant lachrimæ: quæcunque foramina novit
Humor, ab ijs largus manat cruor, ora redundant,
Et patulæ nares, ſudor rubet, omnia plenis
Membra fluunt venis: totum eſt pro vulnere corpus.

In Engliſh thus;

The Hæmorrhe fierce, in noble Tullus faſtened teeth
That valiant youth, great Catoes ſcholler deere:
And as when Saffron by Corycians skeeth
Is preſt, and in his colour on them all appeare:
So all his parts ſent forth a poyſon redde
In ſteed of blood: Nay all in blood went round.
Blood was his teares, all paſſages of it were ſpedde,
For out of mouth and eares did blood abound.
Blood was his ſweat, each part his veyne out-bleedes,
And all the body blood that one wound feedes.

The cure of this Serpent, in the opinion of the Auncients, was thought impoſſible, as writeth *Dioſcorides*, and thereof they complaine very much, vſing onely common remedies, as ſcarification, vſtions, ſharpe meates, and ſuch thinges as are already remembered in the cure of the Dipſas. But beſides theſe they vſe Vine-leaues, firſt bruſed and then ſod with Hony: they take alſo the head of this Serpent and burne it to powder, and ſo drinke it, or els Garlicke with oyle of Flower-deluce, they giue them alſo to eate Reiſins of the Sunne. And beſides, they reſiſt the eruption of the blood, with plaiſters layde to the place bitten, made of Vine-leaues and hony, or the leaues of Purſlaine and Barley-meale. But before theyr vrine turne bloody, let them eate much Garlick ſtamped, & mixed with oyle to cauſe them to vomit, and drinke wine delayed with water, then let the wound be waſhed with cold water, and the bladder continually fomented with hot Spunges. Some doe make the cure of it like the cure of the Viper, and they preſcribe them to eate hard-egges with Salt-fiſh, and beſides, the ſeed of Radiſh, the iuyce of Poppy, with the rootes of Lilly, alſo Daffadill and Rew, Trefolie, Caſſia, Oponax, & Cinamon in potion: and to conclude, the flowers and buds of the buſh are very profitable againſt the byting of the Hæmorrhe, and ſo I end the hiſtory of this Serpent.

OF THE HORNED SERPENT.

THis Serpent becauſe of his hornes (although it be a kinde of Viper) is called in Greeke *Keraſtes*, and from thence commeth the Latine word *Cerastes*, and the Arabian, *Cerust*, and *Ceruſtes*. It is called alſo in Latine *Ceriſtalis*, *Criſtalis*, *Sirtalis*, and *Triſtalis*. All which are corrupted wordes, deriued from *Cerastes*, or elſe from one another, and therefore I thinke it not fit to ſtand vpon them. The Hebrewes call it *Schephiphon*, the Italians *Ceraſtes*, the Germans *En gehurnte ſchlang*, the French *Vn Ceraſte*, *vn ſerpent cornu*, that is, a horned Serpent; and therefore I haue ſo called it in Engliſh, imitating herein both the French and Germans.

I will not ſtand about the difference of Authors, whether this Serpent be to be referred to the Aſpes or to the Vipers, for it is not a poynt materiall, and therefore I will proceede to the deſcription of his nature, that by his whole hiſtory, the Reader may chooſe whether he wil account him a ſubordinate kind vnto others, or els a principall of himſelfe. It is an Affrican Serpent, bredde in the *Lybian* ſandie-ſeas, places not inhabited by men, for the huge mountaines of ſands are ſo often mooued by the windes, that it is not onelie impoſſible for men to dwell there, but alſo very dangerous & perrillous to trauell through them, for that many times whole troopes of men and cattell, are in an inſtant ouerwhelmed and buried in thoſe ſands. And this is a wonderfull worke of God, that thoſe places which are leaſt habitable for man, are moſt of all anoyed with the moſt dangerous byting Serpents.

It is alſo ſaid, that once theſe Horned-ſerpents departed out of *Lybia* into *Egppt*, where they depopulated all the Country. Their habitation is neere the high-waies, in the ſands, and vnder Cart-wheeles: and when they goe, they make both a ſound with their motion, and alſo a furrow in the earth, according to the ſaying of *Nicander*.

Ex ijs alter echis velocibus obuia ſpinis,
Recto terga tibi prolixus tramite ducit,
Sed medio diffuſius hic ceraſtes ſe corpore voluit:
Curuum errans per iter, reſonantibus aſpera ſquamis.
Qualiter æquoreo longiſsima gurgite nauis,
Quam violentus agit nunc hinc Affricus illuc,
Pellitur, et laturum gemebunda fragore ſuorum
Extra ſulcandas ſinuoſe fluctuat vndas.

Which may be engliſhed thus:

Of theſe the Viper with ſwift bones thee meetes,
Trayling her backe in path direct and ſtraite,
The Ceraſt more diffuſed in way thee greets
With crooked turning, on ſcales make ſounds full great:

Like

Like as a ſhip toſſed by the Weſterne wind,
Sounds a far off, mooued now here, now there,
So that by noyſe of ſhrilling ſides we find
His furrowes turned in Seas and water ſphere.

The quantity of this horned-ſerpent is not great, it exceedeth not two cubits in length: the colour of the body is branded like ſande, yet mingled with another pale white colour, as is to be ſeene in a Hares skinne. Vpon the head there are two Hornes, and ſometimes 4. for which occaſion it hath receiued the name *Ceraſtes*, & with theſe hornes they deceiue Birdes; for when they are an hungry, they couer their bodies in Sand, and onely leaue their hornes vncouered to moue aboue the earth, which when the Birds ſee, taking them to be Wormes, they light vpon them, and ſo are deuoured by the Serpent. The teeth of this Serpent are like the teeth of a Viper, & they ſtand equall and not crooked: In ſtead of a back-bone they haue a griſtle throughout their body, which maketh them more flexible & apt to bend euery way: for indeed they are more flexible then any other ſerpent. They haue certaine red ſtrakes croſſe theyr backe like a Crocodile of the earth, and the skins of ſuch as are bred in Ægypt are very ſoft, ſtretching like a Cheuerell-gloue, both in length & breadth, as it did appeare by a certaine skinne taken offfrom one being dead: for beeing ſtuffed with Hay, it ſhewed much greater then it was being aliue, but in other Countries the skins are not ſo.

I haue heard this Hiſtory of three of theſe Serpents brought out of Turky, and giuen to a Noble man of *Venice* aliue, who preſerued them aliue in a great glaſſe, (made of purpoſe) vpon ſand, in that glaſſe nere the fire: The deſcription as it here followeth, was take by *Iohn Faltoner*, an Engliſh traueller, ſaying. They were three in number, whereof one was thrice ſo bigge as the other two, and that was a Female, and ſhe was ſaid to be theyr Mother: ſhe had layd at that time in the ſandes foure or fiue egges, about the bigneſſe of Pigeons egges. She was in length three ſoote, but in breadth or quantity almoſt ſo big as a mans Arme: her head was flat, and broad as two fingers, the apple of the eye blacke all the other part being white.

Out of her eye-lids grew two hornes, but they were ſhort ones, and thoſe were truely Hornes, and not fleſh. The necke compared with the body was very long and ſmall, all the vpper part of the skinne was couered with ſcales, of aſh-colour, and yet mixed vvith blacke. The tayle is as it were brown whē it was ſtretched out. And this was the deſcription of the old one: the other two being like to her in all things, except in their hornes, for being ſmall, they were not yet growne. Generally, all theſe horned Serpents haue hard dry ſcales vpon their belly, wherewithall they make a noyſe when they go themſelues, & it is thus deſcribed by *Nicander*;

Nunc potes actutum inſidiatoremque Ceraſten
Noſcere, vipereum veluti genus, huic quia diſpar
Non is corpus habet, ſed quatuor aut duo profert
Cornua, cum mutila videatur Vipera fronte.
Squalidus albenti color eſt.

In Engliſh thus:

You well may know the treacher Ceraſts noyſe,
A Viper-kind, whoſe bodies much agree,
Yet theſe foure hornes and brandy colour, poyſe,
Where Viper none, but forehead plaine we ſee.

There is no Serpent except the Viper that can ſo long indure thirſt, as this horned-ſerpent, for they ſeldome or neuer drinke; and therefore I thinke they are of a Vipers kind: for beſides this alſo it is obſerued, that their young ones do come in and out of their bellies as Vipers doe: The liue in hatred with all kind of Serpents, and eſpecially with Spiders. The Hawes of Ægypt alſo doe deſtroy Horned-ſerpents and Scorpions: but about

Thebes in Ægypt there are certain ſacred Snakes (as they are tearmed) which haue hornes on their head, and theſe are harmeleſſe vnto men and beaſts, otherwiſe all theſe Serpents are virulent and violent againſt all creatures, eſpecially men: yet there bee certaine men in *Libia* called *Pſylli*, which are in a league, or rather in a naturall concord with Horned-Serpents. For if they bee bitten by them at any time, they receiue no hurt at all: and beſides, if they bee brought vnto any man that is bitten with one of theſe Serpents, before the poyſon be ſpred all ouer his body, they help and cure him, for if they finde him but lightly hurt, they onely ſpet vpon the wound, and ſo mittigate the paine, but if they find him more deeply hurt, then they take much water within their teeth, and firſt waſh their owne mouth with it, then ſpet out the water into a pot, and make the ſicke man to drinke it vp. Laſtly, if the poyſon bee yet ſtrong, they lay their naked bodies vppon the naked poyſoned body, and ſo breake the force of the poyſon. And this is thus deſcribed by the Poet, ſaying,

Audiui Lybicos Pſyllos, quos aſpera Syrtis
Serpentumque ferax patria alit populos,
Non ictu inflictum diro, morſuue venenum
Lædere: quin læſis ferre & opem reliquis,
Non vi radicum proprio ſed corpore iuncto.

That is to ſay,

The Lybian Pſylli, which Serpent-breeding Syrtes dwell
As I haue heard, do cure poyſon ſtings and bytes,
Nor hurt themſelues, but it in other quell:
By no rootes force, but ioyning bodies quites.

When a Horned-Serpent hath bitten a man or beaſt, firſt about the wound there groweth hardneſſe, and then puſtules. Laſtly, blacke, earthy, and pale matter: the genitall member ſtandeth out ſtraight and neuer falleth, he falleth mad, his eyes grow dimme, & his Nerues immanuable, and vppon the head of the wound groweth a ſcab like the head of a Naile, and continually pricking like the pricking of Needles: And becauſe this Serpent is immoderately dry, therefore the poyſon is moſt pernitious: for if it be not holpen within nine daies, the patient cannot eſcape death. The cure muſt be firſt by cutting away the fleſh vnto the bone, where the wound is, or elſe the whole member if it can bee, then lay vpon the wound Goats dung ſodde with Vineger or Garlike, and Vineger or Barley Meale, or the iuyce of Cedar, Rue, or Nep, with Salt and Honny, or Pitch, and Barley meale, and ſuch like thinges outwardly: inwardly Daffadill and Rew in drinke, Raddiſh-ſeede, Indian Cummen, with wine and *Caſtoreum*: and alſo Calamint, and euery thing that procureth vomit. And thus much for the deſcription of the Horned-Serpent.

OF THE HYÆNA.

THere be ſome that make queſtion whether there be any ſuch Serpent as this or no, for it is not very like that there is any ſuch, and that this Hyæna is the ſelfe ſame which is deſcribed to bee a Foure-footed-Beaſt, for that which is ſaid of that, is likewiſe attributed to this: namely, that it changeth ſex, being one yeare a Male, another yeere a female, and that the couples which ſeeme to bee married together, do by continuall entercourſe, bring forth their young ones, ſo that the Male this yeare is the female next yeare, & the female this yeare is the Male next yeare. And this is all that is ſaid of this Serpent.

OF

OF THE HYDRA, SVPPOSED TO *be killed by Hercules.*

THE Poets do faine, that neare to the Fountaine *Amymona*, there grew a Plantaine, vnder which was bred a Hydra which had seeuen heads: whereof one of these heads vvas said to bee immortall: with this Hydra *Hercules* did fight, for there was in that immortall head such a poyson as vvas vncurable; wherewithall *Hercules* moystened the head of his Darts after he had killed it: & they say, that while *Hercules* strucke off one of these heads, there euer arose two or three more in the roome thereof, vntill the number of fifty, or as some say fourescore and ten heads were strucken off: and because this was done in the fenne of *Lerna*, therefore there grew a Prouerb of *Lerna malorum*, to signifie a multitude of vnresistable euils.

And some ignorant men of late daies at *Venice*, did picture this Hydra with wonderfull Art, and set it forth to the people to be seene, as though it had beene a true carkase, with this inscription. In the yeare of Christes incarnation, 5 5 0. about the Month of Ianuary, this monstrous Serpent was brought out of *Turky* to *Venice*, & afterwards giuen to the French king: It was esteemed to be worth 6000. duckats. These mōsters signifie the mutation or change of worldly affaires, but (I trust said the Author of the inscription, who seemed to be a *German*) the whole Christian world is so afflicted, that there is no more euill that can happen to the Christian VVorld, except destruction; and therefore I hope that these

theſe mõſters do not foreſhew any euil to the chriſtians. Therfore ſeeing the Turkiſh empire is grown to that height, in which eſtate all other former kingdomes fell, I may deuine & Prophecy, that the danger threatned hereby, belongeth to the Turkes, and not vnto vs, in whoſe gouerment this Monſter was found to be bred: and the hinder part of his head ſeemeth to reſemble a Turkes Cap. Thus farre this inſcribing Deuiner. But this fellovv ought firſt of all to haue enquired about the truth of this Picture, whether it were ſincere or counterfeit, before he had giuen his iudgment vpon it, for that there ſhold be ſuch a ſerpent with ſeauen heads, I thinke it vnpoſſible, and no more to bee beleeued and credited then that *Caſtor* and *Pollux* were conceiued in an Egge, or that *Pluto* is the GOD of Hell; or that Armed menne were created out of Dragons teeth, or that *Vulcan* made *Achilles* armour; or that *Venus* was wounded by *Diomedes*; or that *Vliſſes* was carryed in Bottles, ſo true I thinke is the ſhape of this Monſter; for the head, eares, tongue, Noſe, and Face, of this Monſter, doe altogether degenerate from all kindes of Serpents, which is not vſuall in Monſters, but the fore-parts doe at moſt times reſemble the kind to which it belongeth; and therefore if it had not been an vnskilfull Painters deuice, he might haue framed it in a better faſhion, and more credible to the world. But let it be as it is, how doth he know that this euill doth more belong to the Turkes then to the Chriſtians? For ſhall we be ſo blind and flatter our ſelues ſo far, as not to acknowledge our ſinnes, but to lay all the tokens of Iudgement vpon our aduerſaries? But if there appeared in vs any repentance or amendement of thoſe faults, for which God hath ſuffered in his Iuſtice, that impious Tyrant and tyranicall gouernment to preuaile againſt Chriſtians, then we might thinke that GOD would looke mercifully vppon vs, and auert his wrath from vs vppon our enemies. But with ſorrow and griefe bee it ſpoken, for all the Kings and people of Chriſtendome, doe directly go forward without ſtumbling in thoſe vile courſes, and odious crying ſinnes, for which God hath ſet vp the Turkes againſt former ages, and therefore we haue no cauſe to hope that euer this rod ſhall bee caſt into the fire, vntill the chaſtiſement of God Children haue procured their amendment, and if no amendment, then all the powers of Heauen (the bleſſed Trinity excepted) cannot keepe Chriſtendome from ruine and deſtruction, which God of his infinite mercy turne away from vs.

To turne againe to the ſtory of the Hydra, I haue alſo heard that in *Venice* in the Dukes treaſury, among the rare Monumentes of that Citty, there is preſerued a Serpent with ſeauen heads, which if it be true, it is the more probable that there is a Hydra, and then the Poets were not altogether deceiued, that ſay, *Hercules* killed ſuch an one. This Hydra which *Hercules* ſlewe, they ſay was ingendered betwixt *Echidna* and *Typhaon*, and nouriſhed by *Iuno* in *Lerna*, in hatred of *Hercules*: and they ſay further, that when hee came to kill it, there came a Crabbe or Cancer to helpe the Hydra againſt *Hercules*, who inſtantly called vpon *Iolaus* for helpe, and ſo *Iolaus* ſlew the Crabbe, and *Hercules* the Hydra.

Phaephatus maketh the ſtory of *Hercules* by killing the Hydra, to bee a meere allegory, ſaying that the Hydra was a Caſtle kept by fifty men, the King whereof was called *Lernus*, who was aſſiſted by a Noble man (called *Cancer*) againſt the aſſaults of *Hercules*, and that *Hercules* by the help of *Iolaus*, King of the *Thebanes*, ouercame that King and Caſtle. Other ſay, that *Lerna* and Hidra ſignifie the two kindes of Enuye, diſtinguiſhed by *Inuidia*, and *Inuidentia*, in himſelfe, which ariſe out of the Monſtrous filthy fenne of humane corruption, like a monſtrous hydeous Dragon, with whom he ſtroue, and as he ſtrucke off one head, or tentation, ſo two or three other continually aroſe in the roome thereof. And thus much for the Hydra, whether it be true or Fabulous.

OF

OF INNOCENT SERPENTS.

I Doe read of two kinds of Innocent Serpents, one call *Lybies*, because they are onely in *Affricke*, and neuer do hurt vnto men, and therefore *Nicander* was deceiued, which maketh this kind of serpent to be the same with the *Amodit*, whose sting or teeth are very mortall and deadly. There be also other kindes of harmelesse Serpents, as that called *Molurus*, *Mustaca*, and *Mylacris*, which is said to go vpon the taile, and it hath no notable propertie, except that one thing which giueth it the name, for *Molurus* is deriued from *Molis Ouron*, that is hardly making water.

There be also Domesticall innocent Serpents, *Myagrus*, *Orophia*, and *Spathiurus*, which whether they be one kind or many, I will not stand vppon, for they are all tearmed by the Germans, *Hussunck*, and *Hussclang*, that is a House-Snake. They liue by hunting of Mice and Weasels, and vpon their heads they haue two little eares, like to the eares of a Mouse, and because they be as blacke as coales, The Italians call them *Serpe-Nero*, and *Carbon*, and *garobonazzo*, and the French-men *Anguille-de Hay*, that is, a Snake of hedges. There be some that nourish them in Glasses with branne, and when they are at liberty they liue in Dunghils also, wherein they breede sometimes, they haue beene seene to sucke a Cow, for then they twist their tailes about the Cowes Legges. *Mathiolus* writeth, that the flesh of this Snake when the head, taile, Intrals, fat, and Gall are cut off and cast away, to be a speciall remedy against the French-poxe.

There are also other kinds of Innocent Serpents, as that called *Parea*, and in Italy *Baron*, and *Pagerina*, which are brought out of the East, where these are bred. There be no other hatmefull Serpents in that Countrey. They are of a yellow colour like Gold, and about four spannes long: vpon either side they haue two lines or strakes, which beginne about a hand breadth from their necke, and end at their taile. They are without poyson, as may appeare by the report of *Gesner*, for hee did see a man holde the head aliue in his And thus much shall suffice to haue spoken of Innocent Serpents.

OF THE LIZARD.

ALthough there be many kindes of Lyzards, yet in this place I will first intreate of the vulgar Lyzard, called in the Hæbrew *Letaah*, *Lanigermusha*, *Lyserda*, *Carbo*, *Pelipah*, and *Eglose*. The Chaldæans *Haltetha*, and *Humeta*. The Arabians *Ataia*, *Alhathaie*, or *Alhadaie*, *Hardun*, *Arab*, *Samabras*, *Saambras*. The Græcians in ancient time *Sauros*, and *Saura*, & vulgarly at this day *Kolisaura*. The Italians in some places *Liguro*, *Leguro*, *Lucerta*, and *Lucertula*: about Trent *Racani*, and *Ramarri*, and yet *Romarro* is also vsed for a Toad. The Spaniards *Lagárto*, *Lacerta*, *Lagartisa*, and *Lagardixa*. The French *Lisarde*. The Germans *Adax*: and when they distinguish the Male from the Female, they expresse the Male *Ein Egochs*, and the Female *Egles*. In *Hessia Lydetsch*: In Flanders & Illiria *Gesscierka*, and *Gesstier*. The Latines *Lacertus*, and *Lacerta*, because it hath armes and shoulders like a man, and for this cause also the Salamander, the Stellion, the Crocodile, and Scorpions are also called sometimes *Lacerti* Lyzards. And thus much shall suffice for the name.

The vulgar Lizard is described on this sort: the skinne is hard and full of scales, according to this saying of *Virgill*:

Absint

Abſint & picti ſqualentia terga Lacerti.
In Engliſh thus;
——Thoſe put away
And painted Lizards with their ſcalie backs.

The colour of it is pale, and diſtinguiſhed with certain ruſty ſpots, as *Pliny* writeth, with long ſtrakes or lines to the taile; but generally they are of many colours, but the greene with the white belly liuing in buſhes hedges, & is the moſt beautifull, and moſt reſpected; and of this we ſhall peculiarly intreat hereafter. There haue beene ſome Lizards taken in the beginning of September, whoſe colour was like Braſſe, yet darke and dusky, and their belly partly white, and partly of an earthy colour, but vpon either ſide they had certaine little prickes or ſpottes like printed Starres: their length was not paſt foure fingers, their eyes looked backward, and the holes and paſſages of their eares were round, the fingers of their feet were very ſmall, beeing fiue in number, both before and behinde, vvith ſmall nailes, and behind that was the longeſt which ſtandeth in the place of a mans fore-finger, and one of them ſtandeth different from the other, as the Thumbe doth vppon a mans hand, but on the forefeete all of them ſtand equall, not one behinde or before another.

Theſe little Lizards doe differ from the Stellions in this; that they haue bloud in their veines, and they are couered with a hard skinne, wincking with the vpper eye-lid. All manner of Lizards haue a clouen tongue, and the toppe thereof is ſomewhat hairy, or at the leaſtwiſe deuided like the faſhion and figure of haire. Their teeth are alſo as ſmall as haire, beeing blacke, and very ſharpe, and it ſeemeth alſo they are very weake, becauſe

when they bite, they leaue them in the wound. Their lungs are ſmall and dry, yet apt to ſwell & receiue wind by inflamation: their belly is vniforme and ſimple, their intrals, long their Melt round & ſmall, & their ſtones cleaue inwardly to their loynes: their taile is like the taile of a Serpent: & it is the opinion of *Ariſtotle*, that the ſame being cut off, groweth againe. The reaſon whereof is giuen by *Cardan*, becauſe imperfect creatures are full of moyſtneſſe; and therefore the parts cut off do eaſily grow againe. And *Pliny* reporteth, that in his daies he ſaw Lizards with double tailes: whereunto *Americus Veſpucius* agreeth, for he ſaith, that he ſaw in a certaine Iſland not farre from *Lyshon*, a Lizard with a double taile. They haue foure feet, two behind and two before, and the former feete bend backward, and the hinder feete forward, like to the knees of a man.

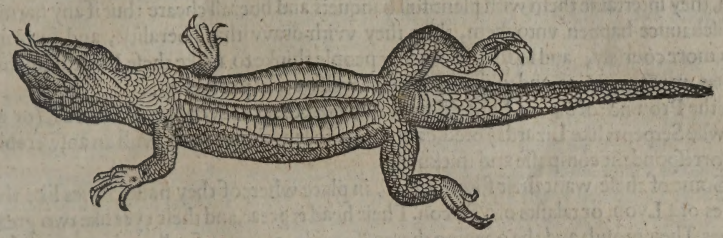
Now concerning the different kinds of Lizards, I muſt ſpeake as breefely as I can in this place, wherein I ſhall comprehend both the Countries wherein they breede, and alſo their ſeuerall kinds, with ſome other accidents neceſſary to be knowne. There is a kind *Auicenna.* of Lizard called *Guarell*, or *Vrell*, and *Alguarill*, with the dung whereof the Phyſitions do cure little pimples and ſpots in the face, and yet *Bellunenſis* maketh a queſtion, whether this be to be referred to the Lizards or not, becauſe Lizards are not found but in the countrey, out of Citties, and theſe are found euery where.

There is alſo another kind of Lizard called *Lacertus Martenſis*, which being ſalted, with the head and purple Wooll, Oyle of Cedar, and the powder of burnt Paper, ſo put into

a linnen

a linnen-cloth, and rubbed vpon a bald place, doe cauſe the haire that is falne off to come againe. There be other Lyzards, called by the Græcians *Aruræ*, and by the Latines *Lacertæ Piſsininæ*, which continually abide in greene corne; theſe burned to powder, and the ſame mixed with the beſt wine and hony, doe cure blind eyes by an oyntment. *Marcellus*

The picture of the Lyzard with the belly vpward.



Albertus writeth, that a friend of his worthy of credit, did tell him that he had ſeene in *Prouence* a part of Fraunce, and alſo in Spaine, Lyzards as bigge as a mans legge is thick, but not very long, and theſe did inhabit hollow places of the earth, and that many times when they perceiued a man or a beaſt paſſe by them, they would ſuddainly leape vppe to his face, & at one blow pull off his cheek. The like alſo is reported of *Piemont* in France, where there be Lyzards as great as little puppies, and that the people of the Country, do ſeeke after their dunge or excrements, for the ſweetnes and other vertues thereof.

In *Lybia* there are Lyzards two cubits long, and in one of the Fortunate-Ilands called *Capraria*, there are alſo exceeding great Lyzards. *Strabo. Solinus.*

In the Iland of *Dioſcorides*, neere to Arabia the leſſer, there are very great Lyzards, the fleſh whereof the people eate, and the fatte they ſeeth, and vſe in ſteede of oyle: theſe are two cubits long, and I know not whether they be the ſame which the Affricans call *Dubh*, and liue in the deſarts of Lybia. They drinke nothing at all, for water is preſent death vnto them, ſo that a man would thinke that this Serpent were made all of fire, becauſe it is ſo preſently deſtroyed with water. Being killed, there commeth no blood out of it, neither hath it any poyſon but in the head & tayle. This the people hunt after to eate, for the taſt of the fleſh, is like the taſt of Frogges fleſh, and when it is in the hole or denne, it is very hardly drawne forth, except with ſpades and Mattocks, whereby the paſſages are opened, and being abroad it is ſwift of foote.

The Lyzards of India, eſpecially about the Mountaine Niſa, are 24. foote in length, their colour variable, for their skin ſeemeth to be flouriſhed with certaine pictures, ſoft & tender to be handled. I haue heard that there hangeth a Lyzard in the Kinges houſe at Paris, whoſe body is as thicke as a mans body, and his length or ſtature little leſſe; it is ſaid it was taken in a priſon or common Gaole, being found ſucking the legges of priſoners: and I doe the rather beleeue this, becauſe I remember ſuch a thing recorded in the Chronicles of Fraunce, and alſo of another ſome-what leſſer, preſerued in the ſame Cittie, in a Church called Saint *Anthonies*. And to the intent that this may ſeeme no ſtrange nor incredible thing, it is reported by *Volatteran*, that when the King of Portugall had conquered certaine Ilands in Ethiopia, in one of them they ſlew a Lyzard, which had deuoured or ſwallowed downe a whole infant, ſo great & wide was the mouth thereof: it was eight cubits long, and for a rare miracle it was hanged vppe at the gate *Flumentana* in Rome, in the roofe, & dedicated to the virgin *Mary*. Beſides theſe, there are other kind of Lyzards, as that called *Lacerta vermicularis*, becauſe it liueth vpon wormes & Spyders, in the narrow walls of old buildings. Alſo a ſiluer-coloured Lyzard, called *Liacone*, liuing in dry and ſunne-ſhining places. Another kind called *Senabras*, and *Adare*, and *Sennekie*. *Scen* is a redde Lyzard, as *Siluaticus* writeth, but I rather take it to be the Scincke, or Crocodile of the earth, which abound neere the Red-Sea. *Ælianus. Polycletus*

There is alſo another kinde of Lyzard called *Lacertus Solaris*, a Lyzard of the Sunne, to whom *Epiphanius* compareth certaine Heretickes called *Sapmſæi*, becauſe they perceiue their eye-ſight to bee dimme and dull. They turne themſelues faſting in theyr Caues to the Eaſt, or Sunne-ryſing, whereby they recouer their eye-ſight againe.

In *Sarmatia*, a Countrey of the *Rutenes*, there is a Prouince called *Samogithia*, wherein the Lyzards are very thicke, blacke, and great, which the fooliſh Countrey people do worſhippe very familiarly, as the Gods of good fortune, for vvhen any good befalleth them, they intertaine them with plentifull banquets and liberall cheare: but if any harme or miſchaunce happen vnto them, then they vvith-drayv that liberality, and intreate them more courſely, and ſo theſe dizzardly people thinke to make theſe Lizards by this meanes, more attentiue and vigilant for theyr welfare and proſperity.

In the Prouince of *Caraia*, Subiect to the *Tartars*, there are very great Lizards, (or at leaſt wiſe Serpents like Lizards) bred, containing in length ten yards, with an anſwerable and correſpondent compaſſe and thickneſſe.

Some of theſe want their fore-Legges, in place whereof they haue clawes like the clavves of a Lyon, or talants of a Falcon. Their head is great, and their eyes like two great Loaues. Their mouth and the opening thereof ſo wide, as it may ſwallow downe a whole man armed, with great, long, and ſharp teeth, ſo as neuer any man or other creature durſt without terror looke vpon that Serpent. Wherefore they haue inuented this art or way to take them.

The Serpent vſeth in the day time to lye in the Caues of the Earth, or elſe in hollovv places of Rockes and Mountaines. In the night time it commeth forth to feede, ranging vp and and down ſeeking what it maydeuour, neither ſparing Lyon, Beare, nor Bull, or ſmaller beaſt, but eateth all he meeteth with vntill he be ſatisfied, and ſo returneth againe to his den. Now for as much as that Countrie is very ſoft and myery: the great and heauy bulke of this Serpent maketh as it were a Ditch by his weight in the ſand or mire, ſo as where you ſee the traling of his body, you would thinke there had beene rowled ſome great veſſell full of VVine, becauſe of the round and deepe impreſſion it leaueth in the earth.

Now the Hunters which watch to deſtroy this Beaſt, doe in the day time faſten ſharpe ſtakes in the earth, in the path and paſſage of the Serpent, eſpecially neere to his hole or lodging, and theſe ſtakes are pointed vvith ſharpe Iron, and ſo couered in the Earth or Sand, whereby it commeth to paſſe, that when in his wonted manner he commeth forth in the night ſeaſon to feede, hee vnawares faſtneth his breaſt, or elſe mortally woundeth his belly vppon one of thoſe ſharpe-pointed ſtakes. Which thing the Hunters lying in waite obſeruing, do preſently vpon the firſt noyſe with their ſwords kill him if he be aliue, and ſo take out his Gall which they ſell for a great price, for therewithall the biting of a madde Dogge is cured, and a Woman in trauell taſting but a little of it, is quickely diſcharged of her burthen. It is good alſo againſt the Emerods and Pyles. Furthermore, the fleſh of this Serpent is good to be eaten, and theſe things are reported by *Paulus Venetus*, and this ſtory following.

As *Americus Veſpatius* ſayled in his iourney from the fortunate Iſlands, hee came vnto a Countrey where hee found the people to feede vppon ſodde fleſh, like the fleſh of a Serpent, and afterwardes they found this beaſt to bee in all thinges like a Serpent vvithout wings, for they ſavv diuers of them aliue, taken and kept by the people to kill at their owne pleaſure. The mouthes whereof were faſt tyed with ropes, ſo as they could not open them to bite either man or beaſt, and their bodies were tyed by the Legges. The aſpect of theſe beaſtes was fearefull to his company, and the ſtrangers which did behold it, for they tooke them to bee Serpents, beeing in quantity as bigge as Roe-Buckes, hauing long feete and ſtronge clawes, a ſpeckeled skinne, and a face like a Serpent: from the Noſe to the tippe of his taile, all along the backe there grew a briſtle, as it were the briſtle of a Boare, and yet the ſaide Nation feedeth vppon them, and becauſe of their ſimilitude with Lizards, I haue thought good to inſert their relation among the Lyzards in this place, leauing it to the further iudgement of the Reader, whether they be of this kind or not.

In

In *Calechut* there are Serpents also, or rather beasts remaining in the fenny places of the Country, whose bodies are all pild without haire like Serpents: also in their mouth, eies, and taile they resemble them, and in their feete Lizards, being as great as Boares, and although they want poyson, yet are their teeth very hurtfull where they fasten them. Like vnto these are certaine others bred in *Hispaniola*, in an Island called *Hyuana*, hauing prickles on their backe, and a combe on their head; but without voyce, hauing foure feete, & a taile like Lizards, with very sharpe teeth. They are not much greater then Hares or Conies, yet they liue indifferently in trees, and on the earth, being very patient, and induring famine many daies. Their skinne smooth and speckled like a Serpents, & they haue a crap on the belly from the chin to the breast, like the crap of a Bird.

Besides these, there are also some called *Bardati*, about the bignesse of Conyes, and of a White-ash-colour, yet theyr skinne and taile like a Snakes, and they resemble trapped Horses. They haue foure feet, and with the formost they dig them holes in the earth, out of which they are drawne againe like Conies to be eaten of men, for they haue a pleasant tast. To conclude, wee doe read that in the yeare 1543. there came many winged Serpents and Lizards into Germany, neere *Syria*, and did bite many mortally: And in the yeare 1551. there were such bred in the bodyes of men and women, as wee haue shewed already in the generall discourse of Serpents, first of all recited in the beginning.

In all the nature of Lizards, there is nothing more admirable then that which is reported of them by *Ælianus* of his owne knowledge. When a certaine man had taken a great fat Lizard, he did put out her eyes with an Instrument of Brasse, and so put her into a new earthen pot, which hadde in it two small holes or passages, bigge inough to take breath at, but too little to creepe out at, and with her moyst earth and a certaine Herbe, the name wherof he doth not expresse: and furthermore, he tooke an Iron Ring, wherein was set an *Engagataes* Stone, with the Picture of a Lizard ingrauen vpon it. And besides, vpon the Ring he made 9. seuerall marks, whereof he put out euery day one, vntill at the last hee came at the ninth, and then hee opened the pot againe, and the Lizard did see as perfectly as euer he did before the eyes were put out, whereof *Albertus* enquiring the reason, could giue none, but hauing read in *Isidorus*, that when the Lizards grow olde, and their sight dimme or thicke, then they enter into some narrow hole of a Wall, and so set their heads therein, directly looking towards the East or Sunne rysing, and so they recouer their sight againe. Of this *Albertus* giueth good reason, because he saith, the occasion of their blindnesse commeth from frigidity congealing the humor in their eyes, which is afterward attenuated and dissolued by the helpe and heate of the Sun. The voice of the Lizard is like the voyce of other Serpents, and if it happen that any man by chance doe cut the body of the Lizard asunder, so as one part falleth from another, yet neither part dyeth, but goeth away vppon the two Legges that are left, and liue apart for a little season, and if it happen that they meete againe, they are so firmely and naturally conioyned by the secret operation of nature, as if they had neuer beene seuered, onely the scarre remaineth.

They liue in caues of the earth, and in graues, and the greene Lizards in the fields and Gardens, but the yellowish or earthy browne Lizard among hedges and Thornes. They deuoure any thing that comes to their mouth, especially Bees, Emmets, Palmer-wormes, Grassehoppers, Locusts, and such like thinges, and foure months of the yeare they lie in the earth and eate nothing.

In the beginning of the yeare about March, they come out againe of their holes, and giue themselues to generation, which they performe by ioyning their bellies together, wreathing their tailes together, & other parts of their bodies: afterwards the female bringeth forth egges, which she committeth to the earth, neuer sitting vpō them, but forgetteth in what place they were laid (for she hath no memory.) The young ones are conceiued of themselues, by the help of the sun. Some there be which affirme, that the old one deuoureth the young ones assoone as they be hatched, except one which she suffereth to liue, & this one is the baselt & most dullard, hauing in it least spirit of all the residue; yet notwithstanding, afterwards it deuoureth both his parents, which thing is prooued false by *Albertus*, for seeing they want memory to finde out their owne Egges, it is not likely that they

haue so much vnderstanding as to discerne their own young ones, nor yet so vnnaturall as to destroy the noblest of their broode, but rather they should imitate the crocodile, which killeth the basest and spareth the best spirits.

It is affirmed, that they liue but halfe a yeare or sixe months, but it is also false; for they hide themselues the foure coldest monthes; and therefore it is likely they liue more then sixe, for else what time should they haue for generation. Twice a yeare they change their skinne, that is in the Spring and Autume like other Serpents that haue a soft skinne, and not hard like the Tortoyces. Their place of conception and emission of their Egges is like to Birds: and therefore it is a needlesse question to inquire whether they bring egges foorth of their mouth or not, as some haue foolishly affirmed, but without all warrant of truth or nature.

They liue by couples together, and when one of them is taken, the other waxeth mad, and rageth vppon him that tooke it, whether it be Male or Female: In the old Testament Lizards, Weasels, and Mice are accounted impure beastes, and therefore forbidden to be eaten, not onely because they liue in Graues and designe in constancy of life, but also Theeues and trecherous persons. They are affraide of euery noyce, they are enemies to Bees, for they liue vpon them; and therefore in ancient time they mixed Meale and iuyce of Mallowes together, and layde the same before the Hiues, to driue away Lizards and Crocodiles. They fight with all kind of Serpents, also they deuour Snailes, and contend with Toades and Scorpions. The Night-Owles and the Spiders doe destroy the little Lizards, for the Spider doth so long wind her thred about the iawes of the Lizard, that hee is not able to open his mouth, & then she fasteneth her stings in her braines. The Storkes are also enemies to Lizards, according to this saying of the Poet;

——Serpente ciconia pullos
Nutrit & inuentaper deuia rura lacerta.

In english thus;

With Lizards young and Serpents breede,
The Storke seeketh her young ones to feed.

Notwithstanding, that by the law of GOD, men were forbidden to eate the Lizard, yet the *Troglodytes Ethiopians* did eate Serpents and Lizards, and the *Amazons* did eate Lizards and Tortoyces, for indeede those Women did vse a very thinne and slender diet; and therefore *Cælius* doth probably coniecture, that they were called *Amazons*, because *Mazis carebant*, that is, they wanted all manner of delicate fare. Wee haue also shewed already, that the Inhabitants of *Dioscorides* Isle, do eate the flesh of Lizards, and the fat after it is boyled, they vse instead of Oyle.

Concerning the venome or poyson of Lizards, I haue not much to say, because there is not much thereof written: yet they are to be reproued which deny they haue any poyson at all, for it is manifest, that the flesh of Lizards eaten, (I meane of such Lizards as are in Italy,) do cause an inflamation and apostemation, the heate of the head-ach, and blindnesse of the eyes. And the Egges of Lizards doe kill speedily, except there come a remedy from Faulkens dung and pure VVine. Also when the Lizard byteth, he leaueth his teeth in the place, which continually aketh, vntill the teeth bee taken out: the cure of which wound is first to suck the place, then to put into it cold water, & afterward to make a plaister of Oyle and Ashes, and apply the same therevnto. And thus much for the naturall description of the Lizard.

The Medicines arising out of the Lizard, are the same which are in the Crocodile, and the flesh thereof is very hot: wherefore it hath vertue to make fat, for if the fatte of a Lizard bee mixed vvith Wheate Meale, Halinitre, and Cummen, it maketh Hennes very fat, and they that eate them much fatter: for *Cardan* saith, that their bellies will breake vvith fatnesse, and the same giuen vnto Hawkes, maketh them to chaunge theyr Fethers.

Marcellus

A Lizard dissected, or the head thereof being very well beaten vvith Salt, draweth out yton poyntes of Nayles, and splentes out of the flesh or body of man, if it bee well ap-

applyed thereunto, and it is also said, that if it bee mingled with Oyle, it causeth hayre to to grow againe vpon the head of a man, where an Vlcer made it fall off. Likewise a Lyzard cut asunder hot, and so applyed, cureth the stinging of Scorpions, and taketh away Wennes.

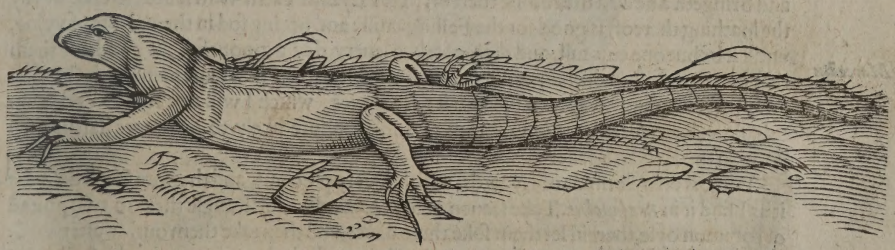
In Ancient time with a field-Lizard dryed and cut asunder, and so bruzed in peeces, they did draw out teeth without paine, and with one of these sod and stamped, and applyed vvith Meale or Frankensence to the forehead, did cure the watering of the eyes.

The same burned to powder, and mixed with Greticke Hony by an oyntment, cureth blindnesse. The Oyle of a Lizard put into the eare, helpeth deafenesse, and dryueth out Wormes if there bee any therein. If Children bee annoynted with the bloud fasting, it keepeth them from swellinges in the belly and Legges: also the Liuer and bloud lapped vp in Wooll, draweth out Nailes and Thornes from the flesh, & cureth all kind of freckles, according to this verse of *Serenus*;

Verrucam poterit sanguis curare Lacertæ.
That is to say;
——The bloud of Lizards can,
Cure freckles in a man.

The vrine and (if there be any at all) helpeth the rupture in Infants. The bones taken out of the Lizards head in the full Moone, doe scarifie the teeth, and the braine is profitable for suffusions: The Liuer laide to the gumbes or to hollow teeth, easeth all the paine in them. The dung purgeth wounds, and also taketh away the whitenesse and itching of the eyes, and so sharpneth the sight, and the same with water, is vsed for a salue. *Arnoldus* doth much commend the dung of Lizards mixed with Meale, the blacke thereof being cast away, and so dryed in a furnace, and softned againe with water of Niter, and froth of the Sea, afterwards applyed to the eyes in a cloth, is very profitable against all the former euils. And thus much shall suffice to haue spoken of the first and vulgar kinde of Lyzard: for killing of whom *Apollo* was in ancient time called *Sauroctonos*.

OF THE GREENE LIZARD.



THe greater Lizard which is called *Lacerta Viridis*, the greene Lizard, by the Græcians *Chlorosaura*, by the Italians *Gez*, and by the Germans *Gruner Heydox*, is the same which is called *Ophiomachus*, because it fighteth with Serpents in the defence of man. They are of colour greene, from whence they are named, and yet sometimes in the Summer they are also found pale. They are twice so bigge as the former Lizard, and come not neare houses, but keep in Meddowes and greene fieldes. They onely abound in Italy, and it is a beast very louing and friendly vnto man, and an enemy to all other Serpentes. For if at any time they see a man, they instantly gather about him, and laying their heads at the one side, with great admiration behold his face: and if it chance a man doe spet, they licke vp the

ſpettle ioyfully, and it hath beene ſeene that they haue done the like to the vrine of chyldren, and they are alſo handled of children without danger, gently licking moyſture from their mouthes. And if at any time three or foure of them be taken, and ſo ſette together to fight, it is a wonder to ſee how eagerly they wound one another, and yet neuer ſet vppon the man that put them together.

If one walke in the fieldes by hollow wayes, buſhes, and greene places, hee ſhall heare a noyſe, and ſee a motion as if Serpents were about him, but when hee looketh earneſtly vppon them, they are Lyzards wagging their heads, and beholding his perſon; and ſo if he goe forward they follow him, if he ſtand ſtill they play about him. One day (as *Eraſmus* writeth) there was a Lyzard ſeene to fight with a Serpent in the mouth of his owne Caue, and whilſt certaine men beheld the ſame, the Lyzard receiued a wound vppon her cheeke by the Serpent, who of greene, made it all redde, and had almoſt torne it all off, and ſo hid herſelfe againe in her denne. The poore Lizard came running vnto the beholders, and ſhewed he bloodie ſide, as it were deſiring helpe and commizeration, ſtanding ſtill when they ſtood ſtill, and following when they went forward, ſo that it acknowledged the ſoueraigntie of man, appealing vnto him as the chiefe Iuſtice, againſt all his enemies and oppreſſours.

It is reported by the Italians, that many times while men fall aſleepe in the fieldes, ſerpents come creeping vnto them, and finding their mouthes open, doe ſlyde downe into their ſtomacks: Wherfore, when the Lizard ſeeth a Serpent comming toward a man ſo ſleeping, ſhe waketh him, by gently ſcratching his hands and face, whereby hee eſcapeth death and deadly poyſon.

The vſe of theſe Greene-Lizards, is by their skinne and gall to keepe apples from rotting, and alſo to driue away Caterpillers, by hanging vp the skinne on the tops of trees, and by touching the apples with the ſaid gall: alſo when the head, feete or intralls are taken away, the fleſh of the Greene-Lyzard, is giuen in meate to one that hath the Sciatica, and thus much for the naturall vſes of the Greene-Lyzard.

Palladius.
Pliny.

The remedies ariſing out of this Lyzard, are briefely theſe: firſt it is vſed to be giuen to Hawkes, and to be eaten in ſmall peeces, prouided ſo as it be not touched vvith theyr tallants, for it will hurt their feete, & draw their clawes together; alſo they ſeeth it in water, then beate it in a morter. Laſtly, when they haue powred warme water vppon it, they let the Hawke waſh her feete in it, and ſo it cauſeth her to caſt her old feathers and coate, and bringeth a new in the roome thereof. This Lyzard eaten with ſauces to take avvay the loathing thereof, is good for the Falling-euill: and beeing ſod in three pynts of vvine, vntill it be but one cup-full, and thereof taken euery day a ſpoonefull, is good for them that haue a diſeaſe in the lunges. It is alſo profitable for thē that haue paine in the loynes. And there are many wayes to prepare it for the eyes, which I will not ſtand to relate in this place, becauſe they are ſuperſtitious, and therefore likely to doe more harme then good to the Engliſh Reader.

Marcellus

There is an oyle made of Lyzards, which is very precious, and therfore I will deſcribe it as I find it in *Braſauolus*. Take ſeauen greene Lyzards, and ſtrangle them in two pound of common oyle, therein let them ſoke three dayes, and then take them out, & afterwards vſe this oyle to annoynt your face euery day, but one little drop at once, and it ſhall wonderfully amend the ſame. The reaſon hereof ſeemeth to be taken from the operation of the dunge or excrements, becauſe that hath vertue to make the face white, and to take away the ſpots.

If the vpper part in the paſtorne of a horſe be broken, put thereinto this oyle with a little vineger, then rub the hooſe about there-with, ſo ſhall it increaſe and grow again, & all the paine thereof ſhall paſſe away. The making of the medicine is this. Take a newe earthen pot, put there-into three pints of oyle, wherein you muſt drowne your Lyzards, & ſo ſeeth them till they are burned away, then take out the bones, and put in ſoft lyme, halfe a pound, liquid pitch a pint, of Swines-greace two pound, then let them be all ſod togethe againe, and afterwards preſerued, and vſed vpon the hooſe as need ſhall require: for it ſhall faſten and harden the horſes hooſe, & there is nothing better for this purpoſe then this oyle. The aſhes of a greene Lizard do reduce skars in the body to their owne colour.

The

The bones of a Greene-Lyzard are good againſt the falling euill, if they bee prepared on this manner following: put your Greene-Lizard aliue into a veſſell full of Salt, and there ſhut it in ſafe, ſo in few daies it vvill conſume all the fleſh and Intrals from the bones, and ſo the bones may bee taken and vſed in this caſe like the hoofe of an Elke, which are very precious for this ſickneſſe, and no leſſe precious are theſe bones. The bloud dooth cure the beating, bruizinges, and thicke skinnes in the feet of men and beaſts, beeing applyed in flockes of wooll.

The eye is ſuperſtitiouſly giuen to be bound to ones arme on a Quartane-Ague, and the eyes preſſed out aliue, and ſo included in golden buttons or Bullets, & carryed about, do alſo help the paine of the eyes, and in default hereof the bloud taken out of the eyes in a peece of purple wooll, hath the ſame operation. The hart of a Lizard is alſo very good againſt the exulcerations of the Kings euill, if it bee but carryed about in the boolome in ſome ſmall Siluer veſſell. The gall taketh away the hayres vpon the eye-liddes that are vnſeemely, if it be dryed in the ſame to the thickeſſe of Hony; eſpecially in the Dog-daies, & mixed with white-wine, thē being annoynted vpon the place, it neuer ſuffereth the haires to grow againe. And thus much for the hiſtorie of the greene Lizard.

OF THE MYLLETT OR *Cenchrine.*

THis Serpent called by the Græcians *Cenchros*, *Cenchrines*, *Cenchridion*, and *Cenchrites*: is by the Latines called *Cenchria*, *Cenchrus*, and *Milliaris*: becauſe it commeth abroad at the time that Myllet-ſeed flowreth, & is ready to ripe, or elſe becauſe it hath certaine litle ſpots vpon it like Myllet-ſeede; and is alſo of the ſame colour. It is likewiſe barbarouſly called *Famuſus*, *Aracis*, and *Faliuiſus*. The Germans of all other haue a name for it, for they call *Punter-Schlang*, and *Berg-ſchlang*. Other Nations not knowing it cannot haue any name for it; and therefore I cannot fayne any thereof, except I ſhould lye groſly in the beginning of the Hiſtory. This Serpent is onely bred in *Lemnus* & *Samothracia*, and it is there called a Lyon, eyther becauſe it is of very great quantity and bigneſſe, or elſe bycauſe the ſcales thereof are ſpotted and ſpeckled like the Lybian Lyons: or bycauſe when it fighteth the tayle is turned vpward like a Lyons tayle, and as a Lion doth. But it is agreed at al hands, that it is called *Milliaris*, a Millet, becauſe in the ſpots of his skinne and colour, it reſembleth a Millet-ſeede, which cauſed the Poet to write on this manner; *Nicander. Gillius. Lucan.*

Pluribus ille notis variatam tingitur aluum,
Quàm paruis tinctus maculis Thebanus Ophites.

In engliſh thus;

With many notes and ſpots, his belly is bodyed
Like Thebane herbe, Ophtes ſightly tryed.

But not onely his belly, for his backe and whole skinne is of the ſame faſhion and colour. The length of this Serpent is about two cubits, and the thicke body is attenuated toward the end, being ſharpe at the taile. The colour is dusky and darke like the Millet, and it is then moſt irefull and full of wrath or courage, when this Herbe or ſeed is at the higheſt. The pace of this Serpent is not winding or trauailing, but ſtraight, and directed without bending to and fro: and therefore ſaith *Lucan: Et ſemper recto lapſurus limite Cenchris:* That is, And the Millet alway ſtanding in a ſtraight and right line, and for this cauſe when a man flyeth away from it, he muſt not runne directly forward, but wind too and fro, crooking like an indenture, for by reaſon thereof this Serpents large body cannot ſo eaſily and with the like ſpeede turne to followe and purſue, as it can directly forward.

It is a very dangerous Serpent to meete withall, and therefore not onely the valianteſt man, but alſo the ſtrongeſt beaſt is, and ought iuſtly to be afraide thereof, for his treacherous deceits and ſtrength of body; for when it hath gotten the prey or booty, he beclaſpeth it with his taile, and giueth it fearefull blowes, in the meane time faſteneth his iawes or chaps to the man or beaſt, and ſucketh out all the bloud till it be fully ſatisfied, and like a Lyon he beateth alſo his owne ſides, ſetting vp the ſpires of his body when he aſſaulteth any aduerſary, or taketh any reſiſting booty. I take this to bee the ſame called in *Scicilia Serpa ſerena*, which is ſometimes as long as a man, & as great as the arme about the wriſt. In the heate of ſummer they get themſelues to the Mountaine, and there ſeize vpon cattel of all ſortes, as often as anger or wrath enforceth them.

The nature of it is very hot, and therefore venomous in the ſecond degree: wherefore when it hath bitten any, there followeth putrifaction and rottenneſſe, as fleſh where water lyeth betwixt the skinne, like as in the Dropſie: for beſides, the common affections it hath with the Viper, and the byting thereof, alike in all thinges, more deadly and vnreſiſtable euils followeth as drouzy, ſleepineſſe, and lethargy, paine in the belly, eſpecially the collicke, paine in the Liuer and ſtomacke, killing within two daies if remedy bee not prouided.

The cure is like the cure of the Vipers byting, take the ſeed of Lettice, and Flax-ſeede, Sauory beaten or ſtamped, and wilde Rew, wilde Betony, and Daffadill two drams in three cups of Wine, and drinke the ſame, immediatly after the drinking heereof, drinke alſo two drammes of the roote of Centaury, or Hartwort, Noſewort, or Gentian, or Seſamine. And thus much for a deſcription of this venomous Serpent, one of the greateſt plagues, to man and beaſt in all thoſe Countries or places, wherein it is engendered, and it is not the leaſt part of Engliſh happineſſe to be freed by God & Nature from ſuch noyſome virulent and dangerous neighbours.

OF THE NEVTE OR WATER *Lizard.*

THis is a little blacke Lyzard, called *Waſſermoll*, and *Waſſeraddex*, that is a Lizard of the Water. In French *Taſſot*, and in Italian *Maraſandola*, which word is deriued frō *Maraſſo* a Viper, becauſe the poyſon heereof is like the poyſon of Vipers, and in Greeke it may be termed *Enudros Sauros*. They liue in ſtanding waters or pooles. as in ditches of Townes and Hedges. The colour as we haue ſaide is blacke, and the length about two fingers, or ſcarce ſo long. Vnder the belly it is white, or at leaſt hath ſome white

ſmall

ſmall ſpots on the ſides and belly: yet ſometimes there are of them that are of a duſty earthy colour, and towards the tayle yellowiſh. The skinne is ſtrong and hard, ſo as a knyfe can ſcarſe cut the ſame, and beeing cut, there iſſueth out a kind of white mattery liquour, like as is in Salamanders.

Beeing taken, it ſhutteth the mouth ſo hard as it cannot be eaſily opened, neither doth it endeuour to byte although it be plucked and prouoked. The tongue is very ſhort and broade, and the teeth ſo ſhort and ſmall, as they are ſcarcely viſible within the lippes. Vppon the fore-feete it hath foure fingers or clawes, but vppon the hinder feete it hath fiue. The tayle ſtandeth out betwixt the hinder legges in the midle, like the figure of a wheele-whirle, or rather ſo contracted, as if many of them were conioyned together, & the voyd or empty places in the coniunctions were filled vp. The tayle beeing cutte off, liveth longer then the body, as may be ſeene in euery dayes experience, that is, by motion giueth longer ſignes and token of lyfe.

This Serpent is bredde in ſatte waters and ſoyles, and ſometimes in the ruines of olde walls, eſpecially they delight in white muddy waters, hiding themſelues vnder ſtones in the ſame water if there be any, and if not, then vnder the banks ſides of the earth, for they ſildome come to the Land. They ſwymme vnderneath the water, and are rarely ſeene at the toppe. Theyr egges are not paſt ſo bigge as peaſe, and they are found hanging together in cluſters. One of theſe beeing put aliue into a glaſſe of water, did continually hold his head aboue the water like as Frogges doe, ſo that therby it may be coniectured it doth often neede reſpiration, and keepeth not vnder water except in feare, and ſeeking after meate.

There is nothing in nature that ſo much offendeth it as ſalt, for ſo ſoone as it is layde vppon ſalt, it endeuoureth with all might & maine to runne away, for it byteth & ſtingeth the little beaſt aboue meaſure, ſo that it dyeth ſooner by lying in ſalt where it cannot auoyde, then it would by ſuffering many ſtripes, for beeing beaten it liueth long, & dieth very hardly. It doth not like to be without water, for if you try one of them, and keepe it out of water but one day, it will be found to be much the worſe.

Beeing mooued to anger, it ſtandeth vpon the hinder legges, and looketh directlie in the face of him that hath ſtirred it, and ſo continueth till all the body be white, through a kind of white humour or poyſon, that it ſwelleth outward, to harme (if it were poſſible) the perſon that did prouoke it. And by this is their venomous nature obſerued to be like the Salamander, although theyr continuall abode in the water, maketh their poyſon the more weake.

Some ſay that if in Fraunce a hogge doe eate one of theſe, hee dyeth thereof, and yet doth more ſafely eate the Salamander. But in England it is otherwiſe, for I haue ſeene a hogge without all harme carry in his mouth a Newte, & afterward eate it. There be ſome Apothecaries which doe vſe this Newte in ſteed of Scinks or Crocodiles of the earth, but they are deceiued in the vertues and operation, and do alſo deceiue other, for there is not in it any ſuch wholeſome properties, and therefore not to be applyed without ſinguler danger. And thus much may ſuffice to be ſaid for this little Serpent, or water-creeping creature.

OF

OF THE PELIAS.

Aetius making mention of the *Elaps* and *Pelias*, two kinds of Serpents, dooth ioyntly ſpeake of them in this ſort, ſaying that the ſignes of theſe Serpents were ſo common and vulgarly knowne, that there was no deſcriptions of them among the auncient writers. But the Pelias byting cauſeth putrefaction about the wound or bytten place, but yet not very dangerous, and it bringeth obfuſcation or dimneſſe to the eyes, by reaſon that as the poyſon is vniuerſally diſtributed ouer all the body, ſo it hath moſt power ouer the tendereſt part, namely the eyes. It is cured by a Ptiſane with oyle in drinke, and a decoction of ſuch Docks as grow in ditches, and other ſimple medicines, ſuch as are applyed to the curing of the yellow-Iaundiſe. The eyes muſt be waſhed with the vrine of a child or young man which neuer knew any woman carnally, and this may be applyed eyther ſimply and alone, or elſe by bryne and pickle, ſo alſo muſt the head. After that the body is purged, annoynt it with Balſamum and Hony, and take an eye-ſalue to ſharpen againe and recouer the ſight, and for this cauſe it is very good to weepe, for by euacuation of teares, the venom alſo will be expelled. But if the eyes grow to paine, then let their eye-ſalue be made more temperate and gentle, to keepe the head and braine from ſtupefaction. And thus much for the Pelias out of *Aetius*.

OF THE PORPHYRE.

There is among the Indians a Serpent about the bignes of a ſpanne or more, which in outward aſpect is like to the moſt beautifull and well coloured purple, the head hereof is exceeding white, and it wanteth teeth. This Serpent is ſought for in the higheſt Mountaines, for out of him they take the Sardius ſtone. And although he cannot byte becauſe hee wanteth teeth, yet in his rage when he is perſecuted, he caſteth foorth a certaine poyſon by vomit, which cauſeth putrefaction where euer it lighteth. But if it be taken aliue and be hanged vp by the tayle, it rendereth a double, one whiles it is aliue, the other when it is dead, both of them blacke in colour, but the firſt reſembleth blacke Amber. And if a man take but ſo much of the firſt blacke venome as is the quantitie of a Seſamyne ſeede, it killeth him preſently, making his braines to fall out at his noſtrills, but the other worketh neither ſo ſpeedily, nor after the ſame manner; for it caſteth one into a conſumption, and killeth within the compaſſe of a yere. But I find *Aelianus*, *Volateran*, and *Textor*, to differ from this relation of *Cteſias*, for they ſay that the firſt poyſon is like to the drops of Almond-trees, which are congealed into a gumme, and the other which commeth from it when hee is dead, is like to thin mattery water. Vnto this Porphyre I may adde the Palmer-ſerpent, which *Strabo* wryteth doth kill with an vnrecouerable poyſon, & it is alſo of a Scarlet colour, to the loynes or hinder parts.

OF THE PRESTER.

Although there be many Writers which confound together the Preſter and the Dipſas, and make of them but one kind, or Serpent of diuers names, yet ſeeing on the contrary there be as many or more which doe diſtinguiſh or deuide them, and make them two in nature different, one from another, the Dipſas killing by thirſt, and the Preſter by heate, as theyr very names doe ſignifie, therefore I will alſo trace the ſteppes of this latter opinion, as of that which is more probable and conſonant to truth.

The Græcians call it *Praſter* of *Prethein*, which ſignifieth to burne or inflame, & *Tremellius* and *Iunius* thinke, that the Serpents called fiery Serpents, which did ſting the *Iſraelites*

elites in the wilderneſſe, were Preſters. We find in *Suidas*, *Præſter* for the fire of heauen, or for a cloude of fire carried about with a vehement ſtrong wind, and ſometimes lightenings. And it ſeemeth that this is indeede a fiery kind of Serpent, for he himſelfe alwayes goeth about with open mouth, panting and breathing as the Poet writeth;

Oraque diſtendens auidus fumantia Præſter
Inficit, vt læſus tumida membra gerat.

Which may be engliſhed thus;

The greedy Preſter wide-open foming mouth
Infects, and ſwelleth, making the members by heate vncouth.

When this Serpent hath ſtrooke or wounded, there followeth an immeaſurable ſwelling, diſtraction, conuerſion of the blood to matter, and corrupt inflamation, taking away freedome or eaſines of aſpiration, likewiſe dimming the ſight, or making the hayre to fall off from the head; at laſt ſuffocation as it were by fire, which is thus deſcribed by *Mantuan* vpon the perſon of one *Narſidius*, ſaying as followeth.

Ecce ſubit facies leto diuerſa fluenti.
Narſidium Marſi cultorem torridus agri
Percuſsit preſter: illi rubor igneus ora
Succendit, tendit q; cutem pereunte figura,
Miſcens cunctatumor toto iam corpore maior.
Humanumq; egreſsa modum ſuper omnia membra
Efflatur Sanies, latè tollente veneno.
Ipſe late penitus congeſto corpore merſus.
Nec lorica tenet diſtenti corporis auctum.
Spumeus accenſo non ſic exundat aheno
Vndarum cumulus: nec tanto carbaſa Coro
Curuauere ſinus: tumidos iam non capit artus
Informis globus & confuſo pondere truncus.
Intactum volucrum roſtris, epulaſq; daturum
Haud impunè feris, non auſi tradere buſto,
Nondum ſtante modo creſcens fugêre cadauer.

Which may be engliſhed thus;

Loe ſuddenly a diuers fate the ioyfull current ſtayed
Narſidius, which Marſinus mirror did adore,
By burning ſting of ſcorching Preſter dead was layed,
For fierie colour his face enflam'd, not as before.
The firſt appearing viſage fayld, all was out-ſtretcht,
Swelling couer'd all, and bodyes groſſenes doubled
Surpaſsing humane bounds and members all ore-reacht,
Aſpyring venom ſpreads matter blowne in carkaſſe troubled.
The man lyeth drownd within ſwolne bodies bankes,
No girdle can his monſtrous growth contayne,
Not ſo are waters ſwolne with rage of ſandy ſtankes,
Nor ſayles bend downe to bluſtering Caurus wayne.
Now can it not the ſwelling ſinewes keepe in hold,
Deformed globe it is, and truncke ore-come with waight,
Vntoucht of flying foules, no beakes of young or old
Doe him dare eate, or beaſts full wilde vpon the body bayte
But that they dye. No man to bury in earth or fire
Durſt once come nigh, nor ſtand to looke vpon that hapleſſe caſe,
For neuer ceaſed the heat of corps though dead to ſwell,
Therefore afrayde they ranne away with ſpeedie pace.

The

The cure of the poyſon of this Serpent, is by the Phiſitians found out to be wild Purſlaine, alſo the flowers and ſtalke of the buſh, the Beauers ſtones called *Caſtoreum*, drunke with Opponax and Rew in wine, and the little Sprat-fiſh in dyet. And thus much of this fire-burning venomous Serpent.

OF THE RED SERPENT.

THis kinde of Serpent beeing a ſerpent of the Sea, was firſt of all found out by *Pelicerius* Biſhoppe of *Montpelier*, as *Rondoletus* writeth, and although ſome haue taken the ſame for the *Myrus* or *Berus* of which we haue ſpoken already, yet is it manifeſt that they are deceiued, for it hath gills couered with a bony couering, and alſo finnes to ſwym withall, much greater then thoſe of the *Myrus*, which wee haue ſhewed already to bee the male Lamprey. This Serpent therefore for the outward proportion thereof, is like to the Serpents of the Land, but of a redde or purpliſh colour, beeing full of crooked or oblique lines, deſcending from the backe to the belly, and deuiding or breaking that long line of the backe, which beginneth at the head, and ſo ſtretcheth foorth to the tayle.

The opening of his mouth is not very great, his teeth are very ſharpe and like a ſaw, his gills like ſcalie fiſhes, and vppon the ridge of his backe, all along to the tayle, and vnderneath vppon the ryne or brimme of his belly, are certaine haires growing, or at the leaſt thinne ſmall things like hayres, the tayle beeing ſhut vp in one vndeuided finne. Of this kind no doubt are thoſe which *Bellonius* ſaith hee ſawe by the Lake *Abydus*, which liue in the waters, and come not to the Land but for ſleepe, for hee affirmeth that they are like Land-ſerpents, but in theyr colour they are redde-ſpotted, with ſome ſmall and duskie ſpots. *Gellius* alſo ſayth, that among the multitude of Sea-ſerpents, ſome are like Congers, and I cannot tell whether that of *Vergill* be of this kind or not, ſpoken of by *Laocoon* the Prieſt of *Neptune*.

Solennes taurum ingentum mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta
(Horreſco referens) immenſis orbibus angues
Incumbunt pelago: pariter q́ ad littora tendunt.
Pectora quorum inter fluctus arecta, iubæque
Sanguineæ exuperant vndas: pars cætera pontum
Pone legit ſinuatque immenſa volumine terga.
Fit ſonitus ſpumante ſalo, &c.

Which may be engliſhed thus;

Whilſt he a Bull at Altars ſolemne ſacrifice,
Behold (I feare to tell) two monſtrous ſnakes appeared,
Out of Tenedus ſhore both calme and deepe did riſe
One part in Sea, the other on Land was reared:
Their breaſts and redde-blood manes on waters mounted,
But backe and tayle on Land from foaming ſea thus ſounded.

OF

OF THE SALAMANDER.

I Will not contrary their opinion which reckon the Salamander among the kinds of Lyzards, but leaue the assertion as somewhat tollerable: yet they are not to be followed, or to be beleeued, which would make it a kinde of Worme, for there is not in that opinion eyther reason or resemblance. What this beast is called among the Hebrewes I cannot learne, and therfore I iudge that the Iewes (like many other Nations) did not acknowledge that there was any such kinde of creature, for ignorance bringeth infidelitie in strange things and propositions.

The Græcians call it *Salamandra*, which word or terme is retained almost in all Languages, especially in the Latine, and therefore *Isidore* had more boldnesse and wit, then reason, to deriue the Latine *Salamandra*, *quasi valincendram*, resisting burning, for beeing a Greeke word, it needeth not a Latine notation. The Arabians call it *Saambras*, and *Samabras*, which may wel be thought to be deriued or rather corrupted, from the former word *Salamandra*, or else from the Hebrew word *Semamit*, which signifieth a Stellion. Among the Italians and Rhætians it retaineth the Latine vvord, and sometimes in Rhætia it is called *Rosada*. In the dukedome of Sauoy, *Pluuina*. In Fraunce, *Sourd*, *Blande*, *Albrenne*, and *Arrasade*, according to the diuers Prouinces in that Kingdome. In Spayne it is called *Salamantegua*. In Germany it is called by diuers names, as *Maall*, and *Punter maall*, *Olm*, *Moll*, and *Molch*, because of a kinde of liquour in it like milke, as the Greeke word *Molge*, from *à melgein* to sucke milke. Some in the Country of Heluetia doe call it *Quattertetesh*. And in *Albertus* it is likewise called *Rimatrix*. And thus much may suffise for the name thereof.

The description of theyr seuerall parts followeth, which as *Auicen* and other Authours write, is very like a small and vulgar Lyzard, except in their quantitie, which is greater, theyr legges taller, and their tayle longer. They are also thicker and fuller then a Lyzard, hauing a pale white belly, and one part of their skinne exceeding blacke, the other yellow like Verdigreace, both of them very splendent and glistering, with a blacke line going all along their backe, hauing vppon it many little spots like eyes: And from hence it commeth to be called a Stellion, or *Animal stellatum*, a creature full of starres, and the skinne is rough and balde, especially vpon the backe where those spots are, out of which as writeth the *Scholiast*, issueth a certaine liquour or humour, which quencheth the heate of the fire when it is in the same.

This Salamander is also foure-footed like a Lyzard, and all the body ouer it is set with spots of blacke and yellow, yet is the sight of it abhominable and fearefull to man. The head of it is great, and sometimes they haue yellowish bellyes and tayles, and some-times earthy. It is some question among the Learned, whether there be any discretion of sexe, as whether there be in this kinde a male and a female. *Pliny* affirmeth that they neuer engender, and that there is not among them eyther male or female, no more then there are among Eeles. But this thing is iustly crossed, both by *Bellonius* and *Agricola*, for they affirme vpon their owne knowledge, that the Salamander engendereth her young ones in her belly like vnto the Viper, but first conceiueth egges, and she bringeth forth fortie and *Matthiolus*

fiftie at a time, which are fully perfected in her wombe, and are able to runne or goe ſo ſoone as euer they be littered: and therefore there muſt be among them both male and female.

The Countries wherein are found Salamanders, are the Region about Trent, and in the Alpes, and ſome-time alſo in Germany. The moſt commonly frequent the coldeſt and moyſteſt places, as in the ſhaddow of Woods, in hedges neere Fountaines and Riuers, and ſome-times they are found among Corne & thornes, and among Rocks. They are ſildome ſeene except it be eyther in the Spring-time, or againſt raine, & for this cauſe it is called *Animal vernale*, and *Pluuioſum*, a Spring or raynie creature. And yet there were many of them found together in a hole neere vnto the Citty *Sneberge* in Germanie, in the month of February, for they loue to liue in flocks and troupes together, and at another time in Nouember, a liuing Salamander was found in a Fountaine. Howbeit, if at any time it be ſeene forraging out of his denne or lodging place, it is held for an aſſured preſage of rayne. But if the Spring-time fortune to be colde or froſtie, then they keepe home, and goe not viſibly abroade.

Some doe affirme that it is as cold as Iſe, and that it therefore quencheth heate or fire like a peece of Iſe, which if it be true, then is the old phyloſophicall Maxime vtterly falſe, namely, that all liuing creatures are hot and moyſt, beeing compared to creatures without life and ſence, for there is not any dead or ſenceleſſe body that ſo quencheth fire as the Iſe doth. But the truth is, that the Salamander is cold, and colder then any Serpent, yet not without his naturall heate, which beeing compared to Armans, may truly be ſaid to be hot, and therefore the venome of the Salamander is reckoned among Septicks, or corroding things.

It naturally loueth milke, and therefore ſome-times in the Woods or neere hedges, it ſucketh a Cow that is layde, but afterward that Cowes vdder or ſtocke dryeth vppe, and neuer more yeeldeth any milke. It alſo greatly loueth the Honny-combe, and ſome Authours haue affirmed, that they vſe to gape after ayre or freſh breath, like the Camælion, yet they which haue kept Salamanders in glaſſes, neuer perceiued by thē any ſuch thing. They are ſlow of pace, and voyde ground very ſluggiſhlie, and therfore it is iuſtly termed a heauy and ſlothfull beaſt. *Willichius*

But the greateſt matter in the Salamander to be inquired after, is whether it can liue and be nouriſhed by and in the fire, or whether it can paſſe thorough the fire without any harme, or quench and put out the ſame. Which opinions in the very relation and firſt hearing, doe croſſe one another, for how can that either be nouriſhed or liue in the fire, which quencheth the ſame beeing put into it? *Ariſtotle* that neuer ſaw a Salamander himſelfe, but wrote thereof by heare-ſay, hath giuen ſome colour to this opinion, becauſe he writeth, *nonulla corpora eſſe animalium quæ igne non abſumantur Salamandra documento eſt: quæ (vt aiunt) ignem inambulans per eum extinguit.* That is to ſay, the Salamander is an euidence, that the bodies of ſome creatures are not waſted or conſumed in the fire, for (as ſome ſay) it walketh in the fire and extinguiſheth the ſame.

Now whether this beſeemed ſo great a Phyloſopher to write vppon heare-ſay, vvho tooke vpon him to gather all naturall learning into his owne Graunge or ſtore-houſe, & out of the ſame to furniſh both the preſent and all future ages, I leaue it to the conſideration of euery indifferent Reader that ſhall peruſe this ſtory. I for mine owne part, rather iudge it to be lightnes in him, to inſert a matter of this conſequence in the diſcourſe of this beaſt, without either Authours, or experience gathered by himſelfe. This one thing I marualle at, why the Egyptians, when they will expreſſe or ſignifie a man burnt, doe in theyr Hierogliphicks paint a Salamander, except eyther fire can burne a Salamander, or elſe contrary to all their cuſtome, they demonſtrate one contrary by another. *Orus.*

Nicander plainely affirmeth, that the Salamander dooth without all harme paſſe thorough the fire, and the Scholiaſt addeth, that there are certaine paſſages in the skinne, out of vvhich iſſueth a kind of liquour that quencheth the fire: And hee telleth a ſtory of one *Andreas*, who did dippe a peece of cloth in the blood of a Salamander, and tried afterward whither it would burne or not, but did not find that it would burne, wherfore he put it vppon his hand, and thruſt that into the fire, and then alſo he felt no manner of paine.

And

And therefore the ſaid *Nicander* calleth this creature *Ciporrhinon*, becauſe of a certaine fatte humour which iſſueth out of it, quenching the fire, but I rather thinke that this fat humour maketh the skinne to gliſter, for if it were properly fatte, it would rather kindle and encreaſe the fire then quench or extinguiſh the ſame.

Suidas followeth the common receiued opinion, that the Salamander quencheth the fire, (although it be not bredde of the fire as Krekets are) like Iſe, and when the fire is ſo quenched, it is in vaine to blow or kindle the ſame againe with any bellowes, as they ſay hath beene tryed in the forges of Smithes. And this alſo cauſed *Serenus* to write, *Seu Salamandra potens, nulliſq; obnoxia flammis*: the potent Salamander is neuer hurt by flames. *Seneca* conſenteth heere-vnto, and *Zoroaſtres*: and ſo great hath beene the dotage about this opinion, that ſome haue written that it aſcendeth vp to the fire neere the moone, farre aboue the reach of the Eagles or ſwifteſt Fowles. Thus ſay they that write, and maintaine the Salamanders abyding in the fire without harme. Now on the contrary, let vs alſo heare their opinions, vvhich deny this naturall operation in the Salamander.

Pliny affirmeth, that in his owne experience hee found that a Salamander was conſumed in the fire, and not the fire by it, for he ſaith he burned one to powder, and vſed the ſame powder in medicines.

Sextius alſo denyeth that it quencheth the fire, and vnto this opinion agreeth *Dioſcorides*. *Aetius* writeth, that when it is firſt put into the fire, it deuideth the flame, and paſſeth thorough ſpeedily without harme, but if it tarry long therein it is burned and conſumed, becauſe the liquour or humiditie thereof is waſted. And this is alſo graunted by *Galen*, *Theophraſtus*, and *Niphus*. And *Matthæolus* affirmeth that hee tryed the ſame, and found that if burning coales were layde vppon it, then it burned like vnto any other rawe fleſh, but beeing caſt into the fire, it burneth not ſpeedily.

Albertus writeth, that there were ſome which brought to him a certaine thing which they called Wooll, and ſaid that it would not burne, but he found it not *Lana*, vvooll, but *Lamygo*, that is, a vapoury adhærencie of a thing which flyeth from the ſtrokes of hammers vppon hot burning yron, and beeing collected vppon cloth, or cleauing to any part of the forge, it there becommeth in ſhew like yellowiſh pale wooll.

The ſaid Authour affirmeth, that hee tooke a Spyder, and layde the ſame vpon a hot burning yron, where it continued vnburned and vnharmed without motion a great while, by reaſon of his thicke skinne and coldneſſe, and vnto another hee ſuffered a little Candle to be put, which inſtantly put it out. And for the ſame cauſes, that is to ſay, both the thickneſſe of the skinne, and cold conſtitution, commeth it to paſſe, that a Salamander can liue ſo long in the fire without burning or conſuming to aſhes, for indeed the skin thereof is ſo hard, that it is cutte or pierced with a knife with great difficultie: And ſo when the force of the fire hath broken the skinne, then alſo iſſueth foorth a cold humour, which for a ſeaſon keepeth the heate out. For this beaſt is ſaid to be very full of humour, and the certaintie thereof may moſt manifeſtly appeare by his full and groſſe body, and alſo by this, that it is ſildome ſeene to iſſue or come forth of his denne, except it be againſt raynie weather: and yet as the egges of other Serpents beeing caſt into a hot burning furnace, do for a ſeaſon reſt in the ſame vnburned, & yet are afterward conſumed, ſo is it with the Salamander.

There be ſome that haue found a webbe out of the hayre growing vppon Salamanders, vvhich can by no meanes be ſette on fire, but this is very falſe, becauſe the Salamander hath no haire vpon it at all. And this kind of webbe rather commeth of a kind of flaxe that *Pliny* vvriteth of, or rather of the Amiantus-ſtone, called the *Aſbeſt*, which is found in Cyprus, whereof they vſed to make couerings for the Theaters. This beeing caſt into a fire, ſeemes to be forthwith all in a flame, but beeing taken out againe, it ſhyneth the more gloriouſly. *Cordus* *Dioſcorid.*

Some alſo doe affirme, that ſuch a peece of cloth or webbe, may be wrought out of the Salamanders skin, but *Braſauolus* denyeth both the vertue of the ſtone, and of the Salamanders hyde or ſhell, for hee ſaith hee tried the ſtone, and it would not be wrought into wooll or ſpun into thred, and when hee caſt the Salamanders ſhell or hide into the fire, it burned, and the mattery cold liquor thereof did almoſt flye into his face.

But ſome then will demaund, where had Pope *Alexander* that coate, which could not be purged but by fire, which made it alway as white as ſnow, or that map or net at Rome wherin (it is ſaid) the napkin of our Sauiour *Chriſt* is preſerued, which men ſay is not waſhed but in the fire, which thing was ſent to a Biſhop of Rome for a preſent from the king of Tartars. Vnto whom I aunſwer out of *Paulus Venetus* as foloweth. There is a prouince in Tartaria called *Chinchnitalas*, wherein is a mountaine abounding with Mines of Steele and Copper; now in this Mountaine there is a kind of earth digged vp, which yeeldeth a thred like the thred of wooll. After the digging of it vp they dry it in the ſunne, and then beate it in a brazen morter, afterward they ſpinne it and weaue it, in the ſame maner that they ſpin and weaue other wollen cloth. After it is made, they haue no meanes to purge it from ſpots or from filthines, but to caſt it into the fire for the ſpace of an houre, and then it is taken forth againe as white as any ſnow.

There is alſo an Allum called *Alumen Sciolæ*, and it is the ſame which among the Ancients is called *Aſter ſamius*, out of which alſo is made cloth that cannot burne, by reaſon of a certaine oyle that it containeth or yeeldeth to reſiſt the fire. So out of the ſtone *Pyritis* found in *Kiſheba*, there commeth out a greene liquour preſſed with dead coales, & after that, no fire can burne that cloth. There are alſo certaine Mantles in Bohemia, (as witneſſeth *Agricola*) which could neuer be burned. And out of the *Magneſia* a ſcaly ſtone in *Boldecrana*, they make tables, which cannot be clenſed but by fire. It is alſo recorded, that the fore-named *Aſter ſamius* and pitch quenched in the iuyce of Mallowes or Mercuriall, beeing annoynted vpon a mans hand, doth keepe them from burning, or ſence of extraordinary heate. So *Albertus* writeth of a ſtone which he calleth *Iſcullos*, or *Iſcuſtos*, which I take to be a kind of the *Aſbeſte* or *Amiantus*. And this ſtone is found (as the ſame Authour writeth) in the farthеſt parts of Spaine, neere the Straights and *Hercules-pillers*.

Cardan.

And this thing ſeemeth the leſſe ſtrange, becauſe they which are annoynted with birdlime, or elſe with vineger and the white of an egge, do not ſo quickly feele the ſtrength of fire and heate, when they thruſt theyr hands into the midſt of it. It is alſo found, that the harts of them that dye of the hart-burning diſeaſe, or elſe are killed by poyſon, cannot be burned with fire. And therefore when *Germanicus Cæſar* was dead, it being ſuſpected that he was poyſoned by *Piſo*, they caſt his hart into the fire and it would not burne, vvhich thing was alleadged againſt him by *Vitellius* the Oratour. And one *Aeſculapius* in an Epiſtle which he wrote to *Octauian Auguſtus* ſaith, that there is a poyſon ſo extreame cold, that it keepeth the hart of a man poyſoned there-with from burning, and if it lye long in the fire, it waxeth as hard as a ſtone, which ſo concreted is called *Profilis*, from the force of the fire, and from the matter whereof it conſiſteth it is called an humane ſtone. Hee alſo ſaith, that this is redde in colour, mixed with ſome white, and is accounted precious, becauſe both it maketh a man that weareth it to be a Conquerour, and alſo preſerueth him from all manner of poyſon.

Pliny.

When the Salamander is prouoked, it caſteth foorth a white mattery liquour or humour, and it is an audacious and bold creature, ſtanding to his aduerſary, and not flying the ſight of a man; and ſo much the leſſe, if it perceiue that a man proſecute and follow it, to hatme and kill it. The byting of it is very exitiall and deadly, and therefore the French men vſe this ſpeech vpon the byting of a Salamander.

Si mordu t'a vne areſſade,
Prens ton linceul et ta flaſſade.

That is, if a Salamander byte you, then betake you to the coffin and winding ſheete. The *Rhatians* alſo doe ordinarily affirme, that when a man is bytten by a Salamander, he hath neede of as many Phiſitians as the Salamander hath ſpots. And *Arnoldus* ſaith, that it hath in it as many venoms and meanes of hurting, as it hath colours diſtinguiſhed one from another. For when it once byteth and faſteneth teeth, it neuer letteth goe, and beeing pulled of, it leaueth the teeth behind, and then there neuer can be any remedie, and therefore it muſt be ſuffered to hang vpon the wound vntill it fall off, eyther willingly or wearied, or els compelled by the medicines that the wounded patient receiueth. For by this

this meanes onely is the patient kept aliue: yet this is alway to be remembred, that the Salamander doth not alway bite, although prouoked, for *Gesner* affirmeth, that hee hauing two of them, could neuer by beating make them open their mouthes, nor that in all his life did he euer heare of any man bytten by them. And of this thing hee not onely gathereth the difference of time, wherein their rage sheweth it selfe by byting, and when not, but also the difference of place and region, for that they byte in some Countries, and not in other. When they haue bitten, there followeth a vehement payne and scabbe vppon the place, for the cure whereof there must be taken a decoction of Frogges, and the broth must be drunke, and the flesh applyed to the sore; or else other common remedies against the poyson prescribed in the Treatise following.

The poyson hereof is great, and not inferiour to the poyson of any other Serpent, for sometimes by creeping vpon Apple-trees, it infecteth and poysoneth all the fruite, so that those which eate the same, dye and languish they know not whereof: and if the heele of a man doe but touch any small part or portion of the spettle of a Salamander, it maketh all the hayre of the body to fall of. The poyson it selfe is not cold, as some haue thought, but hote, like to the poyson of Cantharides, and therefore to be cured by the same meanes, as by vomits, Glysters, Ephemeron, and such like. Onely Swyne doe eate Salamanders without harme or damage, for there is in them a kinde of resistance in nature, and yet if man or dogge doe chaunce to eate of that Swyne that hath eaten a Salamander, it hath beene obserued that they perrished by the same. And this poyson spreadeth it selfe the further when it is dead, because it is strengthened by putrefaction, and wine or water wherin one of these lyeth dead, is empoysoned & made mortall thereby to others. But in our dayes Salamanders are not so venomous, if there be any credite in *Brasauolus*, howbeit I haue heard and read, that if at this day a Salamander get into a heape of corne, she so infecteth it, that whatsoeuer eateth of that Corne, dyeth as it were of poyson, and the Kine of Heluetia, which are sucked by Salamanders, doe euer after remaine barren, and without milke, and sometime also they dye of that euill. And as *Arnoldus* writeth, it casteth forth a certaine mattery white humour like milke out of the mouth, wherevpon, if a man or any other liuing creature doe but tread, he is poysoned thereby, and at the least, all the hayre of their body falleth off, and in like sort they infect herbes & plants of the earth by theyr poyson. *Æliannus.*

Sometimes it happeneth that beasts or men haue swallowed Salamanders, and then the tongue is inflamed, and all the body falleth into grieuous torment, by cold corruption and putrefaction, part after part, and also paines in the fundament & in the stomack, likewise dropsies, and impostumation, in the belly, crampe of the guttes, and relention of vrine. For the cure whereof they giue sweete water, Calamynts, Saint Iohns-wort, sod with the shells Pine-apples, leafes of Cypresse, *Galbanus*, and hony or Rozen, *Ammoniacke*, and *Styrax*. New cow-milke, the meale made of flax-seede with sweete water, sweet wine and oyle to cause vomits: Scammony, & a decoction of Calamints and figges, fatte Bacon or hogges-flesh, and also the egges of a Torteyse, with the flesh thereof; besides infinite other remedies, ordained by the goodnesse of Almighty God, as Phisitians knowe by their owne studie and daily experiments. And therefore I hold it sufficient for mee to haue lightly touched them, referring those that are desirous to know more, vnto the learned collection of *Carromus*.

Out of the Salamander it selfe arise also some medicines, for it hath a septick power to eate and corrode to take away hayres, and the powder thereof cureth cornes and hardnes in the feete. The hart tyed to the wrist in a blacke skinne, taketh away a quartane-Ague, and also *Kiradides* writeth, that being bound vnto a womans thigh, it stayeth her monthlie flowers, and keepeth her barren: But this is worthily reproued for vntruth, and therefore I will not commend it to the Reader. And thus much for the Salamander.

OF THE SCORPION.

Scorpios in Greeke is attributed both to the Scorpion of the Land and of the Sea, although ſome-times for difference ſake, the ſcorpion of the earth be called *Scorpios therſaios*. The deriuation is manifold according to ſome Writers, either of *Scorpizein ton 'ion*, that is, diſperſing his poyſon, or of *Sckanoos enpein*, becauſe the motion of it is oblique, inconſtant, and vncertaine, like as the flame of fire beaten with a ſmall wind. The Græcians alſo vſe for a Scorpion *Bleſtas*, becauſe it caſteth poyſon, & *octopos* from the number of his eight feete. And in Ethyopia there is a kind of Scorpion which the Greeks call *Sybritæ*. The Latines doe vſe indifferently *Scorpius*, *Scorpio nepa*, & *Cancer* alſo *vinula* and *Geptaria*, as we find in *Ponzettus*. The Arabians haue many words, as *Harab*, *Acrob*, *Achrach*, and *Satoracon*, *Hacbarab*, *algerarat*, *algeterat*, and *algenat* and *alkatareti*, for little Scorpions which draw their tayles after them. Howbeit, among theſe names alſo *Algarat* ſignifieth that little kind of ſcorpions, & *Algararat*, the Scorpion with bunches on his backe. The Hebrewes, according to the opinion of ſome, call a Scorpion *Acchabim*. The Italians *Scurtigicio*, and *Scorpione terreſtre*. The French, *Vn ſcorpion*, the Spanyards, *Alacram* & *alacrani*, which name they haue alſo giuen to an Iland in the weſt-Indies ſubiect to their dominion. In Caſtilia it is called *Eſcorpion*, and in Germany *Ein ſcorpion*.

Elianus

Varinus.
Strabo

The Countries which breed Scorpions, are theſe that follow, in Egypt neere the Citty *Coptus*, are many very great and peſtilent ſtinging Scorpions, who kill as ſoone as they ſmite. Alſo Ethyopia and Numidia abound with Scorpions, eſpecially the latter, wherin (as writeth *Leo Affric:*) are euery yeere found very many that die of their wounds. *Tenas* one of the *Cyclades* Ilands, is called *Ophieſſa*, becauſe it yeeldes many Serpents and Scorpions. Alſo in that part of Mauritania which is neere the vveſt, are Scorpions with wings and without wings: likewiſe in Iberia, Caria, & Lybia. And it is alſo ſaid, that once there were many Scorpions brought into India, into that part of the Country where the *Rhicophagi* dwell. By the way betwixt *Suſis* in Perſia and Media, there were wont to abound Scorpions vnder euery ſtone and turffe, for which cauſe, when the King of Perſia was wont to goe into Media, he gaue commaundement vnto his people to ſcoure the way, by vſing all meanes to kill them, giuing gifts to them that killed the greateſt number of Scorpions. There is an auncient towne in Affricke called *Peſcara*, wherein the abundance of Scorpions do ſo much harme, that they driue away the inhabitants all the Sommer-time euery yeere vntill Nouember following. And in like ſort *Diodorus* declareth of many other places, vtterly forſaken to auoyd the multitude of Scorpions, as namely, one part of Arabia, and the region of India about *Arrhatan*, or the riuer *Eſtumenus*, likewiſe neere the

Elianus
Leo Afric:

Strabo.

Cyna-

Cynamolgi in Ethyopia. There is also a Citty called *Alabanda*, standing betwixt two hills or mountaines, like as a chest turned inward, which *Apollonius* calleth *Cistam inuersam Scorpionibus plenam*: a chest turned inward full of Scorpions. In an Iland of *Canaria* also are many Scorpions, and those most pestilent, which the Turkes gather as often as they may to make oyle of Scorpions. In Italy, especially in the Mount *Testaceus* in Rome, are also Scorpions, although not so hurtfull as in Affrica, and other places, and it is thought that *Psylli*, whose nature cureth all kind of venomous Serpents harmes, did onely for lucers sake bring Serpents and Scorpions into Italy, and there they left them, whereby they encrease to that number & multitude which now we see them haue. And thus much may suffice to haue spoken of the Countries of Scorpions. *Cordus*

The kindes of Scorpions I finde also to be many, but generally they may be referred vnto twayne, whereof one is called the Scorpion of the earth, and the other the Scorpion of the water or of the Sea, whose discourse or history is to be found among the fishes, for we in this place doe onely write of the Scorpion of the earth, which is also called by *Auicen* a wild Scorpion. Of this kind there are many differences. First they differ in sex, for there are males and females, and the female is greater then the male, being also fatte, hauing a grosser body, and a greater & sharper sting, but the male is more fierce then the female. Againe, some of these haue wings, and some are without wings, and some are in quantitie greater then a Beane, as in Heluetia, neere *Rapirsnill* by *Zuricke*. The Scorpions called *Vinulæ*, are of reddish colour, as it were rose-water and wine mixed together: and from thence it is probable that they tooke their name, and from their colour, the Authours haue obserued seauen seuerall kinds. *Gillius.*

The first is white, and the byting of this is not deadly.

The second is reddish, like fire flamant, and this when it hath wounded causeth thirst.

The third is of a pale colour, and therefore called by the Græcians *Zophorides*, & these when they haue wounded a man, cause him to liue in continuall motion and agitation of his body, so as he cannot stand still, but remaineth distract & without wit, alway laughing, like a foole.

The fourth kind is greenish, and therefore termed *Chloaos*, which hauing wounded, causeth intollerable trembling, shaking and quiuering, and also cold, so that if the patient be layd in the hot sunne, yet he thinketh that he freezeth like hayle, or rather feeleth hayle to fall vpon him.

The fift kind is blackish-pale, and it is called *Empelios*, it hath a great belly and broade, whereof the poyson is great, and causeth after stinging an admirable heauinesse, and sorrowfull spirit. This kind is called by *Gesner*, *Ventricosum*, because of the large belly, by the Arabians *Algetarat*, and by *Ponzettus*, *Geptaria*. It eateth herbes, and the bodyes of men, and yet remaineth insatiable, it hath a bunch on the backe, and a tayle longer then other Scorpions.

The sixt is like a Crabbe, & this is called by *Elianus* a flamant Scorpion, it is of a great body, and hath tonges and takers very solide and strong, like the Gramuell or Creuish, & is therefore thought to take the beginning from that fish.

The seauenth is called *Mellichlorus*, because of the honny-colour thereof, or rather waxe-colour, and the wings it hath on the backe, are like the wings of a Locust.

Also Scorpions do differ among themselues in regard of their outward parts, for some of them haue wings, as those in India, which are spoken of by *Strabo*, *Nicander*, & others, and therefore many times when they settle themselues to flie, they are transported by the wind from one country to another.

There is also another difference obserued in their tayles, and in their stings, for some of them haue sixe knots on their tayles, and some of them seauen, and those which haue seauen, are more hardy & fierce, but this falleth out very sildome that the Scorpions haue seauen knots in their tayle, and therefore much sildomer to haue nine, as writeth *Apollodorus*. For if any haue seauen, then is there likewise in them a double sting, for there is also another difference, some of them hauing a single, and some a double sting, yea sometimes a treble one, and the sting of the male is more thicke and strong then the sting of the female. *Elianus. Plinij.* *Aristotle*

And to conclude, there is alſo a difference in motion, for ſome of them holde vp theyr tayles from the earth, and theſe are not much venomous, others againe draw them along vpon the earth, a little rowled together, and theſe are moſt deadly and poyſonfull, ſome of them alſo flye from one Region to another, as we haue ſhewed already.

Againe, there is nothing that giueth a man a more liuely difference then the conſideration of their poyſon, for the Scorpions of *Pharus*, and that part of the Alpes neere *Noricum*, doe neuer harme any liuing creature, and therfore are they ſuffered to abound, ſo as they liue vnder euery ſtone. In like ſort, in the Ile *Sanguola*, the Scorpions are like vnto thoſe that are in Caſtilia or Spayne, for there the ſting of the Scorpion dooth not bring death, yet they cauſe a ſmarting paine, like the paine that commeth by the ſtinging of a Waſpe, differing heerein, that the Scorpions ſtinging is more laſting & continueth longer then the ſtinging of a Waſpe, for it tarrieth about a quarter of an houre, and by the byting thereof all are not payned alike, for ſome feele more, and ſome leſſer paine. Contrary to theſe are the Scorpions of *Peſcara* in Affrick, who euer with theyr tayles vvound mortally. And thoſe in Scythia, which are great, and hurtfull vnto men and beaſtes, kylling ſwyne, who doe not much care for any other ſerpent, eſpecially the blacke ſwyne, who doe alſo dye the ſooner, if they drinke immediatly after the vvound receiued. The like may be ſaid of the Scorpions of Egypt. And thus much for the different kinds of Scorpions, wherein nature produceth a notable varietie, as may appeare by all that hath been ſaid. Now it followeth that wee likewiſe make ſome relation of theyr congruity one with another.

Pliny.
Ælianus.

They are all little liuing creatures, not much differing in proportion from the great Scarabee or Horſe-flie, except in the faſhion of theyr tailes. Their backe is broad and flat, diſtinguiſhed by certaine knots or ſeames, ſuch as may be ſeene in Sea-crabbes, yet theyr head differeth, and hath no reſemblance with the Crabbe, becauſe it is longer, and hangeth farre out from the body, the countenaunce whereof is fawning, and virgin-like, and all the colour a bright browne. Notwithſtanding the fayre face, it beareth a ſharpe ſting in the tayle, which tayle is full of knots, where-withall it pricketh and hurteth that which it toucheth. And this *Pliny* affirmeth to be proper to this inſect, to haue a ſting in the tayle and to haue armes: For by armes hee meaneth the two croſſe forkes or tonges which come from it one both ſides, in the toppes whereof are little thinges like pynſons, to detaine and hold faſt, that which it apprehendeth, whiles it woundeth with the ſting in the tayle.

It hath eyght feete, foure on the one ſide, and foure on the other, from whence, as we haue ſhewed already, it is called *Octopos*. For the feete and armes thereof is very much like vnto the Sea-crabbe, and therefore may not vnfitly be called eyther the Mother or the Daughter thereof. They haue alſo tongues, where-withall they vſe often to licke and ſmooth ouer theyr owne bodyes. And ſeeing of all other things they loue freſh & cleane linnen, whereinto they inſinuate and wrappe themſelues when they can come vnto it, then alſo firſt of all they cleanſe theyr whole bodyes all ouer with theyr tongues, and next to their fleſh put on this cleane linnen, as a man would put on a ſhirt.

As wee haue ſaid alreadie, it hath a tayle, wherein the ſting thereof is placed, but what this ſting is, diuers Authours are of diuers opinions concerning the ſame, ſome affirming it to be hollow, others denying it, finding in it no paſſage at all to containe or cõuay poyſon. *Aelianus* againe ſayth, that there muſt needs be in it a paſſage or cauitie, although it be ſo ſmall, as by no meanes it can be perceiued with the eyes of any mortall man, and in that ſting is the poyſon leſſe viſible, which when it ſtriketh, diſperſeth it ſelfe inſtantly into the wound. But what ſhould this poyſon be? whether a ſubſtance or ſpirituall humor, ſurely a ſubſtaunce, which although it be *Mole minima*, yet *facultate maxima*, that is, of great power, although of ſmall quantitie. And therefore another Authour (namely *Gerardus*,) writeth thereof after this manner; *Scorpius è centro quod cauum eſſe creditur emittit humorem venenoſum*: That is to ſay, the Scorpion out of a hollow center, ſendeth foorth a venomous humour. And of this venom wee will afterwards diſcourſe more at large. Thus much in this place may ſerue, to make knowne the ſeuerall parts and members of this Serpent.

Now

Now then it followeth, that we enquire about the manner of their breede or generation, which I find to be double, as diuers Authors haue obſerued, one way is by putrefaction, and the other by laying of egges, and both theſe wayes are conſonant to nature, for *Lacinius* writeth, that ſome creatures are generated onely by propagation of ſeed, ſuch are men, Vipers, Whales, & the Palme-tree, ſome againe onely by putrefaction, as the louſe, the flye, graſſe, & ſuch like imperfect things, & ſome both wayes, as myce, ſcorpions, emmets, ſpyders, Purſlaine, which firſt of all were procuced by putrefaction: and ſince their generation are conſerued by the ſeede and egges of their owne kind. Now therefore wee will firſt of all ſpeake of the generation of Scorpions by putrefaction, and afterward by propagation.

Pliny ſaith, that when Sea-crabbes dye, and theyr bodyes are dryed vppon the earth when the Sunne entereth into *Cancer* and *Scorpius*, out of the putrefaction thereof ariſeth a Scorpion; & ſo out of the putrified body of the Creuiſh burned, ariſe Scorpions, which cauſed *Ouid* thus to write;

Concaua littoreo ſi demas brachia cancro,
Cætera ſupponas terræ, de parte ſepulta
Scorpius exibit, caudaque minabitur vnca.

And againe:

Obrutus exemptis Cancer tellure lacertis,
Scorpius exiguo tempore factus erit.

In Engliſh thus;

If that the armes you take from Sea-crab-fiſh,
And put the reſt in earth till all conſumed be,
Out of the buried part a Scorpion will ariſe,
With hooked tayle doth threaten for to hurt thee.

And therefore it is reported by *Elianus*, that about *Eſtamenus* in India, there are abundance of Scorpions generated, onely by corrupt raine-water ſtanding in that place. Alſo out of the Baziliske beaten into peeces and ſo putrified, are Scorpions engendered. And when as one had planted the herbe *Baſilica* on a wall, in the roome or place thereof hee found two Scorpions. And ſome ſay that if a man chaw in his mouth faſting this herbe Baſill before he waſh, and afterward lay the ſame abroade vncouered where no ſun commeth at it for the ſpace of ſeauen nights, taking it in all the day time, hee ſhall at length find it tranſmuted into a Scorpion, with a tayle of ſeauen knots. *Ia: Lacinius*

Hollerius, to take away all ſcruple of this thing, writeth that in Italy in his dayes, there was a man that had a Scorpion bredde in his braine, by continuall ſmelling to this herbe Baſill, and *Geſner* by relation of an Apothecary in Fraunce, writeth likewiſe a ſtorie of a young mayde, who by ſmelling to Baſill, fell into an exceeding head-ach, whereof ſhee dyed without cure, and after her death beeing opened, there were found little Scorpions in her braine. *Kramdes*

Ariſtotle remembreth an herbe which he calleth *Siſimbria*, out of which putrified Scorpions are engendered, as he writeth. And wee haue ſhewed already in the hiſtory of the Crocodile, that out of the Crocodiles egges doe many times come Scorpions, which at their firſt egreſſion doe kill theyr dam that hatched them, which cauſed *Archelaus* which wrote Epigrams of wonders vnto *Ptolomæus*, to ſing of Scorpions in this manner. *Philes Ælianus.*

In vos diſſoluit morte, & redigit Crocodilum
Natura extinctum, Scorpij omnipotens.

Which may be engliſhed thus;

To you by Scorpions death the omnipotent
Ruines the Crocodill in natures life extinct.

And thus much for the generation of Scorpions out of putrefaction. Now we wil proceede to the ſecond manner of their generation, which is by propagation of ſeede: for although

though *Ponzettus* make ſome queſtion about their copulation, yet he himſelf inclineth to that opinion, as neerer vnto truth, which attributeth carnall copulation vnto them, and therefore he alledgeth the example of flyes, which admitte copulation although they engender not thereby. Wherefore wee will take it for graunted, that Scorpions lay egges after copulation, which hapneth both in the Spring and Autumne.

And theſe are for the moſt part in number eleuen, vpon which they ſit and hatch their young ones, and when once they are perfected within, thoſe egges (which are in ſight like the little wormes out of which Spyders are engendered) then doe they breake theyr egges, and driue the young out. For as *Iſidorus* writeth, otherwiſe the olde ſhould be deſtroyed of the young, euen as are the Crocodiles. Some againe ſay, that the old Scorpions doe deuour theyr young ones.

Plinie.

Beeing thus produced by generation, they liue vppon the earth, and thoſe which are bredde of the Sea-crabbe, doe feede vppon the foame of the Sea-water, and a continuall white mould or chalke neere the Sea. But the Scorpions of Ethyopia doe eate all kind of wormes, flyes, and ſmall Serpents. Yea thoſe Serpents whoſe very dunge beeing troden vpon by man, bringeth exulcerations: And a tryall that Scorpions eate flyes, was made by *Wolphius* at *Montpelier*, for hauing a young one in a boxe, for one whole month together it liued vpon flyes, and grew by the deuouring of them bigger, beeing put into the glaſſe vnto him.

They liue among tyles and bricks very willingly, and for this cauſe they abound in Rome in the hill called *Teſtaceus*. They are alſo in Bononia found in the walls of old houſes, betwixt the ſtones and the morter. They loue alſo cleane clothes, as we haue ſayd already, and yet they abhorre all places whereon the Sunne ſhyneth. And it ſeemeth that the ſunne is vtterly againſt their nature, for the ſame Scorpion which *Wolphius* had at *Montpelier*, liued in the glaſſe vntill one day he ſet it in the Sunne, and then preſently after it dyed.

To conclude, they loue hollow places of the earth neere gutters, and ſometimes they creepe into mens beddes, where vnawares they doe much harme: and for this cauſe the *Lybians*, who among other Nations are moſt of all troubled with Scorpions, do vſe to ſet theyr beddes farre from any wall, and very high alſo from the floore, to keepe the Scorpions from aſcending vp vnto them. And yet fearing all deuiſes ſhould be too little to ſecure them againſt this euill, they alſo ſet the feete of theyr beddes in veſſells of water, that ſo the Scorpion may not attempt ſo much as to climbe vp vnto them for feare of drowning. And alſo for their further ſafegard, they were ſocks and hoſe in theyr beddes ſo thicke as the Scorpion cannot eaſily ſting thorough them.

And if the bed be ſo placed that they cannot get any hold thereof beneath, then they clymbe vp to the ſieling or couer of the houſe, & if there they find any hold for their pinching legges to apprehend and faſten vppon, then in their hatred to man-kind, they vſe this pollicie to come vnto him. Firſt one of them (as I haue ſaid) taketh hold vppon that place in the houſe or ſieling ouer the bed wherein they find the man aſleepe, and ſo hangeth thereby, putting out and ſtretching his ſting to hurt him, but finding it too ſhort, and not beeing able to reach him, he ſuffereth another of his fellowes to come and hang as faſt by him as he doth vpon his hold, and ſo that ſecond giueth the wound: and if that ſecond be not able likewiſe, becauſe of the diſtance, to come at the man, then they both admit a third to hang vpon them, and ſo a fourth vpon the third, and a fift vpon the fourth, vntill they haue made themſelues like a chayne, to deſcend from the toppe to the bedde wherin the man ſleepeth, and the laſt ſtriketh him: after which ſtroke, he firſt of all runneth away by the backe of his fellow, and euery one againe in order, till all of them haue withdrawne themſelues.

Ælianus.

By this may be collected the crafty diſpoſition of this Scorpion, and the great ſubtiltie and malice that it is indued withall in nature, and ſeeing they can thus accord together in harming a man, it argueth their great mutuall loue and concord one with another, wherfore I cannot but maruell at them, who haue written that the old ones deſtroy the young, all but one, which they ſet vpon theyr owne buttocks, that ſo the damme may be ſecured from the ſting and bytings of her ſonne. For ſeeing they can thus hang vpon one another without

without harme, fauouring their owne kinde, I see no cause but that nature hath grafted much more loue betwixt the old and the young ones, so as neither the old do first destroy the young, nor afterward, that young one preserued, in reuenge of his fellowes quarrell, killeth his Parents.

It is reported by *Aristotle*, that there is a hill in *Caria* wherein the Scorpions doe neuer sting any strangers that lodge there, but onely the naturall borne people of that country. And heere-vnto *Pliny* and *Elianus* seeme to subscribe, when they write that *Scorpiones extraneos leniter mordere*, that is, Scorpions byte strangers but gently. And heereby it may be collected, that they are also by nature very sagacious, and can discerne betwixt nature and nature; yea the particuler differences in one & the same nature. To conclude, Scorpions haue no power to hurt, where there is no blood.

The naturall amity and enmity they obserue with other creatures commeth now to be handled, and I find that it wanteth not aduersaries, nor it againe hath no defect of poyson or malice to make resistance and opposition, and to take vengeance on such as it meeteth withall. The principall of all other subiects of their hatred are virgins and vvomen, whom they doe not onely desire to harme, but also when they haue harmed, are neuer perfectly recouered. And this is at all times of the day, but vnto men they are most dangerous in the morning fasting, before they haue vented their poyson, and this is to be obserued, that their tayles are neuer vnprouided of stings, and sufficient store of venome, to hurt vpon all occasions. *Albertus.*

The Lyon is by the Scorpion put to flight whersoeuer hee seeth it, for he feareth it as the enemy of his life, and therefore writeth S. *Ambrose*, *Exigno Scorpionis aculeo exagitatur Leo*, the Lyon is much mooued at the small sting of a Scorpion. Scorpions doe also destroy other Serpents, and are likewise destroyed by them. There was one *Cellarius* a Phisitian in Padua, who put together into one viall a Viper and a Scorpion, where they continually fought together vntill they had killed one another. The Swyne of Scythia, which doe safely eate all other kind of Serpents and venomous beasts, without all harme, yet are destroyed by eating of Scorpions, and so great is the poyson of the *Sibarite* Scorpion, that the dung thereof beeing trode vppon, breedeth vlcers. *Ælianus*

And as in this manner we see the virulence, and naturall euill of Scorpions against other liuing creatures, so now we are to consider the terrours of the Scorpion, for God in nature hath likewise ordained some bodies, whereby the Scorpion should be, and is dryuen away, scarred, and destroyed.

First of all therefore men, which are the cheefe, and head of all liuing creatures, do by naturall instinct, kill and destroy Scorpions, and therefore *Galen* wryteth thus, Let vs (saith he) kill Scorpions, Spyders and Vipers, not because they are euill in themselues, but because it is ingrafted in vs by nature, to loue that which is good vnto vs, but to hate and auert from that which is euill vnto vs, *Non considerantes genitum ne ita sit an secus*, not considering whether it were so bred or not. As we haue shewed their generation out of putrefaction to be by heate, so also is their destruction by heate, for they are not able to abide the heate of the sunne, and therefore, although they cannot liue in cold Northerne Countries, but in the hotter, yet in the hotter they choose shaddowes, holes of the earth, couerture of houses, and such like vile and obscure places, to succour and secure themselues in.

It is also reported, that if Scorpions doe at any time behold a Stellion, they stand amazed and wonderfully astonished. The Viper also hauing killed a Scorpion, becommeth more venomous, and the Ibis of Egypt destroyeth Scorpions. There are a little kind of Emmets, called by the Arabians *Gerarets*, which are eaters of Scorpions. The quicke-sighted Hawkes also, from whose piercing eye no Serpent can be hidde, when hee seeth a Scorpion, he neither feareth nor spareth it. It is also thought that Hares are neuer molested by Scorpions, because if a man or beast be anoynted with the rennet of a Hare, there is no Scorpion or Spyder that will hurt him. Wild-goates are also said to liue without feare of Scorpions, euen as the Affrican Psylli of whom we haue often spoken. *Gallen.* *Ponzettus*

Now this vertue against Scorpions, is not onely in liuing things, but also in the plants of the earth, & therefore *Sextius* writeth, that the seede of Nose-wort burned or scorched doth

doth driue away Serpents, and reſiſt Scorpions, and ſo doth the roote of the Maſt-tree, & the ſeede of Violets, and the ſame vertue is aſcribed to the herbe *Lychius*, which is engliſhed Calues-ſnout, and alſo to the ſeede of Wild-parſenip.

The ſmell of Garlicke and Wild-mints ſet on fire, or ſtrewed on the ground, & Dittany haue the ſame operation: and aboue all other, one of theſe Scorpions burned, dryueth away all his fellowes which are within the ſmell thereof, and therefore this is a moſt vſuall thing in Aſia and Affricke, to perfume their houſes with Scorpions burned, and in ſteed thereof they make as it were little pills of *Galbanume ſandaracha*, with butter, and the fatte of Goates, and thereof altogether make their perfume: alſo Bittony and wild-Pellitory with Brimſtone. They vſe alſo to couer pannes with certaine things called by them *Alkitran* and *Aſa*, and with theſe they compaſſe the place wherein the Scorpion lodgeth, and then it is found that they can neuer ſtir any more from that place. And ſome in ſteede thereof, poure oyle into their holes after them for the ſame effect. And the Husband-men of Mauritania doe tye and faſten to their bedde-ſides ſprigs of White-thorne, and Haſell-nuts, where-withall, by a ſecrete antipathy in nature, they driue away, and keepe themſelues ſafe in their beddes from the annoyance of Scorpions.

Arnoldus
Ætius
Palladius
Raſis.
Strabo.
Plutarch.

By touching of Henbane they lye dead and ouer-come, but if one touch them againe with white Ellebore, they reuiue, and are releaſed from their former ſtupefaction. It is alſo ſaid, that the leafes of water-mallowes do alſo aſtoniſh Scorpions, and ſo alſo doth the Radiſh-roote. The Sea-crabbe with Baſill in her mouth deſtroyeth the Scorpion, and ſo doth tunicle and muſhrom of Trees. To conclude, the ſpettle of a man is death vnto Scorpions; and therefore when a certaine fellow tooke vpon him to be a cunning Charmer, and by incantation to kill a Scorpion, he added to the wordes of his charme a treble ſpetting in the mouth of the Serpent, and ſo it dyed: where-vpon *Wolphius* which was preſent and ſaw this Charmer, did afterward by himſelfe alone at home, make triall of ſpettle without a charme, and ſo found that it alone killeth Scorpions, eſpecially the ſpettle of a man faſting, or very thirſty. Moreouer, there be certaine Lands wherein no Scorpions will liue, as that about *Clupea* in Affricke, and the duſt of the Iland *Gaulus* neere *Cercina*, beeing ſprinckled vpon a Scorpion, doth incontinently kill it. And ſo much alſo writeth *Hermolaus*, of the Region *Galatha*.

Gillius.
Ætius.
Solinus.

Theſe and ſuch like things are obſerued by our painefull and induſtrious Anceſtours about the nature of Scorpions, as well that which is hurtfull vnto them, & they are afraid of, as thoſe to which they are enemies in nature, & wound mortally when they light vpon them. It is remembred by *Textor*, that *Orion* was ſlaine by a Scorpion, vvherevpon the Poets haue made many tales. They ſay that when he was growne to be a man, he was a great hunter, and a continuall companion of *Diana*, who glorying much in his ovvne ſtrength, boaſted that he was able to ouer-come any Serpent, or other wild beaſt, whereat the Gods beeing angry, for reuenge & taking downe the pride of this young man, cauſed the earth to bring forth a Scorpion, who killed *Orion*. Whereat *Diana* was very ſory, and therefore in lamentation of her champion, and for the good deedes he had done vnto her, tranſlated him into heauen, cloſe by the conſtellation of the Bull. *Lucan* on the other ſide ſaith, that *Diana* ſent this Scorpion to kill him, enuying his famous ſucceſſe in hunting, and that afterward the Goddeſſe taking pitty on him, tranſlated him into heauen. Others write againe, that he had his eyes put out by *Oenopion*, & that he came blind into the Iland *Lemnus*, where he receiued a horſe of *Vulcan*, vppon which hee rode to the Sun-riſing, in which iourney, he recouered againe his eye-ſight, and ſo returning, he firſt determined to take reuenge vpon *Oenopion* for his former cruelty. Wherefore hee came into *Creete*, and ſeeking *Oenopion*, could not find him, becauſe he was hid in the earth by his Cittizens, but at laſt comming to him, there came a Scorpion and killed him for his malice, reſcuing *Oenopion*. Theſe and ſuch like fables are there about the death of *Orion*, but all of thē ioyntly agree in this, that *Orion* was ſlaine by a Scorpion. And ſo ſaith *Anthologius* was one *Panopæus* a Hunter.

There is a common adage, *Cornix Scorpium*, a Rauen to a Scorpion, and it is vſed againſt them that periſh by their owne inuentions: when they ſet vpon others, they meete with their matches, as a Rauen did when it preyed vppon a Scorpion, thus deſcribed by

Alciatus,

Alciatus, vnder his title *Iusta vlcio*, iust reuenge, saying as followeth.

Ruptabat volucer captum pede corvus in auras
Scorpion, audaci præmia parta gulæ.
At ille infuso sensim per membra veneno,
Raptorem in stygias compulit vltor aquas.
O risu res digna, alijs qui fata parabat.
Ipse perijt, proprijs succubuitque dolis.

Which may be englished thus;

The rauening Crow for prey a Scorpion tooke
Within her foote, and there-withall aloft did flye,
But he impoyson'd her by force and stinging stroke,
So rauener in the Stygian-Lake did dye.
O sportfull game: that he which other for bellyes sake did kill,
By his owne deceit should fall into deaths will.

There be some learned Writers who haue compared a Scorpion to an Epigram, or rather an Epigram to a Scorpion, because as the sting of the Scorpion lyeth in the tayle, so the force and vertue of an Epigram is in the conclusion, for *vel acriter & falsè mordeat, vel iucundè & dulciter delectet*, that is, eyther let it bite sharply at the end, or els delight pleasingly. *Gyraldus.*

There be many wayes of bringing Scorpions out of their holes, and so to destroy and take them, as we haue already touched in part, vnto which I may adde these that follow: A perfume made of Oxe-dung, also Storax and Arsenicke. And *Pliny* writeth, that tenne water-Crabs beaten with Basill is an excellent perfume for this purpose, and so is the ashes of Scorpions. And in Padua they vse this Arte, with small sticks or straw they touch and make a noyse vpon the stones and morture wherein they haue their nests, then they thinking them to be some flyes for their meate, instantly leape out, and so the man that deluded them, is ready with a paire of tonges or other instrument, to lay hold vpon them and take them, by which meanes they take many, and of them so taken, make oyle of Scorpions. And *Constantius* writeth, that if a mans hand be well annointed with iuyce of Radish, he may take them without danger in his bare hand. *Cardan.*

In the next place we are to proceede to the venom & poyson of Scorpions, the instrument or sting whereof, lyeth not onely in the tayle, but also in the teeth, for as *Ponzettus* writeth, *Lædit scorpius morsu & ictu*, the Scorpion harmeth both with teeth & tayle, that is, although the greatest harme doe come by the sting in the tayle, yet is there also some that cõmeth by their byting. This poyson of Scorpions, (as *Pliny* out of *Apollodorus* writeth) is white, and in the heate of the day is very feruent and plentifull, so as at that time they are insatiably and vnquenchably thirsty, for not onely the wild or wood Scorpion, but also all other, are of a hot nature, and the symptomes of their bytings are such as follow the effects of hote poysons: and therefore saith *Rasis*, all their remedies are of a colde qualitie. Yet *Galen* thinketh otherwise, and that the poyson is cold, and the effects thereof are also cold. For which cause *Rondeletus* prescribeth oyle of Scorpions to expell the stone, and also the cure of the poyson is by strong Garlicke and the best Wine, which are hote things. And therefore I conclude, that although Scorpions be most hote, yet is their poyson of a cold nature.

In the next place, I thinke is needfull to expresse the symptomes following the striking or stinging of these venomous Scorpions, and they are (as *Aetius* writeth) the very same which follow the byting or poyson of that kinde of great *Phalanx* Spyder, called also *Teragnatum*, and that is, they are in such case as those persons be which are smitten with the Falling-sickenesse.

He which is stung by a Scorpion, thinketh that he is pressed with the fall of great and cold hayle, beeing so cold, as if hee were continually in a cold sweat, and so in short space the poyson disperseth it selfe vvithin the skinne, and runneth all ouer the body, neuer ceasing vntill it come to possesse some predominant or principall vitall part, and then followeth death. For as the skinne is small and thin, so the sting pierceth to the bottom thereof, and so into the flesh, where it woundeth and corrupteth eyther some veyne, or arterie,

or ſinew, and ſo the member harmed, ſwelleth immediatly into an exceeding great bulke and quantity and aking, with inſufferable torment. But yet (as we haue already ſaid) there is a difference of the paine, according to the difference of the Scorpion that ſtingeth. If a man be ſtung in the lower part of his body, inſtantly followeth the extenſion of his virile member, & the ſwelling thereof: but if in the vpper part, then is the perſon affected with cold, and the place ſmitten, is as if it were burned, his countenaunce or face diſcorted, glewiſh ſpots about the eyes, & the teares viſcous and flymie, hardnes of the articles, falling downe of the fundament, and a continuall deſire to egeſtion, foaming at the mouth, coughing, conuulſions of the braine, and drawing the face backward, the hayre ſtandes vpright, paleneſſe goeth ouer all the body, and a continuall pricking like the pricking of needels.

Ætius.
Ælianus.

Alſo, *Gordonius* writeth, that if the pricke fall vppon an artery, there followeth ſwouning, but if on a nerue, there ſpeedily followeth putrefaction and rottenneſſe. And thoſe Scorpions which haue wings, make wounds with a compaſſe like a bow, whoſe ſucceeding ſymptomes are both heate and cold, and if they hurt about the caniculer dayes, their wounds are very ſildome recouered.

The Indian Scorpions cauſe death three months after their wounds. But moſt wonderfull is that which *Strabo* relateth of the *Albenian* Scorpions and Spyders, whereof hee ſaith are two kinds, and one kind killeth by laughing, the other by weeping. And if any Scorpion hurt a vaine in the head, it cauſeth death by madneſſe, as writeth *Paracelſus*. When an oxe or other beaſt is ſtrooken with a Scorpion, his knees are drawne together, and he halteth, refuſing meate; out of his noſe floweth a greene humour, and when hee is layd, he careth not for riſing againe.

These and ſuch like are the ſymptomes that follow the bytings and ſtingings of Scorpions, for the cure whereof I will remit the Reader to that excellent diſcourſe written by *Wolphius*, wherein are largely and learnedly expreſſed, whatſoeuer Art could collect out of nature. And ſeeing we in our Country are free from Scorpions, and therefore ſhal haue no neede to feare their poyſon, it ſhall not I truſt offend my Reader, if I cut off the relation of Scorpions cures, as a thing which cannot benefit either the Engliſh-Reader, or elſe much adorne this hiſtory, and ſo I will proceede to the medicines drawne out of Scorpions.

The application or vſe of Scorpions in medicine, is eyther by powder, or by oyle, or by applying them bruſed to their owne wounds, wherefore euery one of theſe are to be handled particularly; and firſt of all for the powder, it is made by vſtion or burning in this manner. They take tenne Scorpions and put them aliue into a new earthen potte, whoſe mouth is to be dammed vp with loame or ſuch like ſtuffe, then muſt it be ſette vpon a fire of Vine-tree-ſhreddes, and therein muſt the pot ſtand day and night vntill all within it be conſumed to powder, and you ſhall know by their white colour when they be enough; otherwiſe, if they be browne or burned, they muſt be continued longer, and the vſe of this powder is to expell the ſtone.

Haly.

Againe, they vſe to make this powder another way, they take twentie Scorpions, and put them in a little earthen pot with a narrow mouth, which mouth muſt be ſtopped, and then the potte put into a Furnace by the ſpace of ſixe houres, which Furnace muſt alſo be kept cloſe within, and with a gentle fire: then after ſixe houres take off the pot, and bruſe the Scorpions into powder, and keepe that powder for the vſe afore-ſaid. There are other waies alſo to prepare this powder, but in all preparations the attendant and aſſiſtant muſt take heede of the fume or ſmoake that commeth from it, for that is very venomous and contagious.

But beſides, there are many things to be obſerued heerein, as firſt, that the Scorpions be aliue, and that they be killed in oyle, then, that they be put in whole, with euery member, without mutilation, and that the Scorpions appointed for this confection, be of the ſtrongeſt poyſon, and the time of their collection to be when the Sunne is in *Leo*, and not in *Scorpius*, as ſome without reaſon haue imagined.

The oyle ſo made, is diſtinguiſhed into two kindes, one ſimple, and the other compound. The ſimple is made of a conuenient number of Scorpions, (as it were twentie if they

they be great, and moe if they be little, and they beeing put into a glasse vessell, oyle of bitter-Almonds must be poured vppon them, and so the vessell stopped close and sette in the sunne by the space of thirtie dayes, and then stirred and vsed. Yet the women of Ferrara vse Oyle-oliue in steede of oyle of Bitter-almonds, and also obserue no quantitie of oyle, but fill the pot full, and likewise no order in the number of the Scorpions, putting one to day, and another to morrow, and so more the next weeke or month, as they can find them. *Brasauolus*

The compound-oyle is thus made, they take round Asttologe, Cypresse, and Gentian, the rootes of Capars, and vppon these they poure oyle of Bitter-almonds, and soake the rootes in the oyle in the hot sun for the space of twentie dayes, then take they a complete number of Scorpions, from betwixt tenne to fifteene, these they put againe to the oyle, and so stoppe vp the mouth againe, and set it the second time in the sun thirty dayes, and afterward straine it and vse it. This compound-oyle is not so much approued by *Brasauolus*, as the former simple, because the first hath more Scorpions; & the second is stuffed or seasoned with Spyces.

The greene Scorpion which is bredde of Basill, hauing seauen knots in the tayle, beeing beaten and pounded with the herbe Scorpion, and so made into pills, then dryed and put into a glasse, are very profitable to him that hath the Falling-sickenesse, if hee take of them three euery morning fasting in temperate Wine, but these beeing giuen to a sound man, putteth him cleane out of his wits. If a man take a vulgar Scorpion and drowne the same in a porringer of oyle in the wane of the Moone, and therewithall afterward annoynt the backe from the shoulders to the hyppes, and also the head and fore-head, with the typpes of the fingers and toes of one that is a dæmoniacke or a lunaticke person, it is reported that he shall ease and cure him in short time. And the like is reported of the Scorpions sting ioyned with the toppe of Basill wherein is seede, and with the hart of a Swallow, all included in a peece of Harts-skinne. *Kiranides.*

The oyle of Scorpions made of common Oyle-oliue, is good for the paine in the eares infused by distillation; also it cureth a Plurese in this manner. They take meale out of a Windmill, and make thereof with water, paste, or little cakes, in quantitie like a French-crowne, these must be sodde in a frying-panne in oyle of Scorpions, and so applyed as hot as can be to the place where the pricking is, and so kept to the same very hot, and when it beginneth to be cold, let new be applyed still, nine times together, successiuely one time after another. Scorpions brused in new sweete Wine, doe cure the Kings-euill. The ashes of a Scorpion infused by the yard into the bladder, breaketh and disperseth both the stone of the bladder and the reynes. And the like operation hath a vulgar Scorpion eaten, with vineger and Rose-cakes applyed to the gowtie members, it many times easeth the inflaming paines thereof. *Alexius* *Galenus*

The oyle of Scorpions is very auayleable in the time of plague, both by oyntment and also in potion: where-withall one did affirme to *Wolphius* that hee gayned a great summe of money, which he prepared in this manner. He tooke a hundred Scorpions, and sodde them in the oldest Oyle-oliue he could get, vntill such time as the Scorpions were consumed, then did he straine them thorough a linnen cloth, adding vnto it an ounce of Rubarbe, and so shutting it close in a glasse bottle, he set it fortie dayes together in the sunne, and afterward hee gaue of it to be vsed in time of infection, aduising them that had it to apply it in oyntment to the pulse, hart, hinder-part of the head, necke and nostrills. And if a man began to be sicke, within twelue houres after the first sence of his paine, hee was annoynted heere-with about the tumour, and then was it launced. This oyntment is also commended against all manner of poyson, not onely of other Serpents and venomous beasts, but also of the Scorpion it selfe. And thus much for the history of the Scorpion.

OF THE SCYTALL.

THis Serpent called by the Græcians *Scytale*, is likewiſe termed by the Latiniſts *Scytalis*, and by ſome *Scicalis*, *Picalis*, *Sciſcetalis* and *Seyſeculus*, and by *Albertus*, *Situla*, which we haue already interpreted a Dypſas, but all of them are moſt manifeſtly corrupted from *Scytale*, the firſt Græcian word. And therefore I will not ſtand to confute them that call it alſo *Cæcilia*, a blind-worme, becauſe (after the maner of other Serpents) it eateth no Fennell, but this *Cæcilia* or Blind-worme, wee ſhall afterward demonſtrate to be our Engliſh Slow-worme. This Scytall is very full of markes or ſpots vppon the back, ſo variable and delectable, that it poſſeſſeth the beholders with admiration, and almoſt bringeth them aſleepe looking thereon: for it is alſo ſlow and mooueth ſoftly, wherefore it cannot purſue where it would doe harme, inſteed therefore of celeritie, theſe naturall ſpots doe hold them that it doth deſire to harme, like as they were ſtupifyed & aſtoniſhed. And in this brightnes of the ſcales, firſt of all it muſt lay aſide the Winter-skinne, or elſe there appeareth not any ſplendour at all. And it is alſo ſaid to be ſo hot and fernide, that it caſteth skinne in the Winter, according to this ſaying of *Lucan*.

Et Scytale ſparſis etiam nunc ſola pruinis
Exuuias poſitura ſuas.

That is in Engliſh thus;

None but the Scytall while Winter-froſts abide,
Out of his ſpotted skinne and ſcales doth glyde.

The outward forme or viſible proportion of this Serpent, is like that which wee haue already called a Double-head, and the Latines *Amphisbena*, except that the tayle heereof is flatter and thicker. The length of this Serpent is like the longeſt wormes of the earth, and the thicknes like a helue or handle of a ſpade. And the greateſt difference betwixt this and the Double-head, is that this goeth but one way, and the Double-head goeth aſwell one way as another: and the colour hereof, is like the colour of the other. The generall deſcription of this Serpent, is thus expreſſed by *Nicander*:

Bifronti ſimilem reperis Scytalam Amphisbenæ,
Pinguior eſt tamen, & cauda, quæ nulla ferè exit,
Craſſior, vt quantum ſolita eſt comprendere lignum,
Curua manus ſtrictum quoties tenet ipſa ligonem.
Tam prolixa, vagans pluuio quàm reptile cælo,
Quod fœcunda genus ſua gignit viſcera tellus.
Nec poſtquam iuuenis venienti tempore veris,
Magna Deûm quando profert ſerpentia mater,
Liquerit obſcuram conſueta cubila petram,
Et nitidos tepido ſub ſole extriuerit artus,
Pandentis ſe fœniculi teneram exedit herbam,
Sed per opaca morans imi decliuia montis

Se tenet,

Se tenet, & multo grauiter latet obruta somno,
Eque alta sua conquirit sibi pabula terra:
Nec licet id magno cupiat, studeatq; labore
Arescente sitim potis est depellere fauce.

Which may be englished thus;

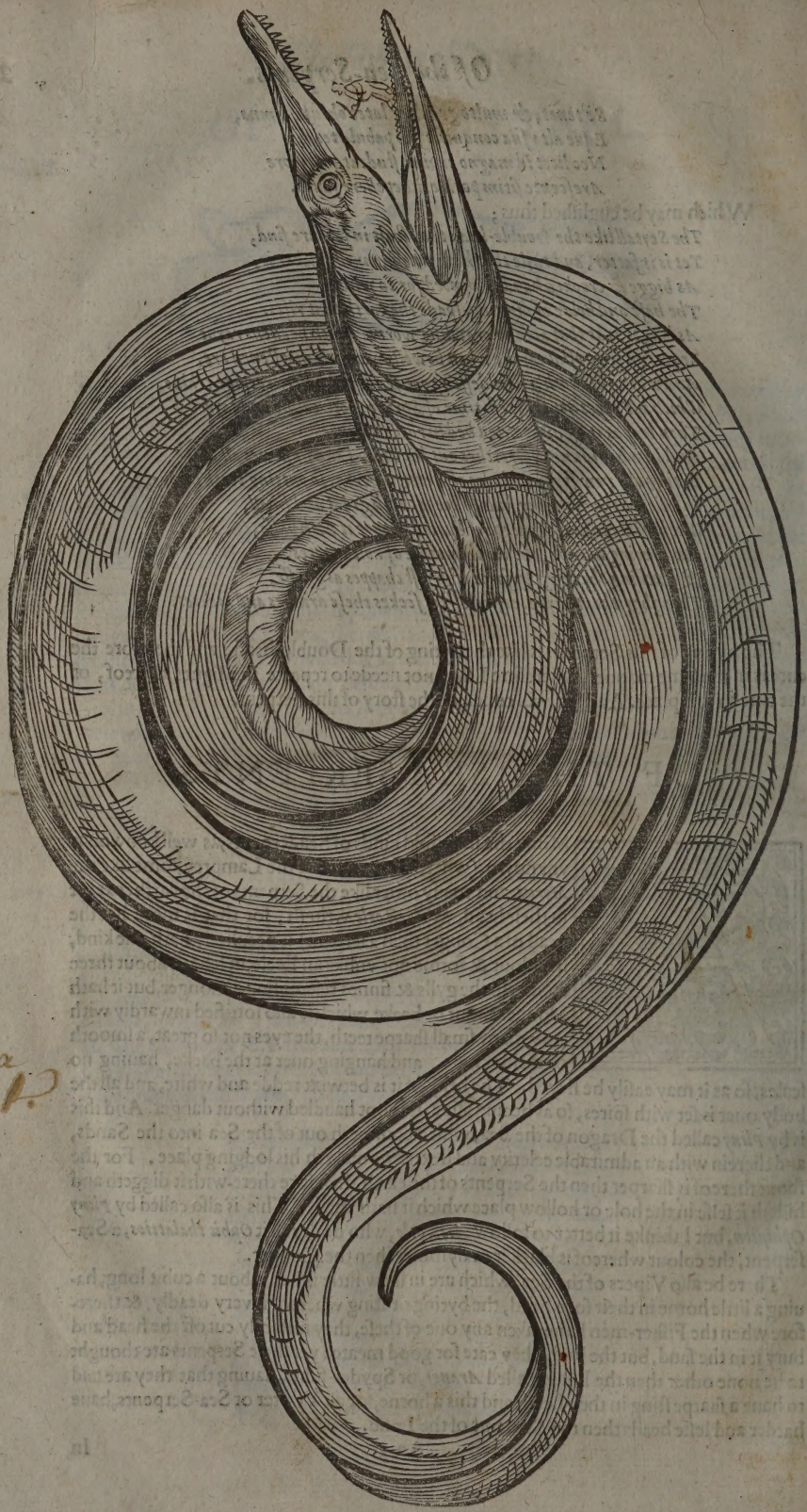
The Scytall like the Double-head thou shalt in feature find,
Yet is it fatter, and tayle that hath no end much thicker is,
As bigge as crooked hand is wonted for to wind
The haft and helue of digging-spade the earth that rifts.
As long it is as that thinne crawling worme which heauens rayne
Begets on fruitefull earth, when bowells warmely moystened are,
And when the mother-Goddesse great sends forth her creepine traine,
Which is Yeeres-youth, fresh time of Spring, both calme and fayre.
Then leaues it off his wonted bed in rocke obscure,
And in what sunne he stretches out his limbes and sinnewes all,
Eating the new sprung-blades of Fennell-herbe, so putting teeth in vre,
In holes of the declining hills so keepes both great and small,
Where time in deepest sleepe of buried nature it doth passe,
And beeing hungry, the earth in toppe of hole it eates,
Quenching the thirst by force of dryest chappes as grasse,
Though without payne, desirelesse it seekes these drinkes and meates.

The byting of this Serpent, is like the byting of the Double-head, and therefore the cure is in the same manner, wherefore I shall not neede to repeate the signes thereof, or the cure in this place. And so I will conclude the story of this Serpent.

OF THE SEA-SERPENTS.

AMong the manifold kinds of Sea-serpents, as well knowne as vnknown, (wherof some are like the Lamprey, some like the *Myrus*, and many other like the Serpents of the earth, except in their head, as *Aristotle* writeth, for that is more like the head of a Conger then a serpent) it peculiarly hath one kind, in colour & forme not vnlike an Eele, in length about three cubits, in the gylls & finnes resembling a Conger, but it hath a longer snout or beake, which is also fortified inwardly with very many small sharpe teeth, the eyes not so great, a smooth or pield skinne, and hanging ouer at the backe, hauing no scales, so as it may easily be fleyed. The belly of it is betwixt redde and white, and all the body ouer is set with spires, so as beeing aliue, it is not handled without danger. And this is by *Pliny* called the Dragon of the Sea, which commeth out of the Sea into the Sands, and therein with an admirable celerity and dexteritie maketh his lodging place. For the snout thereof is sharper then the Serpents of the earth, therefore there-with it diggeth and hideth it selfe in the hole or hollow place which it hath made. This is also called by *Pliny Ophidion*, but I thinke it better to follow *Aristotle*, who doth call it *Ophis thalattios*, a Sea-serpent, the colour whereof is blacker or dymmer then the Conger.

There be also Vipers of the Sea, which are in shew little fishes, about a cubit long, hauing a little horne in their fore-head, the byting or sting whereof is very deadly, & therefore when the Fisher-men haue taken any one of these, they instantly cut off the head and bury it in the sand, but the body they eate for good meate: yet these Serpents are thought to be none other then the Fishes called *Aranei*, or Spyder-fishes, sauing that they are said to haue a sharpe sting in their head, and this a horne, for all Water or Sea-Serpents, haue harder and lesse heads then the Serpents of the Land.



The Sea Serpent.

In the Germaine-Ocean there is found a Serpent about the bigneſſe of a mans legge, which in the tayle carryeth a ſting as hard as any horne, this haunteth onely the deepeſt part of the Sea, yet is it ſome-time taken by the Fiſhermen, and then they cut off the tayle and eate the reſidue of the body. Yet I will not expreſly define whether this may be called a Sea-Serpent, or a Serpentine-fiſh; it may be it is the ſame that is a Forke-fiſh, or Ray, which by reaſon of the tayle thereof, it might giue occaſion to *Albertus* to call it a ſerpent of the Sea.

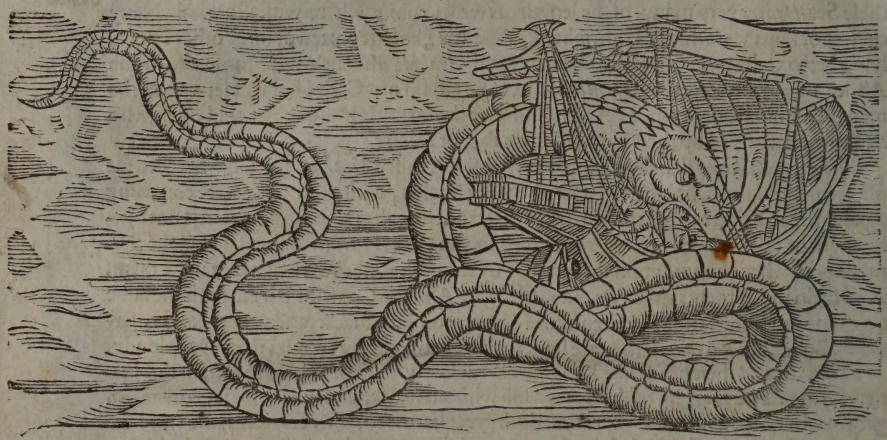
There be alſo Snakes or *Hyders* in the Sea, for although all water-ſerpents, as well of the freſh, ſalt, & ſweet waters may be called *Hyders*, or Snakes, yet there be ſome peculiar Snakes, ſuch are thoſe in the Indian-Sea, where they haue broade tayles, and they harme more by byting with the ſharpnes of their teeth, then by any venome that is contained in them; and therefore in this they ſome-what reſemble the Snakes of the earth. And *Plinie* writeth, that once before *Perſis*, vppon the coaſts of certaine Ilands, there were ſeene of theſe Sea-*Hyders* very many, of the length of twenty cubits, where-withall a whole Nauy or fleet of ſhips were mightily affrighted. And the like is reported of three other Ilands, lying betwixt the promontory of *Carmania* and *Arabia*; and ſuch were thoſe alſo in the Affrican-ſea, who are ſaid by *Ariſtotle*, not to be affraid of a Gally, but will ſet vppon the men therein, and ouer-turne it. And he himſelfe ſaw many bones of great wild-oxen, who had beene deſtroyed by theſe kind of Sea-ſnakes or *Hyders*. *Elianus* *Solinus*

The greateſt Riuer that falleth into the Red-ſea, is called *Sinthus*, the fall whereof a far off, ſeemeth to the beholders to be like winding Snakes, as though they were comming againſt the paſſengers, to ſtay them from enterance into that Land; and there is not onely a ſight or reſemblance of Serpents there, but alſo the very truth of them, for all the Seamen know when they are vpon theſe coaſts, by the multitude of Serpents that meet them. And ſo do the Serpents called *Graæ* about *Perſis*. And the Coaſt of *Barace* hath the ſame noyſome premonſtration, by occurrence of many odious, blacke, and very great Sea-ſerpents. But about *Barygaza*, they are leſſe, and of yellow earthy colour; their eyes bloody, or fierie red, and their heads like Dragons. *Keranides* writeth of a Sea-dragon, in this maner, ſaying: The Dragon of the Sea is a fiſh without ſcales, and when this is growne to a great and large proportion, whereby it doth great harme to other creatures, the winds or clowdes take him vp ſuddenly into the ayre, and there by violent agitation, ſhake his bodie to peeces: the parcels whereof ſo mangled and torne aſunder, haue beene often found in the tops of the mountaines. And if this be true, (as it may well be) I cannot tell whether there be in the world a more noble part of Diuine prouidence, & ſigne of the loue of God to his creatures, who armeth the clowdes of heauen to take vengeane of their deſtroyers. The tongue of this Sea-dragon (ſaith hee) is like a horſes tayle, two foote in length; the which tongue preſerued in oyle, and carried about by a man, ſafegardeth him from languiſhing infirmities, and the fat thereof, with the Herbe-Dragon annoynted on the head or ſick-parts, cureth the head-ache, and driueth away the Leproſie, and all kind of ſcabs in the skinne.

Heere is alſo the picture of another Sea-ſerpent, very like to the ſerpent of the earth, being 3. or 4. cubits long, hauing a rounder belly then an Eele, but a head like a Conger, & the vpper chap is longer, and ſtandeth out further then the neather chap; the teeth growe therein as they doe in Lampreys, but they are not ſo thicke, and it hath two ſmall finnes neere the gills like an Eele. The colour of it is yellow, but the beake and belly is of Aſh-colour, the eyes yellow, and in all the inward parts it doth not differ from a Lamprey, and *Rondoletus*

there is no man of any vnderſtanding, (as writeth *Rondeletius*) but at the very firſt ſight, will iudge the ſame to be a Serpent, although the fleſh thereof be no more harmefull then the Conger or Lamprey; yet for ſimilitude with other Serpents, I could not chuſe but expreſſe the ſame in this place.

There be alſo in the *Suenian*-Ocean or *Balthicke*-ſea, Serpents of thirty or forty foote in length, whoſe picture is thus deſcribed, as it was taken by *Olaus Magnus*, and hee further writeth, that theſe doe neuer harme any man vntill they be prouoked.



The ſame Authour alſo expreſſeth likewiſe the figure of another Serpent, of a hundred and twenty foote long, appearing now and then vpon the coaſts of Norway, very dangerous and hurtfull to the Sea-men in calmes and ſtill weather, for they lift vp themſelues aboue the hatches, and ſuddainely catch a man in their mouthes, and ſo draw him into the Sea out of the Shippe: and many times they ouer-throw in the waters, a laden veſſell of great quantitie, with all the wares therein contained. And ſometimes alſo they ſette vp ſuch a Spire aboue the water, that a boate or little Barke without ſayles may paſſe thorow the ſame. And thus much for the Sea-Serpents.

OF THE SEPS OR SEPEDON.

ALthough I am not ignorant that there be ſome which make two kindes of theſe Serpents, becauſe of the two names rehearſed in the title, yet when they haue laboured to deſcribe them ſeuerally, they can bring nothing or very little wherein their ſtory doth not agree, ſo as to make twaine of them, or to handle them aſunder, were but to take occaſion to tautologize, or to ſpeake one thing twice. Wherefore *Geſner* wiſely pondering both parts, and after him *Carronus*, deliuer their opinions, that both theſe names doe ſhew but one Serpent, yet according to theyr manner, they expreſſe them as if they were two. For all their writings doe but miniſter occaſion to the Readers to collect the truth out of their labours, wherefore I will follow their opinion, and not their example. Sepedon and Seps, commeth of *Sepein*, becauſe it rotteth the body that it byteth: in colour it neerely reſembleth the Hæmorrhe, yet it vſually goeth by ſpyres and halfe-hoopes,

or

for which cause as it goeth, the quantitie cannot be well discerned, the pace of it beeing much swifter then the Hæmorrhe. The wound that it giueth is smarting, entering deepe and bringing putrefaction, for by an inexplicable celeritie, the poyson passeth ouer all the body, the hayre rotteth and falleth from all parts, darknes and dimnesse is in the eyes, & spots vpon the body, like as if a man had beene burned in the sunne. And this Serpent is thus described vnto vs by *Nicander*.

Iam quæ Sepedonis species sit, qualeque corpus
Accipe: diuersa tractum ratione figurat.
Quin etiam matilæ nulla insunt cornua fronti,
Et color, hirsuti qualem est spectare tapetis,
Grande caput, breuior dum currit, cauda videtur:
Quam tamen obliquo maiorem tramite ducit.
Quod sit ab hoc vulnus, magnos nocuosque dolores
Excitat, interimens quia fundit & ipse venenum,
Quo sata marcentes tabes depascitur artus,
Indeque siccata resolutus pelle capillus
Spargitur, & volitans candentis pappus achantæ,
Præterea fœdum turpi vitiligine corpus,
Et veluti vrenti maculas á sole videre est.

Which may be englished thus;

Sepedons shape now take, and what his forme of body is,
It doth not goe as Hæmorrhe doth, but trayleth diuersly,
His powled head of Hæmorrhs hornes full happily doth misse,
And colours are as manifold as works of Tapestry:
Great is his head, but running seemes the tayle but small,
Which winding, it in greater path drawes after to and fro,
But where it wounds, by paines and torments great it doth appall,
Killing the wounded, infusing poyson so
Whereby consumed are the leane and slender sinewes,
And dryed skinne lets hayre fall off apace,
Like as the windes driue whites from top of thistle Cardus,
Besides the body filth, as with sunne parched, looseth grace.

Thus doth *Nicander* describe the Sepedon: now also we wil likewise relate that which another Poet saith of the Seps, that both compared together, may appeare but one, therefore thus writeth *Lucan*, vpon occasion of one *Sabellus* wounded by this Serpent.

——— Miserique in crure Sabelli
Seps stetit exiguus, quem flexo dente tenacem
Auulsit que manu, piloque affixit arenis.
Parua modò serpens, sed qua non vlla cruentæ
Tantum mortis habet: nam plagæ proxima circum
Fugit rapta cutis, pallentiaque ossa retexit.
Iamque sinu laxo nudum est sine corpore vulnus:
Membra natant sanie, suræ fluxere, sine vllo
Tegmine poples erat: femorum quoque musculus omnis
Liquitur: & nigra distillant inguina tabe.
Dissiluit stringens vterum membrana, fluuntque
Viscera, nec quantum toto de corpore debet,
Effluit in terras sæuum sed membra venenum
Decoquit: in minimum mors contrahit omnia virus.
Vincula neruorum, & laterum textura, cauumque
Pectus, & abstrusum fibris vitalibus omne,
Quicquid homo est, aperit pestis: natura profana

Morte

Morte patet: manant humeri, forteſq; lacerti:
Colla caput fluunt, calido non ocyus Auſtro
Nix reſoluta cadit, nec ſolem cera ſequetur.
Parua loquor, corpus ſanie ſtillaſſe peruſtum:
Hoc & flamma poteſt: ſed quis rogus abſtulit oſſa,
Hæc quoque diſcedunt, putreſq; ſecuta medullas
Nulla manere ſinunt rapidi veſtigia fati.
Cyniphias inter peſtes tibi palma nocendi eſt:
Eripiunt omnes animam, tu ſola cadauer.
Mole breuis ſeps, peſte ingens, nec viſcera ſolum,
Sed ſimul oſſa vorans tabificus Seps.

Which is to be engliſhed thus:

On wretched Sabells legge a little Seps hung faſt,
Which with his hand from hold of teeth he pluckt away
From wounded place, and on a pyle the Serpent all agaſt
He ſtaked in ſands, to him o wofull wretched day,
To kill this Serpent is but ſmall, yet none more power hath,
For after wound falls off the skinne, and bones appeare full bare,
As in an open boſome, the hart whole body gnaweth,
Then all his members ſwamme in filth: corruption did prepare
To make his ſhankes fall off, vncouered were knee-bones,
And euery muſcle of his thigh reſolued, no more did hold,
His ſecrets blacke to looke vpon, diſtilled all conſumptions,
The rym of belly brake out fierce, which bowels did infold,
Out fell his guts on earth, and all that corps containe,
The raging venom ſtill heating members all,
So death contracted all by little poyſons maine,
Vnlooſing nerues, and making ſides on ground to fall:
This plague the hollow breſt and euery vitall part
Abſtruſed, where the fibres keepe the life in vre
Did open vnto death. The life, the lungs, the hart:
O death prophane, and enemy vnto nature.
Out flow the ſhoulders great, and arme-blades ſtrong,
Both necke and head guſh out in matter, all doth runne.
No ſnow doth melt ſo ſoone the Southerne blaſt among,
Nor waxe ſo faſt diſſolue by heate of ſhyning ſunne.
Theſe things which now I ſpeake I doe account but ſmall,
That corps ſhould runne with filthy core, may cauſed be by flame,
Yet bones are ſpared in fire, heere all away they fall,
Of them and marrow ſweete, fate lets no ſigne remaine.
Among the Cyniph plagues this ſtill ſhall beare the bell,
The ſoule they take, this ſoule and carkaſſe both,
The Seps, though ſhort it be, in force it is a hell,
Deuouring bones, the body all vndoeth.

Thus you heare that more largely expreſſed by *Lucan* of the Seps; which was more briefely touched by *Nicander* of the *Sepedon*, and all commeth to one end, that both kill by putrefaction. The length of this Serpent is about two cubits, being thicke toward the head, but thinne and ſlender toward the tayle. The head thereof is broad, and the mouth ſharpe, it is of many colours, ſo as ſome haue thought that it could change colour like a Camælion. The foure vnder teeth are hollow, and in them lyeth the poyſon, which are couered ouer with a little skinne.

Pauſanias affirmeth that he himſelfe ſaw one of them, and that *Egyptus* the ſonne of *Elatus* a King of Arcadia was ſlaine by one of theſe. They liue in Rocks, in hollow places of the valleys, & vnder ſtones, & they feare no winter, according to this verſe of *Pictorius*.

Hic

Hic hyemis calidus frigora nulla timet.

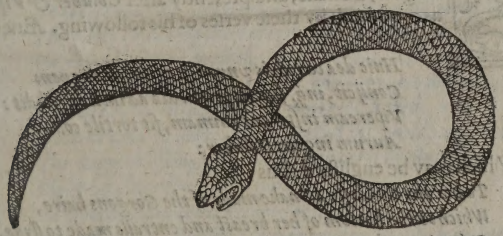
Which may be engliſhed thus;

Of Winters cold it hath no feare,
For warme it is throughout the yeere.

Firſt of all after the wound appeareth ſome blood, but that ſymptom laſteth not long, for by and by followeth matter ſmelling very ſtrong, ſwelling tumour, and languiſhing paine, and all the parts of the body affected herewith become white, and when the hayre falleth off, the patient ſildome liueth aboue three or foure dayes after. The cure hereof is by the ſame meanes that the poyſon of the Viper, the Ammodyte and Horned-ſerpent is cured withall. And particularly *Aetius* preſcribeth a ſpũge wet in warme vineger to be applyed to the wound, or elſe to lay the aſhes of chaffe with the earth vppon which they are burned, to the place, and to annoynt it with butter and hony, or elſe lay vnto it Millet & Hony, likewiſe Bay-ſprigs, Oximell, Purſlaine, and in their diet ſalt fiſh. *Aetius.*

Ariſtotle writeth of a little Serpent which by ſome is called a ſacred or holy Serpent, and he ſaith that all other Serpents doe auoyde it, and flye from it, becauſe whatſoeuer is bytten by it, preſently rotteth. It is in length (as he ſaith) a cubit, and it is rough all ouer, and therefore I take this Serpent to be a kind of Sepedon. Alſo *Ariſtoxenus* ſaith, that he knew a man by touching this Serpent to dye, and afterward that the garment which hee wore at the time of the touching the Serpent, did likewiſe rot away. And thus much for the Seps and Sepedon.

OF THE SLOVV-VVORME.



THis Serpent was called in auncient time among the Græcians *Tythlops* and *Typhlines*, and *Cophia*, becauſe of the dimnes of the ſight thereof, and the deafenes of the eares and hearing, & vulgarly at this day it is called in Greece *Tephloti*, *Tefliti*, & *Tephlini*, and from hence the Latines haue taken their word, *Cæcilia quaſi cæcus ſerpens*, a blind ſerpent, & it is alſo called *Cerula*, *Cæcula*, and *Ceriella*, as witneſſeth *Albertus*, becauſe the eyes thereof are none at all, or very ſmall. The Italians call it, *Biſa orbala*, and the Florentines *Lucignola*, the Germans *Blyndenſchlycher*, the Heluetians *En vieux*, *al' annoilx*, and the people of Narbon *Nadels*. *Scaliger*

It beeing moſt euident that it receiueth name from the blindnes and deafenes thereof, for I haue often prooued, that it neither heareth nor ſeeth here in England, or at the moſt it ſeeth no better then a Mole. The teeth are faſtned in the mouth, like the teeth of a Camælion, the skinne is very thicke, and therefore when the skin is broken by a hard blow, the whole body doth alſo breake and part aſunder. The colour is a pale blew, or ſky-colour, with ſome blackiſh ſpots, intermixed at the ſides. There is ſome queſtion whether it hath one or two rymes on the belly, for ſeeing they conceiue theyr young ones in theyr wombe,

wombe: they haue ſuch a belly by nature, as may be diſtended and ſtretched out accordingly as the young ones growe in their wombe. It hath a ſmooth skinne without all ſcales. The neather eye-lidde couereth all the eye it hath, which is very ſmall: about the head they are more light coloured, then about the other partes of the body: The tongue is clouen, and the toppe thereof very blacke. They are in length about a ſpanne, and as thicke as a mans finger, except toward the tayle which is more ſlender, and the Female is more blacke then the Male. The paſſage or place of excrements or conception is tranſuerſe. If they be killed with the young in their belly, the little ones will inſtantly creepe out at their dammes mouth, and ſome-times (as witneſſeth *Bellonius*) in this little ſerpent are found forty little young ones. They are in Greece and England, and come not abroad till Iuly, and they goe into the earth in Auguſt, and ſo abide abroad all harueſt, and they loue to hide themſelues in Corne-fieldes vnder the rype corne when it is cut downe. It is harmeleſſe except being prouoked, yet many times when an Oxe or a Cow lieth downe in the paſture, if it chaunce to lye vppon one of theſe Slow-wormes, it byteth the beaſt, & if remedy be not had, there followeth mortalitie or death, for the poyſon thereof is very ſtrong. If it ſwell, it is good to pricke the place with a brazen bodkin, and then apply vnto it Fullers-earth and Vineger. There is a Triacle made of the Slow-worme, which ſmelleth like *Aqua-vitæ*, with this ſome men are cured of the plague. And thus much of this little Serpent.

Oſwaldus

OF THE SNAKE.

THere is no reaſonable Learned-man that maketh queſtion, that *Anguis* in Latine is a generall word for all kind of Snakes and Serpents, and therefore when *Virgill* writeth of the Fury *Alecto*, how ſhe caſt a Snake into the boſome of *Amata*, he firſt of all calleth it *Anguis*, a Snake, and preſently after *Coluber & Vipera*, a Serpent, as appeareth by theſe verſes of his following. Æneid. 7.

Huic dea cæruleis vnum de crinibus anguem
Conijcit, inq́, ſinum præcordia ad intima ſubdit:
Vipeream inſpirans animam, fit tortile collo
Aurum ingens Coluber:

Which may be engliſhed thus;

To her the Goddeſſe a Snake made of the Gorgons haire,
Which to the bottom of her breaſt and entralls made to ſlyde,
Inſpyring to her a Vipers ſoule though ſhe were fayre,
For chayne of gold an Adder bout her necke did glyde.

And this is the leſſe to be admired or doubted, ſeeing the very word *Anguis* ſeemeth to be deriued of *Angulosus*, winding or turning, for euery kind of Serpent may be folded or winded vp together almoſt in euery faſhion. Yet ſome-times, as the Græcians vſe *Ophis* for one kind, as *Hæmorrhe* or *Hor* for Aſpe, ſo alſo is the word *Anguis* vſed for one kinde, which we call a Snake, that is, a little Serpent liuing both in the water and on the earth. Howbeit, as we ſhall ſhew afterward, when it is in the water it is called *Hydrus* & *natrix*, and when it is on the land, it is called *Cherſydrus*.

Among the auncient Pagans, Snakes were accounted the Gods of the Woods, and this cauſed *Perſeus* to write this verſe following;

Pinge duos angues, pueri ſacer eſt locus.

That is, ô ye children, draw the figure of two Snakes, for this place, (meaning the groue of vvood) is a holy place, and ſacred to the Gods. And in like ſort, the Snake in auncient time was ſacred to *Aeſculapius*, becauſe it was thought to be without venome, & to containe in it many excellent medicines or remedies againſt other euills, and alſo a kinde of diuine power or helpe to driue away calamities, whereof I remember that I haue read this ſtory in *Valerius Maximus*.

Rome

Rome (saith he) our Citty was for three yeeres together continually vexed with pestilence, so as neither the mercy of God could be obtained for the release of this euill, nor all wit, power, or industry of man put an end vnto it. At last by the care and trauayle of the Priestes, it was found in the writing and Bookes of *Sybill*, that vnlesse they could obtaine of the *Epidaurians* the Holy-Snake of *Æsculapius*, there should bee no end of that pestilence.

For which cause there were Ambassadors sent to the Citty of *Epidaurus*, to entreat at the hands of the Cittizens and Priests, that holy beast or Snake (as was prophanely supposed) and they attayned the end of their iourney, for the *Epidaurians* did kindly entreat them, and sent with the Snake of *Æsculapius*, and then (saith he:) *Tam promptam Epidauriorum indulgentiam numen ipsius dei, subsecutum, verba mortalium cœlisti obsequio comprobauit*: That is, The very grace & power of God seconded that fauourable indulgence of the *Epidaurians*, and with an heauenly obsequiousnes allowed & performed the words and writings of mortall creatures, (meaning the *Sibils* writings aforesaid. For that Snake (which the *Epidaurians* neuer see but they worship, with as great reuerence as they would *Æsculapius* himselfe; for it neuer appeareth but for their exceeding great good and commodity) beganne to slyde about the broadest streetes and noblest part of the Citty, gently looking vpon euery body, and licking the earth, and so continued three dayes, to the religious admiration of al the Beholders, bearing an vndoubted aspect & alacrity, for the obtaining and aspiring a more beautifull habitation: so at last it came to the Isle neere Rome, called *Triremis*, whereinto in the sight of all the Marriners it did ascend and enter, and lodged it selfe round in that place, where standeth the house of *Quintus Ogulimus*: which story is thus most excellently followed by *Ouid* in his *Metamorphos*:

The folke of Rome came hither all by heapes, both men and wiues,
And eke the Nuns that keepe the fire of vesta as their liues
To meete the God, and welcome him with ioyfull noyse: and as
The galley rowed vp the streame, great store of incense was
On altars burnt on both the banks, so that on either side,
The fuming of the Frankincense, the very ayre did hide,
And also slaine in sacrifice full many cattell dyed.
Anon he came to Rome, the head of all the world: and there
The Serpent lifting vp himselfe began his head to beare
Right vp along the mast, vpon the top whereof on hye,
He looked round about a meete abiding place to spye:
The Tyber doth deuide it selfe in twaine, and doth embrace
A little Ile Triremis, for so the people tearme the place,
From either side whereof, the banks are distant equall space:
Apollas Snake descending from the mast, conuayed him thither,
And taking of his heauenly shape, as one repayring hither,
To bring our Citty healthfulnesse, did end our sorrowes quite.

Thus saith *Ouid*: But the truth is, that the Poet did but fayne this thing for the excitation and stirring vp of the minds of men to religion and religious worship of the Heathen Gods; and therefore this Snake of *Epidaurus* was but a fiction, and therefore in the beginning of the History he maketh it to bee *Æsculapius* in the likenesse of a Snake, for in a vision he sheweth how that *Æsculapius* appeared to the Roman Ambassador, and tolde him that he would appeare in that forme, saying:

Pone metus, veniam, simul ara hanc, q. nostram relinquam,
Hunc modo serpentem, baculumq. geribus ambit,
Perspice & vsq. notam visum vt cognoscere possis,
Vertar in hunc, sed maior ero, tantusq. videbor:
In quantum verti cœlestia corpora possunt.

Which may be englished thus;

Feare not, for I will come and leaue my shryne.
This Serpent which doth wreath with knots about this staffe of mine,
Marke well and take good heede thereof, for into it transformed will I be,
But bigge to I will be, for I will seeme of such a size,
As wherein may celestiall bodyes turne suffize.

But all Poets are so adicted to fayning, that I my selfe may also seeme while I imitate them, to set downe fables for truth: and if euer there were such a Snake as this, it was diabolicall, and therefore in nature nothing to be concluded from it, and in that place of Rome called *Biremis* and *Tiremis*, was *Aesculapius* worshipped. And at this day in the Gardens called S. *Bartholomewes-Gardens*, there is a Marble-shyppe, on the side whereof is the figure of a creeping Snake, for the memory of this fact, as wryteth *Gyraldus*.

But in the Emblems and documents of the auncient Heathen, it is certaine that *Aesculapius*, and the Snake and the Dragon, did signifie health, and from hence it came to haue the name of the Holy-Snake, and also to be accounted full of medicine. The true occasion in nature, was for that about the countries of *Bononia* and *Padua*, they haue a Snake which they call *Bisse*, and *Bisse-angue anca*, and about *Padua*, *Autza*, which they say is harmeleſſe. And as well children as men, doe often take vp the same into theyr handes, with no more feare and dread then they would doe a conny, or any other tame & meeke creature. *Phurnut:*

By the relation of *Pellinus*, it is in length fiue spannes and fiue fingers, the head also compared with the body, is long, and in the necke thereof are two blanches, and betwixt them a hollow place, the backe part whereof is attenuated into a thinne and sharpe tayle, and vppon eyther chappe they haue many teeth, which are sharpe, and without poyson, for when they byte, they doe no more harme then fetch blood onely, and these, men for ostentation sake weare about their necks, and women are much terrified by them in the hands of wanton young boyes. The backe of this Snake, (as writeth *Erastus*) is blackish, and the other parts greene, like vnto Leekes, yet mixed with some whiteneſſe, for by reason it feedeth vppon herbs, it beareth that colour. They are also carried in mens bosoms, and with them they will make knots. For the same *Erastus* affirmeth, that he sawe a Fryer knit one of them vp together like a garter, but when hee pulled it harder then the Snake could beare, it turned the head about & bytte him by the hand, so as the blood followed, yet there came no more harme, for it was cured without any medicine, and therefore is not venomous.

In the mountaine of Maurit ania called *Ziz*, the Snakes are so familiar with men, that they waite vpon them at dinner-time like cats and little dogges, and they neuer offer any harme to any liuing thing, except they be first of all prouoked. Among the *Bygerons* inhabyting the *Pyrenes*, there be Snakes 4. foote long, and as thicke as a mans arme, which likewise liue continually in the houses, and not onely come peaceably to their tables, but also sleepe in their beds without any harme, in the night-time they hisse, but seldom in the day time, and picke vp the crummes which fall from their tables. *Leo Afric:*

Among the Northerne people they haue household-Snakes, as it were household-gods, and they suffer them both to eate and to play with their Infants, lodging them in the cradles with them, as if they were faythfull Keepers about them, and if they harme any body at any time, they account it *Piumpiaculum*, a very diuine and happy mischaunce. But after they had receiued the Christian fayth, they put away all these superstitions, and did no more foster the Serpents broode, in detestation of the deuill, who beguiled our first Parents in the similitude of a Serpent. Yet if it happen at any time that a house be burned, all the Snakes hide themselues in their holes in the earth, and there in short space they so encrease, that when the people come to reedifie, they can very hardly displant their number. *Plautus* in his *Amphitryo*, maketh mention of two-maned-Snakes, which descended from the clowdes in a shower; but this opinion grew from the fiction of the *Epidaurian*-Snake, which onely by the Poets is described with a maine and a combe, and therefore I will not expresse the Snake to haue a mane. *Olaus.*

There

There is no cauſe why we ſhould thinke all Snakes to be without poyſon, for the Poet hath not warned vs in vaine, where he ſaith;

Frigidus, ô pueri fugite hinc, latet Anguis ſub herba:

Which may be engliſhed thus;

Fly hence you boyes as farre as feete can beare,
Vnder this herbe a Snake full cold doth leare.

For this cauſe we will leaue the diſcourſe of the harmeleſſe Snake, and come to thoſe which are no way inferiour to any other Serpent, their quantitie and ſpirit beeing conſidered, wherefore we are to conſider, that of Snakes which are venomous and hurtfull, there are two kinds, one called the Water-Snake, the other the Land-Snake. The Water-Snake is called in Greeke, *Hydra, hydros, hydrales, karouros,* & *Enhydris*, in Latine *Natrix*, and *Lutrix*. *Munſter* calleth it in Hebrew, *Zepha*, and *Auicen* relateth certaine barberous names of it, as *Handrius, Andrius*, and *Abides*, and *Redaſuderus*, *Echydrus* and *Aſpiſtichon*. The Germans call it *Nater, Waſſer-nater*, and *Waſſer-ſchlange*: and they deſcribe it in the manner as it is found in their Country, which doth not very farre differ from them of our Country heere in England. It is (as they ſay) in thicknes like the arme of a man or child, the bellie thereof yellow, and of a golden colour, and the backe blackiſh-greene, & the very breath of it is ſo venomous, that if a man hold to it a rodde newly cutte off from the Tree, it will ſo infect it, that vppon it ſhall appeare certaine little bagges of gall or poyſon. And the like effect it worketh vppon a bright naked ſword, if it doe but touch it with the tongue; for the poyſon runneth from one end to the other, as if it were quicke, and leaueth behind a lyne or ſcorched path, as if it had beene burned in the fire.

And if this Serpent fortune to byte a man in the foote, then is the poyſon preſently diſperſed all ouer the body, for it hath a fiery qualitie, and therfore it continually aſcendeth, but when once it commeth to the hart, the man falleth downe and dyeth. And therefore the meeteſt cure is to hang the party ſo wounded vppe by the heeles, or elſe ſpeedilie to cut off the member that is bitten. And that which is heere ſaid of the vvater-Snake, doth alſo as properly belong to the Land-ſnake, ſeeing there is no difference betwixt theſe, but that at certaine times of the yeere they forſake the water when it draweth or falleth lowe, and ſo betake themſelues to the Land.

They liue in the water and in the earth, (but they lay their egges on the land in hedges, or in dunghills) and eſpecially in thoſe waters which are moſt corrupt, as in pooles where there is ſtore of Frogs, Leaches & Newtes, and but few fiſhes, as in the Lakes about *Puteoli* and *Naples*, and in England all ouer the Fennes, as in *Ramſey, Holland, Ely*, and other ſuch like places, and when they ſwymme they beare their breaſt aboue the water. They abound alſo in *Corcyra*, and about *Taracina* in Italy, and in the Lake *Nyclea*, and eſpecially in *Calabria*, as the Poet writeth:

Eſt etiam illa malus Calabris in ſaltibus Anguis,
Squammea conuoluens ſublato pectore terga
Atque notis longam maculoſus grandibus aluum,
Qui dum amnes vlli rumpuntur fontibus, & dum
Vere madent vdo terræ ac pluuialibus auſtris
Stagna colit, ripiſque habitans hic piſcibus atram
Improbus ingluuiem, raniſque loquacibus explet
Poſtquam: exhauſta palus terræque ardore dehiſcunt,
Exilit in ſiccum & flammantia lumina torquens
Seuit agris, aſperque ſiti, atque exterritus æſtu.

Which may be thus engliſhed;

That euill Snake in the Calabrian coaſts abides,
Rowling his ſcaly backe by holding vp the breſt,
And with great ſpots vpon large belly glydes,
When as the Riuers ſtreames in fountaines all are ceaſt,
For whiles the moyſtened ſpring with raine from Southwind falls,

It haunts the pooles, and in the water all blacke it feedes,
In rauening wiſe both fiſh and frogs doe fill his gall:
For why, when Sommers drought enforce, then muſt it needes
Fly to dry Land, rowling his flaming eye,
Rage in the fields to quench his thirſt full dry.

There be ſome Writers that affirme, that there is a certaine ſtone in a Water-Snakes head, which it caſteth or vomiteth vp when the skinne thereof is fleyed from the bodie, and after it is ſo caſt vp, it muſt be receiued into a peece of ſilke, the vertue whereof is to be prooued after this manner; Fill a braſſe caldron or kettle full of water, and about the ſame veſſell ſo filled, binde this ſtone faſt, as it were to the handle or bayle therof, and you ſhall find that euery day this ſtone ſo remaineth bound to the kettle, that the water wil decreaſe eyghteene ounces. And this *Kiranides* affirmeth that hee bound to a woman that had the Dropſie, and ſhe was thereby deliuered from her diſeaſe; for euery day he found that her belly did fall the quantitie of foure fingers, vntill it came to the naturall bigneſſe, and then he tooke it off, for he ſaith that if he had not then taken it off, it would alſo haue dryed vp the natiue humidity.

In like ſort, the vertue of this ſtone is applyed againſt the rhume in the legges, or any fluxe of the eyes, eares or head, but the vſe of it muſt not exceede the quantitie of three houres at a time. It alſo driueth out of the body all venomous wormes, and is a ſpecial remedy againſt their byting and ſtinging. This ſtone is alſo called *Serpentinus* and *Draconites*, but it is queſtionable whether it be generated in the head of the Snake, or by theyr vapourous breath, concurring together in the Spring or Winter-ſeaſon. Some of theſe ſtones are ſayd to be of a blewiſh-greene colour, and the forme thereof pyramidall. *Albertus* ſaith, he hath ſeene one of them that was blacke, and not lightſome, onely about the edges of it there was ſome paleneſſe apparant, and in the ſuperficies or vpper part therof, there was (as he writeth) a beautifull picture of a Snakes proportion, and the vertue therof did put to flight venomous beaſts, and alſo cure theyr harmefull poyſons.

Such like things we haue already ſhewed to be in the ſtone which the Toade is ſaid to haue, but this ſtone is more likely to be the *Ophites*, for in the Caſtle of *Tangra*, once the ſeate or habitation of *Charles* the fourth, there is a Chappell wherein are many precious ſtones, wrought in the vyalls and doores, and among diuers other theſe *Ophites*. But where as there is a pyramidall forme attributed to theſe ſtones, I take it therefore that it is the ſame which *Pliny* calleth *Gloſſapetra*, for in ſhew it reſembleth the tongue of a Snake, and the tongue of a Snake beeing great or broade at the roote, and ſmaller toward the end or typpe thereof, is rightly ſaid to be of a pyramidall forme: and among the Germans it is called by a peculiar word, *Naterzungen*, that is, Snakes-tongue.

And ſuch a kind of ſtone as this Snakes-tongue, (as *Agricola* and ſome other Authors vvriteth) is found in a certaine earth neere *Linuburgh* in Saxonie. And *Conradus Geſner* affirmeth, that there is a certaine Towne in Germanie called *Aspipon*, where there is one of theſe ſtones halfe a cubite long, and therefore it ſeemeth that they are not all generated in Serpents or Snakes heads. Among the French-men this ſtone is called *Sugne*, becauſe there be Serpents ſeene in it twyning their tayles together, or folding them one within another.

There vvas wont to be a ſuperſtitious way to extract or expreſſe this ſtone from out of the Snake, which was done in this manner; Firſt, when they had taken the Snake aliue, they did preſently hang her vppe by the tayle, then iuſt vnderneath her they did make a ſuffumigation of Laurell, and ſo did coniure the Snake, ſaying: *Per Dominum qui te creauit, lapidem tuum quem in capite tenes te inſtanter ejicere iubeo.* This kind of enchaunting Charme, I hold not worthy to be tranſlated, and yet let mee not be blamed for the relation of it, ſeeing it is pertinent to this ſtory to know all the good and euill about theſe Serpents. And therefore, not to expreſſe the ſame at all, might argue in mee, eyther ignoraunce, or ſilly preciſeneſſe: and againe on the other ſide, to make it vulgar, might bring mee into ſuſpition of ſome approbation: therefore let the Reader know it from mee, but vnderſtand it from ſome other.

And for mine owne opinion, I account no better of these Snake-stones then I doe of the Toade-stones, concerning which I haue already giuen my opinion in another place. And therefore what heere is related of this stone, let it be examined, and then be eyther receiued or refused.

Many, and almost infinite are the Epithets which are giuen to Snakes, whereby their nature is expressed, as *Aliger anguis*, the winged-snake, blacke, fierce, blew, greedy, wild, cold, Gorgonean, wreathen, slyding, deadly, lightsome, spotted, martiall, threatning, purple, wholsome, scaly, terrible, winding, grym, swelling, fearefull, venomous, greene, infolded or implicite, horrible, hissing, marsian, maurian, pestilent, retorted, and such other like, as it hath pleased the seuerall Authours writing heereof to ascribe and attribute vnto it. Which we will not prosecute with any explication, but onely leaue them to the Readers pleasure, beeing onely content to nominate them.

There is great account or reckoning made of their egges, which they lay in the Sommer-time, for first of all they are so glewed and conioyned together, partly with the spettle and moystnes which proceedeth from their mouthes, and partly with the spume and froath of their owne body, that a man seeing their heapes, would iudge them to be coupled together by some artificiall deuise. These egges thus knotted together in bunches, the Latines call *Anguinum*. The *Druides* or auncient Wisards of England and Scotland, haue deliuered, that if the Snake hysse, these will of their owne accord flye vppe into the ayre, and then if some Wise-man take them by preuention, before they touch the ground againe, the Snakes will follow him as fast as any horse, vntill he come to some Riuer, into the which they dare not enter.

And the folly of these also proceeded so far, that they were not ashamed to report, that if one of these *anguines* or bunches of egges, were tyed to a peece of gold, it would swym in a Riuer against the streame. These they cõmended vnto Princes and great men to carry about with them in the time of warres and other contentions, and that therefore when a Romane Knight of *Volentij*, was found by *Claudius* to carry one of these about him, hee was by the Emperours commaundement put to death.

But to leaue vanities, we will prosecute the true and naturall description of their egges in this manner. They are round and soft, in colour white, cleauing (as we haue alreadie said) together in great bunches, forty, or fiftie, or a hundred in a cluster, without, they are couered with a skinne or crust, much harder & whiter then the substance contained within it, which is like matter, or the rotten egges of a Henne or Ducke, in quantitie as bigge as Bullis, Plummes, and sildome bigger, beeing most commonly very round and orbicular. Yet *Gesner* reporteth, that he had one sent him of the proportion of a Lentill, and as great as the fist of a man, & within euery egge appeare certaine smal things, like the tailes of Serpents, or Leaches, beeing in number tenne, fiue greater and fiue smaller, one folded or lapped within another. And these haue also little pustules vppon the skinne or crusts, whereof one doth not touch the other.

Out of these egges come the young ones, but I cannot affirme what great affection the old ones beare vnto them, or that when many Snakes lay their egges together, euery one in that multitude hath skill to discerne her owne egges from the other. For I haue beene with other my colleagues or Schoole-fellowes when I was young, at the destruction of many thousands of them, and neuer perceiued that the old Snake did with any extraordinary affection fight for their egges, but rather forsooke them, and suffered vs to do with them what we pleased: which some-times we brake, sometimes scattered abroade vpon the dunghill out of which wee digged them, and some-times wee cast them into the next Riuer we came at, but neuer saw any of them recollected againe to their former place by the Snakes, although the place were very full of them, and therefore I conclude for mine owne experience, that Snakes cannot be perceiued to beare any exceeding loue in nature to their egges or young ones.

Theyr ordinary foode for the most part, is earth, frogges, vvormes, Toades, and especiallie Paddocks, or crooke-backed Frogges, Newtes, and small fishes. The Foxes and Snakes which are about the Riuer *Nilus* are at continuall variance, and besides, the Harts are by nature common enemies to all Serpents.

They are not in venom inferiour to other Serpents, for they infect the waters neere to houſes, and are many times the cauſes of diſeaſes and death, whereof the Phiſitians cannot diſcerne. When they bite or ſting, there followeth extreame paine, inflamation, greenenes or blacknes of the wound, dizzines in the head, and death within three dayes. Whereof dyed *Philoctetes*, Generall of the Fleete of Greece, in *Lemnos*, *Dædalus* & *Menalippus*.

The cure of this euill muſt be by Origan ſtamped and layd to the ſore with lye & oyle, or aſhes of the roote of an Oake with pitch, or Barly-meale mixed with honny and water and ſod at the fire. And in drinke take wilde Noſewort, Daffadill-flowers, and Fennell-ſeede in Wine. And it is alſo ſaid, that a man carrying about him the Liuer of a Snake, ſhall neuer be bytten by any of that kinde. And this Liuer is alſo preſcribed againſt the ſtone in the bladder, beeing drunke in ſtrong drinke. And thus much for this Serpent.

¶ Of Spyders and their ſeuerall ſorts:

And firſt of thoſe that are commonly called Phalangies.

Doctor Bonhams diſcourſe of Spyders.

THIS kinde of venomous creature, of the Latines is called *Arnanæus*, or *Aranea*, & of *Cicero* in his bookes *De natura Deorum*, *Araneola*, and *Araneolus*. Of the Græcians, *Arachnes* or *Arachne*. *Heſichius* termeth it *Stibe*. The Hebrewes name it *Acobitha*, *Achar*, *Acabith*, and *Semamith*. The Arabians, *Sibth*, & *Phihib*. In the Germaine tongue, *Spinn*, and *Banker*. In Engliſh, *Attercop*, *Spyder*, and *Spynner*. Of the Brabanders, *Spinne*. In Fraunce, *Araigne*. In Italy, *Ragno*, and *Ragna*. In Spayne, *Arana* or *Taranna*. Of the Illyrians it is called *Spawanck*. Of the Polonians, *Pajak*, and *Pajeczino*. Of the Hungarians, *Pox*. Of the Barbarians, *Koatan*, & *Kerſenat*. *Iſidore* in his twelfth booke ſaith, that the Spyder is termed *Araneus*, becauſe ſhe is both bred and fedde in the ayre: but heerein hee hath fallen into a double errour. For if they liued onely in the ayre, and by the ayre, as hee would ſeeme to enforce, I maruell to what end and purpoſe they ſhould ſo buſily make and pitch theyr nettes for the enſnaring of flyes? And if they receiue their firſt beeing and breeding in the ayre, I cannot ſee to what purpoſe they doe eyther lay egs, or exclude ſmall little wormes after their coupling together.

But we will eaſily pardon this preſumptious Etymologiſt, and deepe diuer into Interpretations, with others alſo of the ſame humour, whoſe ordinary cuſtome thus to dally and play with words, is with them eſteemed as good as Statute-law, for the moſt part. There are many ſorts of Spyders, and all of them haue three ioynts apeece in their legges.

Eſt ẽ, caput minimum toto quoq́, corpore paruum eſt,
In latere exiles digiti pro cruribus hærent,
Latera venter habet, de quo tamen illa remittet
Stamina.

Which may be engliſhed thus;

Little is theyr head, likewiſe the body ſmall
All ouer is, and fingers thinne vpon the ſides
In ſteed of legges, out of the bellyes flancke doe fall:
Yet out of which ſhe makes her webbe to glyde.

All Spyders are venomous, but yet ſome more, and ſome leſſe. Of Spyders that neyther doe nor can doe much harme, ſome of them are tame, familiar, and domeſticall, and theſe be cõmonly the greateſt among the whole packe of them. Others againe be meere wilde, liuing without the houſe abroade in the open ayre, which by reaſon of their raue-

nous

nous gut, and greedy deuouring maw, haue purchaſed to theſelues the names of wolfes, and hunting-Spyders. The leaſt ſort of theſe weaue no webbes at all, but the greater beginneth to make a ſmall and harſh webbe about hedges nie vnto the earth, ſpreading and ſetting the ſame abroade in the very entry, and in voyde places neere their lurking holes, their deceitfull nets, obſeruing very diligently the ſtirring of their deceitfull webbes, and perceiuing them mooning, though neuer ſo lightly, ſhe maketh no ſtay, but with all ſpeed poſſible haſteneth her ſelfe to the place, and whatſoeuer ſhee there findeth, ſhe ſeazeth vpon as her lawfull prize.

The moſt dangerous & hurtfull Spyders are called *Phalangia*, if they byte any one, (for they neuer ſtrike) their poyſon is by experience found to be ſo perrillous, as that there wil a notable great ſwelling immediatly follow therevpon. Theſe kindes of venomous Spyders, are of two ſundry ſorts, for ſome of them are leſſer, and ſome greater. The leſſer ſort are very vnlike one to another, and of changeable colours, violent, libidinous, hot, ſtyrring, ſharpe-topped, holding on their pace and way, as it were in iumping manner or leaping-wiſe: and theſe I find to be called by *Ariſtotle* in his xj. booke *De Animal. Pſullas*, or *Pulices*, and *Pitheci* or *Simij*. Of ſome they are called *Oribates*, becauſe they are vſuallie found among Trees that grow vppon Mountaines. They are alſo called *Hypodromi*, becauſe they liue vnder the leaues.

The *Phalangium* or *Phalanx* Spyder, is vnknowne in Italy (as *Pliny* ſaith) & there are found many ſorts of them. One ſort of them is very like vnto a great Piſmire, but much bigger, hauing alſo a redde head, but all other parts are blacke, ſpeckled, and garniſhed with many white ſpots running all alongſt their bodies. This formicarian or Piſmire-like *Phalanx*, of *Aetius* is deſcribed to haue a body much reſembling ſoote in colour, his necke aſh-coloured, and his backe gliſtering, as it were with many ſtarres on it. *Nicander* calleth it *Agroſtes*, and *Aetius*, *Lucos*. The Latines terme it *Venator*, that is, the Hunter. This ſtingeth but weakely, without any paine at all, but yet it is ſome-what venomous, though not very much. This kind of *Phalanx* is often found among Spyders-webbes, where, (after the faſhion of ſome Hunters) they beguile and intrap flyes, gnats, and Bees, gad-flyes and Waſpes. (And if *Lonicerus* write no more then may be warranted for truth,) thoſe great horſe-flyes or oxe-flyes and Brimſees, that in Sommer-ſeaſon vexe cattle, and whatſoeuer they lay their clowtches on, that they hold faſt and deſtroy; and thus liue they by taking of booties and preyes.

There is no man (I thinke) ſo ill aduiſed, that will confeſſe this to be the ſame creature which *Ariſtotle* calleth *Pulex*, for the body of that by his deſcription is broade, towling, round, and the parts about the necke haue certaine lines or cuts: and beſides, about the mouth there appeare and ſeeme to bud forth three eminencies or ſtandings out.

There is another ſort of *Phalangiũ*, called by *Nican: Rox*, of *Aetius*, *Ragion*, of *Aelianus*, *Rhax*, (becauſe it is ſo like the kernell or ſtone that is found in Grapes,) and this kinde of Spyder is of a round figure, blacke in colour, the body gliſtering, and round as a ball, with very ſhort ſtumped feete, yet neuertheleſſe of a very ſwift pace. They haue teeth, and their mouth is nigh their belly, and when they ſtirre, they gather vp their feete very round. In the deſcription of this Spyder, *Aetius*, *Aelianus* and *Pliny* doe wholy conſent and agree in opinion, and yet *Aelianus* was a little beſides the way, when he ſet downe *podas macrous*, for *microus*, long feete for ſhort feete, and that this kind of Spyder was onely found in *Lybia*, and not els where.

That kind of Spyder termed of *Pliny*, *Aſterion*, ſeemeth to be all one with the former, ſauing that this is more knowne by his little white ſpots made ſtarre-wiſe, & the gliſtering ſtripes or rayes where-with his body ſeemeth to be ouer-ſprinckled. *Pliny* onely mentioneth this, as if *Ariſtotle*, *Galen*, *Aetius* and *Auicen*, had neuer heard of it.

The moſt venomous and hurtfull of all theſe, is that which *Nicander* calleth *Pedeoros*, of colour azure, or bright blew, which hath long, high, and loftie feete on both ſides of the body. The Scholiaſt addeth *Daſu* and *meteoron*, that is, *lanugioſum* and *ſublime*, ſoft like cotten or wooll, and loftie or high, and not *ſublime lanuginoſum*, as *Lonicerus* tranſlateth it. *Pliny* ſaith, that this Spyder hath a black moſſines or ſoft downe, although it will ſcarce ſinke into my head, that any Spyder that is of an azure or blew colour, hath any

ſoft hayres, or woollie ſubſtance of a blacke colour.

There is another kind of *Phalangium* Spyder called of *Nicander*, *Dyſderi*, which name is neither to be found in *Ariſtotle*, *Pliny*, nor *Aetius*, nor yet in any other auncient Author that euer I could reade, which ſome others call, and that very properly, *Sphekion, quaſi veſparium*, becauſe it is ſo like a redde Waſpe, ſauing that it lacketh wings, & this waſpe-like Spyder is of a paſſing deepe redde colour, and counted far worſer then the blew-Spyder, although the azure or blew-ſpyder onely by touching doth infect with poyſon, and will breake any Chriſtall glaſſe, if it runne ouer it though neuer ſo ſpeedily, or doe but touch it in glauncing wiſe, as *Scaliger* beareth witneſſe.

There are two ſorts of *Phalangie*-Spyders called *Tetragnatha*, and the worſer is that which hath halfe of his dead deuided with one white line, and another white line running croſſe-wiſe. There is another of theſe not ſo hurtfull as the former, and this is of an aſhe-colour, and very white in the hinder-parts. There is alſo a Spyder coloured as this is, that maketh her webbe by walls ſides for the taking of flyes, which as ſome affirme, hath little or no venome in it at all. *Aetius* ſaith, that the *Tetragnathus* is a kinde of *Phalangium*, hauing a broade and a whitiſh body, rough footed, with two ſwelling or little bunches ſtanding out in the head, the one ſome-what broad, the other ſtanding right foorth, ſo that at the firſt, one would imagine that it had two mouthes, and foure iawes.

Aelianus in his xvij. booke, chap. 40. ſaith, that there is great ſtore of theſe to be found in India about the Riuer *Arrhata*, where their multitude is ſo dangerous and miſchiuous, as that they bring death and deſtruction to the Cittizens and people bordering nie thoſe places. And *Strabo* the Geographer, in his xvj. booke telleth vs, that beyond the Lybians and on the weſterne-ſide of Affricke, there is a Country left deſtitute of inhabitants, hauing goodly large fieldes and paſtures, beeing vnhabitable by reaſon of the multitude of Scorpions there bred, and of the Spyders called *Tetragnathoi*.

There is to be found in Harueſt-time amongſt Peaſe, Beanes, and other ſorts of pulſe, (when they are gathered and reaped by the hand) certaine ſmall Spyders called *Kantharideſsi Eikela*, in ſhew like vnto Cantharides or Spaniſh-flyes, of a very redde and fiery colour, ſuch as we Engliſhmen call *Twinges*, by eating or licking vp of which, both oxen & other beaſts doe many times dye. There is another kinde of *phalangium* that breedeth altogether in the pulſe, called *Ervum*, which is like vnto Tares, and likewiſe in the Peach-tree, which *Nicander* and *Aetius* terme *Cranocalaptes*, and *Dioſcorides* nameth it *Kephalokrouſtes*, becauſe it is ſo preſumptious bolde as to ſtrike at the hands of trauailers by the high-wayes, when as eyther it paſſeth downe in glyding manner by her fine thredde, or that ſhe tumbleth downe without any ſtay of thred or other ſupport. It is a ſmall creature to ſee to, keeping on the pace very fearefully, nodding with the head, reeling, and as it were ſtaggering, beeing great and heauie in the belly, ſome-what long of body, and of a greeniſh colour. It carryeth a ſting in the toppe of her necke, and ſtriking at any, ſhe commonly aymeth at thoſe parts which are about the head. And as *Aetius* ſaith, *En tois phullois tes perſeias trepheteis, kai taptera echei homoia tais en tais kuſtais pſuchais:* That is, they are nouriſhed in Peach-tree-leaues, and they haue wings like vnto Butter-flyes that are found amongſt Barly.

Where-vpon the Scholiaſt ſeemeth to inſinuate to vs, that this kind of Spyder is winged, which no man (as I iudge) hath hetherto obſerued. *Ponzettus* and *Ardoynus* do take the *Cranocalaptes* to be a *Tarantula*, but herein they are both miſtaken, as was *Rabbi Moſes* before them. The Spyder called *Sclerocephalus*, in forme differeth but little from the former: It hath a head as hard as a ſtone, and the lineaments and proportion of the body do much reſemble thoſe ſmall creatures which are ſeene about Lamps-lights, or candles in the night time.

There commeth in the laſt place to be deſcribed, the *Phalangie*-Spyder of *Apulia*, commonly knowne by the name of *Tarantula*, taking his denomination from the Countrey of *Tarentum*, where there are found great ſtore and plenty of them. *Firdinandus Ponzettus* imagineth, that it hath but onely ſixe feete, and *Ardoynus* is of the ſame iudgment, & further faineth, that it hath a ſtretched out tayle. *Raſis* calleth a *Tarantula*, by the name of *Sypta, Albucaſis, Alſari, Rabbi Moſes, Aggonſarpa, Auicen, Sebigi:* Doctor *Gilbert*, *Taranta*

therein

therein following *Ardoynus*, which maketh two sorts of *Tarantulaes*, the one of a browne, the other of a yellow colour and cleere shyning, such as are to be found in Egypt. *Pliny* (as you read a little before) sayd that the *Phalangiũ* was not knowne in Italy, but in these dayes they are found throughout all the Southerne parts of that Country, especially nie the Sea-shore, as both Harvest-men and Hunters can well testifie by their owne wofull experience.

Ponzettus was much deceiued, when in his third booke and xv. chapter entreating of the Scorpion, he expresly affirmeth the *Phalanx* to be such a venomous flye. It is a vengible and cruell creature (as *Alexander ab Alexandro* saith,) and to be touched, horrible venomous and pestilent: and most especially theyr byting is exceeding venomous in the parching heate of the Sommer, but at other seasons of the yeere not so great. There be many sorts of Spyders found in very cold Countries, but no *Phalangies* at all, or if there be any, yet haue they very little poyson in them, and nothing comparable to them of hoter Clymates.

All the sorts of *Phalangies* doe lay theyr egges in a nette or webbe, (which for the purpose they make very strong and thicke,) and sitte vpon them in very great number, and when their broode is increased to some growth, they kill theyr damme by theyr hard embracements, and fling her cleane away; and further, casting off all fatherly affection, they many times serue the male with the same sauce, if they can come handsomely by him, for he is a helper to the female in sitting ouer their egges. They hatch at one time three hundred, as hath been seene by the testimony of *Bellonius*, in his Booke *Singul obseruat.* chap. 68. The *Tarantulaes* commonly lye lurking in holes, chincks, and chappes of the earth, and with theyr teeth they bite and wound at vnawares, incircumspect Mowers, & Harvest-folkes, and rash Huntsmen, who thinke of no such matter: and therefore they that are acquainted with theyr sleights, doe weare bootes and gloues on theyr hands & legges, for their further defence, so often as they goe foorth, eyther to hawking, hunting, or to reaping and mowing, or any such like labour in the common fields.

All these Spyders are venomous euen naturally, for that is so setled and deepely fastened in them, as it can by no meanes be eradicated or taken away. Neither suck they this venom and poysonous qualitie from plants or herbes, as many men thinke, which in very truth they neuer so much as taste of, neither do they purchase this venomous complexion and nature from any naughty, hurtfull, and malignant qualitie that is in their meate, by reason their chiefe foode and sustenaunce is flyes, gnats, and Bees, and without question they can sucke and draw no such cacochymicall iuyce from theyr bodies. If the formicarian (which I call the Pismire-like) *Phalangie* doe byte any man, there will presently the follow most fearefull accidents: for it bringeth an exceeding great rumor vpon the wounded place, the knees are loose and feeble, trembling of the hart, and decay of strength doe succeede, and some-times it induceth death it selfe.

The signes to know when one is bytten of any Phalanx and the effects of the same.

Nicander saith, that they who are bytten of this kind of Spyder, doe fall into such a profound sleepe, as that they will neuer be awaked, for they haue and suffer that which Histories report of *Cleopatra* Queene of Egypt, who to escape the fingers of *Pompey*, because she would not be brought to Rome in tryumph, caused two Serpents called Aspes, to be sette to her breasts, which did sting her to death, whose nature is to giue a heauinesse and sleepe, without any shrinking or marke in the skinne, onely putting foorth a gentle sweat out of the face, as if one were in a traunce and hard to be awaked.

The Spyder called *Agrostis*, maketh but a small wound with her byting, and in a manner without any paine at all, and no wayes deadly, vnlesse it be but slightly regarded, or that no care be had for the cure in the beginning. The *Phalangie* that is called *Dusderus*, which is fashioned like a Waspe, if he hurt any one by his byting, it causeth the same accidents that the azure or blewish-coloured Spyder doth, but yet not altogether so terrible and vehement. And besides, the *Dusder*-Spyder with her poyson, bringeth a wasting and pyning away of the whole body by degrees, without any great sence.

If a man be poysoned with that kind of Spyder which is found among pulse, and is (as I said before) like vnto Spanish-flyes, there will presently arise certaine pustules, risings or swellings, much like vnto blisters, as if one were scalded with hot water, in which swellings

lings there will commonly be much yellowiſh matter, beſides, the patient is much diſquieted, vexed, & too much out of order, the eyes ſeeme to be writhed, deformed, looking aſquint on the one ſide, the tongue faltereth and ſtammereth, not beeing able to ſound their words, or to pronounce directly: their talke is idle, they wander and roue vppe and downe in great perplexitie, their hart beeing tormented, toſſed & turmoyled with an extraordinarie kind of furious paſſion.

The Spyder that is found in the pulſe, called *Ervum*, which is very like to Tares or Vetches, produceth by his venom the ſame euill effects that the former doth, and if horſes or other beaſts doe by chaunce deuoure any of them, their bodies are ſo inflamed by meanes of the vnquenchable thirſtines the poyſon cauſeth, that many times they burſt aſunder in the midſt. If the *Cranacalaptes* wound any man (as *Pliny* aſſureth vs) it is not long before death it ſelfe doe ſucceede. And yet *Nicander* and *Aetius* hold the contrarie, and would make vs beleeue that his hurt is ſoone remedied, without any great adoe: yet heerein they doe conſent, that if any be hurt with any Spyder of this kinde, there will follow a great paine of the head, coldnes, ſwymming and gyddines of the braine, much diſquietnes of the whole body, and pricking paines of the ſtomack. But notwithſtanding all this (ſaith *Nicander*,) the patient is ſoone remedied, and all theſe aboue rehearſed paſſions quickly appeaſed and brought to an end.

The *Sclerocephalus*, as it much reſembleth the *Cranocalaptes*-Spyder in forme and proportion, ſo in his force, effect and violence they are much alike, cauſing the ſame ſymptomes, accidents and paſſions as the former. The wound that the Spyder called *Ragion* inflicteth, is very ſmall, ſo that a man can hardly diſcerne it with his eyes, but yet if one be hurt there-with, the lower parts of the eyes, and the eye-liddes waxe very redde. Beſides, the patient feeleth a ſhyuering cold or chyldnes in his loynes, with weakenes and feebleneſſe in the knees, yea the whole body is taken with a great quaking cold, & the ſinewes by meanes of the violence and rankneſſe of the poyſon, ſuffer a convulſion. The parts ſeruing to generation, are made ſo impotent and weake, as that they are not able to retaine the ſeede, nor yet to containe their vrine, which they voyde forth much like in colour to a Spyders-webbe, and they feele the like paine as they doe which are ſtunge vvith Scorpions.

Of the wounding of the Starre-Spyder feeblenes and weakenes followeth, ſo that one cannot ſtand vpright, the knees buckle, ſleepe and ſhaking drouſines ſeaſeth vpon the hurt parts: and yet the worſt of all is the blewiſh Spyder, for this bringeth dimneſſe of the eye-ſight, and vomiting, much like vnto Spyders and cobwebs in colour, fainting and ſwounding, weakenes of the knees, heauy ſleepes, and death it ſelfe.

If a man be wounded of the *Tetragnathian*-Spyder, the place waxeth whitiſh, vvith an intollerable, vehement, and continuall paine in it, and the member it ſelfe withereth and pyneth away euen to the very ioynts. Finally, the whole body by receiuing any wholeſome ſuſtenaunce, is nothing at all relieued thereby, yea and after a man hath recouered his health, yet is he neuertheleſſe diſquieted by much watching for a long time after, (as *Aetius* writeth.) *Nicander* in expreſſe wordes confeſſeth, that the Aſh-coloured *Tetragnath*, doth not by his byting infuſe any venome or like hurt. If the ſpeckled *Phalangie* of *Apulia*, which is vſually knowne by the name of *Tarantula*, doe byte any one, there will follow diuers and contrary accidents and ſymptomes, according to the various conſtitution, different complexion, and diſpoſition of the partie wounded. For after they are hurt by the *Tarantula*, you ſhall ſee ſome of them laugh, others contrariwiſe to weepe, ſome will clatter out of meaſure, ſo that you ſhall neuer get them to hold their tongues, and otherſome againe you ſhall obſerue to be as mute as fiſhes: this man ſleepeth continuallie, and another cannot be brought to any reſt at all, but runneth vp and downe, raging and rauing like a mad man.

There be ſome that imagine themſelues to be ſome great Lords or Kings, & that their authoritie, Empire and ſignory, extendeth it ſelfe farre and wide, and for that cauſe they will ſeeme to charge others by vertue of their abſolute and kingly authoritie, and as they tender theyr fauours, and will auoyde their diſpleaſure, to ſee this or that buſines diſpatched; and with others againe the contrary conceite ſo much preuaileth, as by a ſtrong imagina-

imagination they cannot be otherwise diſwaded but that they are taken priſoners, that they lye in ſome deepe dungeon or priſon, with bolts and ſhackles about their feete, ſo many as their legges can beare, or that their necke and feete lye continually in the ſtocks. You ſhall ſee ſome of them to be cheerefull, quicke of ſpirit, and liuely, with dauncing, ſwinging, and ſhaking themſelues. With others againe you ſhall haue nothing but ſadneſſe, and heauineſſe of mind, browne-ſtudies, vnaptnes to doe any thing, as if one were aſtonied, ſo that nothing but numneſſe, and dulnes of mouing and feeling, ſeemeth to pinch them, beeing to ſee to very senceleſſe.

In concluſion, as dronkenneſſe to ſundry perſons is not all one, but much different, according to the diuerſitie of complexions, & naturall conſtitution of the braine: ſo neyther is the madnes or frenzie-fits of theſe perſons all one that be infected with a *Tarantulaes* poyſon: but ſome of them are fearefull, ſilent, euer trembling and quaking: and others againe are more foole-hardie, raſh, preſumptious, clamorous, full of noyſe, dooing nothing elſe but call and cry out, and ſome fewe ſeeme to be very graue, conſtant & ſtedfaſt, that will not alter their purpoſes for a world of wealth. But let the be affected eyther with this or that paſſion, yet this is common to them all, as well to one as to another, that they are generally delighted with muſicall inſtruments, and at their ſound or noyſe, vvill ſo tryp it on the toes dauncer-like, applying both their mindes and bodies to dauncing & friſking vp & downe, that during the time of any muſicall harmony, they will neuer leaue mouing their members & lymbes, like a Iack-an-apes that cannot ſtand ſtill. And which is more ſtrange, they will vſe theſe motions and geſtures when they are ready to depart this life, through the lingering ſtay and vehement crueltie of the poyſons operation: and yet for all this, though they be ſo neere vnto death, yet if they heare any muſicke, they come againe to themſelues, newly gathering their ſpirits and ſtrength, and with a greater alacritie, promptnes of mind and cheere, they foote it as frolickly as euer they did or could haue done.

And thus dooing and dauncing both day and night, without any notorious intermiſſion, & by their continued ſweating, the poyſon being diſperſed into the pores of the skin, and euaporated by inſenſible tranſpiration or breathing out, are at length by this meanes recouered to their former health & ſtate of body. And if the Pypers or Fidlers ceaſe playing with their muſicke, though neuer ſo little awhile, before the matter of the poyſon be in ſome part exhauſted, then will they make a recidiuation and returning to their former paſſions and griefes, with which they were at firſt tormented and diſquieted. But yet this is the moſt ſtrange, deſeruing the greateſt admiration of all, that all thoſe perſons vvhich are bytten or wounded by any *Tarantula*, they wil daunce ſo wel, with ſuch good grace & meaſure, and ſing ſo ſweetly, and withall deſcant it ſo finely and tunably, as though they had ſpent all their life-time in ſome dauncing and ſinging-ſchoole.

Neuertheleſſe, *Cardan*, contrary to all authoritie and experience, calleth in doubt and queſtion this poynt, and at laſt concludeth that they cannot be reſtored to health againe by muſicke. Wherein he doth manifeſtly repugne and contrary, both *Felix Platerus*, *Theodorus Zuingerus*, *Andreas Matthiolus*, *Bellunenſis*, *Ponzettus*, *Paracelſus*, and manie other famous learned men. Truly, a bare contradiction againſt ſo great authorities, is farre vnworthy and vnbeſeeming a man any thing (though neuer ſo little) ſeene or exerciſed in Philoſophy: much more ſo great a Philoſopher and Phiſitian as *Cardan* was. Yet ſurely I am of the opinion, that *Cardan* did not erre in Philoſophy through ignorannce, but hauing a deſire continually to appeare more learned, he did euer bend himſelfe to impugne that, which he knew the ſoundeſt and beſt part of men did hold and maintaine. But this litle which I haue heere ſpoken, ſhall ſerue ſufficiently for the diſcuſſing of *Cardans* opinion.

And, ſurely, if the harmonicall ſound and melodie of warlike drummes and trumpets, hath cured furious, madde, and enraged horſes, and mittigated the paine of their legges and hyppes, as *Aſclepiades* hath written, I ſee nothing to the contrarie, but that it may helpe thoſe perſons that are wounded of any *Tarantula*. The Pope, with his poll-ſhorne generation, haue muſtered diuers of the Saints togeather, and haue aſſigned and appointed to each his ſundry charge and ſeuerall office apart, for the cure of ſundry diſeaſes. As for

example,

example, S. *Anthony* can heale the burning, S. *Roch* the peſtilence, notwithſtanding that, S. *Sebaſtian* hath ſome skill in it alſo. Saint *Coſmus* and *Damian* are good for all byles and ſwelling diſeaſes. S. *Iob* for the pocks. S. *Appolin* for the tooth-ach. S. *Petronella* can driue away all manner of Agues. And S. *Vitus* or *Vitulus*, (we may well call him S. Calfe) that in times paſt excelled in the muſicall Art, doth direct all Dauncers, or ſuch as will leap or vault: So that if this Saint be invocated and pacified with muſicall harmonie and melodious ſound of inſtruments, he will be an excellent Apothecarie & Doctor for the curation of any that are wounded with a *Tarantula*. Superſticious people fondly imputing that to the Patron and Proctor ſome-times of Muſick, which ought rather to be attributed to Muſicke it ſelfe, and motion of the body.

Dioſcorides concerning the common bytings of hurtfull Spyders or *Phalangies*, vvriteth thus. The accidents (ſaith he) that doe accompany the bytings of Spyders, are theſe that follow. The wounded place waxeth red, yet doth it not ſwell nor grow very hot, but it is ſome-what moyſt. If the body become cold, there will follow trembling and ſhaking, the groyne and hammes doe much ſtroute out, & are exceeding diſtended, there is great prouocation to make water, and ſtriuing to exonerate nature, they ſweat with much difficultie, labour and paine. Beſides, the hurt perſons are all of a cold ſweat, and teares deſtill from their eyes that they grow dym-ſighted there-with. *Aetius* further addeth, that they can take no reſt or ſleepe, ſometimes they haue erection of the yarde, and the heade itcheth, other-whiles the eyes and calfes of the legges grow hollow and lanke, the bellie is ſtretched out by meanes of wind, the whole body is puffed vppe, but in eſpeciall the face, they make a maffeling with theyr mouth, and ſtammer ſo that they cannot diſtinctly be vnderſtood.

Some-times they can hardly voyd vrine, they haue great paine in the lower parts, the vrine that they make is wateriſh, and as it were full of Spyders-webbes, the part affected, hath a great pricking and ſwelling, which *Dioſcorides* (as you reade a little before) will by no meanes yeeld to, and it is a little red. Thus farre *Aetius*, from whom *Paulus Aegineta*, *Actuarius*, *Ardoynus* and ſome others differ but a little. In *Zacynthus* an Ile in the Ionian Sea, on the Weſt of *Peloponeſus*, if any there be hurt of a *Phalangium*, they are otherwiſe and more grieuouſly tormented then in any other place, for there the body groweth ſtiffe and benummed; beſides, it is very weake, trembling, and exceeding cold. They ſuffer alſo vomiting with a ſpaſme or crampe, and inflamation of the virge, beſides an intollerable paine in their eares and ſoales of their feete. The people there doe cure themſelues by bathes, into which if any ſound man after that doe enter to waſh himſelfe, or be drawne into the ſame by any guile or deceitfull meanes, hee will foorth-with fall into the ſame greefes & paſſions, that the other ſicke patient endured before he receiued remedie. And the like to this writeth *Dioſcorides*, in his Chapter of *Trifolium aſphaltites*, in theſe words following.

The decoction (ſaith he) of the whole plant beeing vſed by way of fomentation, bathing or ſoking the body, ceaſeth all thoſe paines which are cauſed by the byting or ſtinging of any venomous Serpent: and with the ſame bathing or fomenting whatſoeuer vlcerous perſons ſhall vſe or waſh himſelfe withall, he will be affected and haue the ſame accidents, as he that hath beene bitten of a Serpent.

Galen in his booke *De Theciaca ad Piſonem*, aſcribeth this to miracle, accounting it a thing exceeding common reaſon and nature: but I ſtand in doubt that that Booke vvas neuer *Galens*, but rather fathered vpon him by ſome other man. And yet *Aelianus* writeth more miraculouſly, whē he affirmeth that this hapneth to ſome healthy perſons, & ſuch as be in good plight & ſtate of body, neuer ſo much as making any mention of vlcer or ſore. Thus much of the ſymptomes, accidents, paſſions or effects which ſticke and waite vpon thoſe that are hurt by Spyders. And now come I to the cure.

The generall cure, according to the opinion of *Dioſcorides*, is, that firſt there muſt be ſcarification made vpon the wounded place, and that often, and cupping-glaſſes muſt as often be applyed and faſtened with much flame to the part affected. *Abſyrtus* counſell is to make a fumigation with egge-ſhells firſt ſteeped in water, and then beeing caſt on the coales with Harts-horne or Galbanum, to perfume the venomed part there-with. After

that

that to vſe ſacrifications, to let bloud, or to ſucke the place, or to draw out the venom with cupping-glaſſes: or (which is the ſafeſt courſe of them all) to apply an actuall cautery, except the place affected be full of ſinnewes. Laſtly to prouoke ſweat well, either in bed, couering the patient well with cloathes, or it is better by long and eaſie walking to procure ſweating. In ſome to attaine to the perfect curation, you muſt worke both with inward & outward meanes, ſuch as here ſhall be preſcribed and ſet before your eyes: whereof the moſt choyce and approued I haue ſet downe for the benefit of the Reader: and firſt I wil beginne with *Dioſcorides*.

Inward Medicines out of Dioſcorides.

TAke of the ſeedes of Sothern-wood, Anniſe, Dill, the wilde Ciſer, of the fruite of the Cedar-tree, Plantine and Trifolie: of each a like quantity, beate them to powder by themſelues, before you doe mixe them. The doſe is two drammes to be taken in Wine. Likewiſe one dramme of the ſeedes of Tamariske drunke in Wine, is very effectuall. Some vſe a decoction of *Chamæpytis*, and the greene Nuts of the Cipres-tree in Wine. There be ſome which prayſe the iuyce of Croy-fiſhes, to be taken with Aſhes, Milke, and Smallage-ſeede, and this Medicine experience hath approoued and confirmed, for the ceaſing of all paynes. Lye made of Figge-leaues is drunke with good ſucceſſe againſt all bytings of Spyders.

It is good alſo to take the fruite of the Turpentine-tree, Bay-berries, leaues of the Balme, and the ſeedes of all ſorts of Carrets: or to drinke the iuyce of Mirtle-berries, of the berries of Iuy, or Mull-berries, the iuyce of Colewort-leaues, and of Cliues or Gooſe-greaſe with Wine or Vineger. A dramme of the leaues of Beane-Trifoly drunke in wine, the decoction of the rootes of a *Sparagus*, Iuyce of Sen-greene, or any opening iuyce, is good for the ſame. Some vſe with very good ſucceſſe, the leaues of the Hearbe called Balme with Niter, and Mallowes, boyled both leafe and roote, and ſo taken often in a potion. The leaues of the Hearbe called *Phalangium*, with his floures and ſeedes. The ſeedes of *Nigella* alſo ſerue to the ſame end.

Medicines out of Galen.

TAke of *Ariſtolochia*, of *Opium*, of eyther alike much, foure drammes, of the roots of Pelletorie of Spayne three drams. Make thereof Trochiſces, to the quantitie of a Beane. The doſe is two Trochiſces, with three ounces of pure wine. The Aſhes of a Ramms hooſe tempered with Hony, and drunke with Wine. Remedies of *Diophantes* againſt the bytings of *Phalangies*. Take of Aſtrologe or hartwort 4. drams, of Pelletorie of Spaine as much, Pepper 2. drams, *Opium* one dram, make thereof Trochiſces, to the quantity of a Beane, & take two of them in a good draught of pure Wine. Another more excellent. Take of the ſeedes of wilde Rue, Rocket-ſeede, Styrax, *Sulphur viuum*, of either alike much ſixe drammes, of *Caſtoreum* two drammes, commix them to make Trochiſces, as before, with the bloud of a Creuiſh. The doſe is one ſcruple and a halfe in Wine. Another. Take of Myrrhe, *Caſtoreum* and *Styrax*, of either one dram, *Opium* two drammes, of Galbanum three drammes, Smallage-ſeedes and Anniſe-ſeedes, of either alike two ounces and a halfe, Pepper thirty graines, make them vppe with Wine ſo much as is ſufficient. Another. Take of Myrrhe fiue ounces, of Spiknard ſixe drammes, of the the flower of *Iuncus Rotundus* two drammes and a halfe, *Caſſia* foure drams, Cynamon three drammes, white Pepper one dramme and a halfe, Frankinſence one dramme, and halfe a ſcruple, *Coſtus* one dramme, make them vp with Atticke Hony. The doſe is the quantity of a Haſell-Nut, to be taken either in Mulſe or water.

Remedies out of Apollodorus.

TAke of wilde Comin two ounces and a halfe, the bloud of a Sea-Tortoyce foure drammes, the rennet of a Fawne or Hare, three drammes, the bloud of a Kid foure drams, make them vp with the best Wine, and reserue it to your vse. The dose is the quantity of an Olive, in a draught of the best and purest Wine. Another. Take of the seedes of *Trifolium Bituminosum*, of round Astrologe, the seeds of wilde Rew, the seedes of *Ervum* dryed in the Sunne, of each alike, 6. drams: worke them with Wine and make Trochisces thereof, euery one of them weighing foure drams. The dose is one Trochisce. Read more in *Galen* in his second booke *De Antid.* where any man may finde many for the same purpose, which he had gathered and selected from diuers Authours.

Out of Ætius, and Paulus Ægeneta.

TAke of *Sulphur Viuum*, and of *Galbanum*, of either foure drammes, of bitter Almonds excorticated one dramme, of the Gumme called Benzoin foure drammes, temper them in Wine, and after their Maceration, worke them vp with some Hony to be taken inwardly. Being thus prepared, it may likewise be applyed outwardly. Another. Take of *Ameos* two drammes, roots of Floure-deluce one dram, or else of Saint *Iohns*-wort, or *Trifolium Bituminosum*, drinke them out of Wine. Or take of Annise-seedes, wilde Carrets, Comin, *Nigella Romana*, Pepper and Agaricke, of either one dramme, and drinke them. Or take the leaues of the Cipres-tree, or the Nuts beaten in Wine, and three quarters of a pinte of the best Oyle, and giue it to drinke.

And to this end they doe prescribe Bay-berries, Scorpion-grasse, wilde-Timbe, Calamint, Chamepytis, either to be taken by themselues alone, or with Rew and Pepper. *Asclepiades* vsed these that follow. Take of the seedes of Angelica and Calamint, of eyther alike much, and pownd together, to bee taken in sixe ounces of Wine oftentimes in a day. Another. Take of Benzoin, the seedes of the wilde-Carret, of dry Mintes and Spicknard a little quantity, temper them vp with Vineger. The dose is one dramme with pure water and Vineger mixed together about fiue or sixe ounces. Another more excellent. Take Garlicke and eate it, and a bath made of the same with Wine, and likewise al those Medicines which doe heale the bytings of Vipers, are notable in these cases. *Paulus Aegineta* commendendeth all these very highly, and so dooth hee the seedes of *Agnus Castus*, or the leaues of the White-Popler.

Out of Nicander.

TAke of the purest Turpentine that distilleth out of the Pine-tree, and eate or drink it: for this is a very effectuall medicine, which as *Bellonius* reporteth, he hath found to be true by experience.

Out of Auicenna.

THE fruite of the Mirtle-tree, *Doronicum*, Mastick, *Assa Fœtida*, Dodder, or With-wind and his root, the Nut of India, and white *Bdellium* drunke with wine. Take of the rootes of Aristolochie, rootes of Floure-deluce, of Spicke, Pellitory of Spaine,

Spaine, the ſeedes of the wilde Carrot, blacke Hellebor, Commin, the rootes of the true Daffadill, of the fruite of the Carob-tree, the leaues of Dates, toppes of Pomgranates, Cynamon, of the iuyce of Rue, Crai-fiſhes, Styrax, *Opium*, and *Carpobalſamum*, of eyther alike, one ounce, all of theſe being powdered, make thereof Trochiſces the weight of one dramme or foure ſcruples, which is their doſe. Take alſo in Wine the decoction of the ſeedes of *Trifolium Bituminoſum*, Cipres-Nuts, and the ſeedes of Smallage. Beſides let him drinke the graynes or fruite of the Pine-tree, Comin of Æthiopia, the leaues and rinde of the Plane-tree, the ſeedes of *Siler Montanum*, blacke and wilde Cicers, the ſeeds of Nigella, Sothern-wood and Dill, Aſtrologe or Hartwort, the fruite of the Tamariske tree: for all theſe are very effectuall to cure the hurtes that come by byting of any venomous Spyder.

The iuyce alſo of wilde Lettice and of Houſelike is excellent. The decoction of Cypres Nuts beeing boyled, eſpecially with Cynamon, the broath of Crai-fiſhes, and of Gooſe-fleſh, and likewiſe the decoction of the rootes of *Aſparagus* in Wine and water. Another. Take of Aſtrologe and Comin, of each three drammes to be drunk in warme water: an excellent and approoued antidote. Take of the ſeeds of Git or Nigella tenne drammes, Comin-ſeede, *Dancus*-ſeede (or wilde-Carret) of either fiue drammes, Spiknard, Bay-berries, round Ariſtolochie, *Carpobalſamum*, Cynamon, roots of Gentian, ſeedes of the Mountaine Siler, and Smallage, of euery one alike two drams, make a confection with Hony. The doſe is the quantity of a Nut with old Wine. A confection of *Aſſa*. Take of *Aſſa Fatida*, Myrrhe, and leaues of Rue, of euery one alike quantity, temper them together with Hony. The common is one dram, or two at the moſt in Wine.

Certaine other ſelected Medicines out of Abſyrtus, Albucaſis, Lullus, Rhazes and Ponzettus.

TAke of white Pepper thirty graynes, drinke it often in a draught of old Wine. Giue alſo the Hearbe Tymbe in Wine. *Abſyrtus.* Let him drinke after it a Spoonefull of Wine diſtilled with Balme. *Lullus.* Take of dry Revv, of *Coſtus*, Horſemint, Pellitory of Spayne, *Cardamomum*, of each alike, of *Aſſa Fatida* a fourth part, Honny ſo much as is ſufficient, commixe them. The doſe is the quantity of a Haſell Nut in drinke. *Albucaſis.* The brayne of a Hen drunke vvith a little Pepper out of ſweet Wine, or Vineger and Water myxed together.

A notable Treacle or Antidote againſt the bytings of *Phalangies* or venomous Spyders. Take of *Tartarum* ſix drammes, of yellovv Sulphur eyght drammes, Rue-ſeedes three drammes, *Caſtoreum* and Rocket-ſeede, of eyther tvvo drammes, vvith the bloud of a Sea-Tortoyce make an Opiate. The doſe is tvvo drammes to bee taken in Wine. Another. Take of Pellitory of Spaine, and the roote of the round Ariſtolochie of each one part, of White Pepper halfe a part, Horehouud foure parts, temper them vp vvith Honny, the doſe that is to bee giuen is one dramme. Another. Take of the rootes of Capers, the rootes of long Ariſtolochie or Hartwort, Bay-berries, rootes of Gentian, of each a like quantity to bee taken in Wine, or let him drinke *Diaſſa* with ſvveete ſtrong Wine, Comin, and the ſeedes of *Agnus Caſtus*. Another. Take of the ſeedes of *Nigella* tenne drammes, of *Daucus* and Comin-ſeedes, of each alike fiue drammes, ſeedes of wilde Rue, and Cypres Nuttes, of eyther three Drammes, Spiknard, Bay-berries, rouud Aſtrologe, *Carpobalſamum*, Cynaomn, the root of Gentian, ſeeds of *Trifolium Bituminoſum*, and of Smallage-ſeede, of either two drammes, make a confection with Hony ſo much as is ſufficient. Giue the quantity of a Nut with old Wine. *Rhazes.*

Out of Pliny, Celſus, and Scaliger.

IT is good to giue fiue Piſmires to them that are bitten of any *Phalangium*, or the ſeedes of *Nigella Romana* one dram, or Mulberries with Hypociſtis and Hony. There is a ſecret vertue and hidden quality in the root of Parſely, and of wilde Rue, peculiarly againſt thoſe hurts that Spiders infect by their venome. The bloud of a Land-Tortoyce, the iuyce of *Origanum*, the roote of *Behen Album*, *Veruaine*, *Cinquefoile*, all the ſortes of Sengreene, Cipres-roots, the Iuie, of Iuy roots being taken with ſome ſweet Wine, or water and Vineger mixed and boyled together, are very ſpeciall in this griefe. Likewiſe two drams of *Caſtoreum* to prouoke vomiting being relented in ſome mulſe. *Apollodorus* one of the diſciples of *Democrates* ſaith, there is an herb called Crocides, which if any *Phalangium* or other poiſonous Spider do but touch, preſently they fal down dead, and their poyſon is ſo dulled and weakened, as it can doe no hurt. The leaues of the Bull-ruſh or Mat-ruſh which are next to the root being eaten, are found to giue much help. *Pliny*. Take of Myrrhe, of *Vna Taminea*, which is the berry of the herb called *Ampelos Agria*, being a kind of Bryony, which windeth it ſelfe about trees and hedges like a vine, of ſome called our Ladies ſeale, of either alike, and drink them in 3. quarters of a pinte of ſod wine. Item, the rootes of Radiſh or of Darnell taken in Wine, is very effectuall. *Celſus*. But the excellenteſt Antidote of all other is that which *Scaliger* deſcribeth, whom for his ſingular learning and deep conceit, I may tearme *Noſtris orbis & ſeculi ornamentum*: The forme whereof in this place I will preſcribe you. Take of the true and round Ariſtolochia, & of the beſt Mithredate, of either one ounce, *Terra Sigillata* halfe an ounce, of thoſe Flyes which are found to liue in the flower of the Herb called *Napellus*, in number 18. iuyce of Citrons ſo much as is ſufficient, mixe them altogether. For againſt this miſchiefe of Spyders, or againſt any other ſhrewd turnes, grieuances, or bytings of any Serpents whatſoeuer. Art as yet neuer found out ſo effectuall a remedy, or ſo notable an alexipharmacall. Thus far *Scaliger*. The iuyce of Apples being drunke, and Endiue, are the propper Bezoar againſt the venom of a *Phalangie*. *Petrus de Albano*. Thus much of inward: now wil I proceed to generall outward medicaments and applications. Fiue Spiders puttified in common Oyle, & applyed outwardly to the affected place, are very good. Aſhes made of the dung of draught beaſts tempered with vineger, and vſed as an ointment, or in ſtead of vineger, water and vineger boyled together, and applyed as before, are proued to be ſinguler. Take of vineger 3. pints and a halfe, *Sulphur viuum* two ounces, mix them, and fomment, bath, or ſoke the wounded part with a Spunge dipped in the liquor, or if the paine be a little aſſwaged with the fomentation, then waſh the place with a good quantity of Sea-water.

Some hold opinion that Achates (which is a precious ſtone, wherein are repreſented diuers forms, whereof ſome haue the nine maſts, ſome of *Venus*, *&c.* will heale all bitings of *Phalangies*, and for this cauſe being brought out of India it is held at a very deere rate in this Country. *Pliny*. Aſhes made of fig-tree-leaues, adding to them ſome Salt and wine. The roots of the wilde Panax being beaten to powder, Ariſtolochie & Barly Meale kneaded together and wrought vp with vineger. Water with hony and ſalt applyed outwardly for a fomentation. The decoction of the herb Balme, or the leaues of it being brought to the forme of a Pultes, and applyed: but we muſt not forget to vſe warme bathes; and ſometimes to the place agrieued. *Pliny*. Cut the vaines that appeare vnder the tongue, tubbing and chafing the ſwelled places with Salt and good ſtore of Vineger: then cauſe the patient to ſweat carefully & warily for feare of cold. *Vegetius*. *Theophraſtus* ſaith, that practitiones do highly commend the root of *Panax Chironia*. Moyſten the wound with Oile. Garlike bruiſed, Knot-graſſe or Barly-meale, and Bay-leaues with wine, or with the dregs or Lees of wine, or wilde Rue applyed in manner of a Caraplaſme to the wounded place. *Nonus*. Take of *Sulphur Vivum*, *Galbanum*, of each alike, 4. drams and a halfe, of *Euforbium* halfe a dram, Haſell-nuts excorticated two drams, diſſolue them, and with wine make

to-

towardes the curation. Flyes beaten to powder and applyed vpon the place affected. The fish called a Barble cureth the bitings of any venomous Spider, if being raw it be slit asunder in the middest, and so applyed (as *Galen* saith.) Annoint the whole body with a liquid Cerote, and foment the place affected with Oyle wherein *Trifolium Bituminosum* hath beene infused, or bath it often with Spongies soked in warme Vineger: then prepare & make ready cataplasmes of these Ingredients following; that is, of Knot-grasse, *Scala Cæli*, called *Salomons*-seale, Leekes, Cheesill or Branne decocted in Vineger, Barley-Meale and Bay-berries, and the leaues boyled in Wine and Hony. Some doe also make Cataplasmes of Rue or herb-grace, & Goats dung tempered with wine, Cypres, Margerom and wilde Rue with Vineger. An emplaster of *Asclepiades*: Take of the seedes of wilde Rue, and Rocket-seeds, *Staphisagra*, Rosemary-seedes, *Agnus-castus*, Apples and Nuts, or in stead of these two, of the leaues of the Cipres-tree, of each alike, beate and temper them altogether with vineger & hony. *Ætius*. Apply the decoction of Lupines vpon the affected place, the eschar being first removed; then annoint it in the warme Sun-shine, or against the fire with the fat of a Goose tempered with wilde Rue and Oyle, or else of the pap of Barly, and the broth of Lupines make a cataplasme. *Oribasius*. The Filberd-Nut that groweth in India, healeth the bytings of the *Phalangies*. *Auicenna*. Goates dung dissolued with other conuenient Cataplasmes, and Oyle of Worme-wood, and the iuyce of Figs helpeth much. *Kiranides*. Apply oftentimes a cold peece of iron to the place: *Petrus de Albano*. Foment the place very often with the iuyce of the Herbe Plantine. *Hildegardis*.

The artificiall Oyle of Balme is singular. *Euonimus*. A fomentation made of the leaues and stalkes of *Imperatoria* called Master-wort, and continued a good space: or else of *Veronike* bruised and stamped, the iuyce being taken in wine, and further, the hearb outwardly applyed, is much commended of *Turnerus*. Beate and stampe Hearb-grace with Garlicke and some Oyle, and apply it outwardly. *Celsus*: There bee but a fewe particular cures for the bytings of Spyders that Physitions mention: yet some they doe, although the generall bee most effectuall. *Pliny* against the byting of the *Formicarion* or Pismire-like *Phalangie*, that hath a red head, commendeth much another *Phalangie* of the same kind, onely to be shewed to the wounded patient to looke vpon, and to be kept for the same purpose, though the Spyder be found dead. Also, a young Weasell dryed, and the belly thereof stuffed with Coriander-seede, and so kept till it be very old and stale, and drunke in wine, being first beaten to powder, is likewise good for the same intention.

There is a certaine little beast called *Ichneumon*, of some it is called *Mus Pharaonis*, *Pharoes Mouse*, and for the enmity vnto Serpents, it is called *Ophiomorchus*, (as *Bellonius* reporteth) being bruised and applyed to the byting of any Waspe-like-*Phalangie*, doth vtterly take away the venome of them. It often entereth and searcheth out the seats and holes of venomous Spiders and *Phalangies*, and if it finde any of them, shee haleth and tuggeth them cleane away as a Pismite doth a small graine of Corne: and if the *Phalangie* offer any resistaunce, the *Ichneumon* sparing no labour, pulleth her the contrary way: and by this struggling and striuing, sometimes it so falleth out that the *Ichneumon* is wearied, and then she breatheth a little, and gathering new strength and courage, setteth againe vpon the *Phalangie* with a fresh assault, and woundeth her many times, so that at length she carieth her to her owne lodging there to be deuoured.

If the *Tarantula* haue hurt any one, the best remedy is to styrre and exercise the body continually without any intermission, whereas in all hurtes that are caused by any other Spyders, rest and quietnesse are the best meanes (as *Celsus* affirmeth.) But their Antidote is Musicke and singing.

Christophorus de Honestis counselleth to take forth with *Theriaca Andromachi* without any delay. He also aduiseth to take Butter tempered vvith Hony, and the roote of Saffron in Wine. His propper Bezoar (saith he) or the greene Berries or seedes of the Lentiske-tree. *Ponzettus* in his booke *De venenis*, aduiseth to take ten graynes of the Lentisk-tree in Milke, or an ounce and a halfe of the iuyce of Mull-berry-leaues.

In the encreaſe of the griefe, he cureth them with Agaricke, or the White Vine: and after much ſweating, they are to be comforted and refreſhed or ſtrengthened with colde Medicines, as with the Water of Poppy, and the like (*Merula* ſaith) they are to be remedied with the ſtone of Muſicall Inſtruments, daunсing, ſinging and colours: concerning the three former I will not contend, but howe they ſhould receiue any part of helpe or health from vewing of any colours I doe not well vnderſtand: conſidering that the eye-ſight of all thoſe that are bitten of a *Tarantula*, is quite taken away, or they ſee but obſcurely, as being mightily deceiued in their obiects.

Andreas Matthiolus in his Commentaries, vppon the ſixth booke of *Dioſcorides Chap.* 40. reporteth a verie ſtrange ſtory of a certaine Hermit, his olde friende and acquaintance dwelling neere vnto Rome, who cured all thoſe who were bitten or hurt of any venomous Wormes or Serpents, which in this laſt place I will inſert (although ſome may ſay that it is needleſſe, and belongeth not at all to this diſcourſe in hand, or elſe will not beleeue it.) For when as any of the Inhabitants in thoſe parts were wounded of any poyſonous Serpent, by a Meſſenger forthwith ſignified the ſame to the old Hermit: who by and by demaunded of the Meſſenger whether he could be content to take or drinke any Medicine in the ſtead of the ſicke patient: which if the other aſſented too, promiſing to take it, the Hermit commaunded him without any further delay, to pull off his right foot ſhoe, and to ſet his foore on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foote, and within the ſpace of the line ſo marked, he writ or engraued theſe words following. *Caro Caruze, ſanum reduce, reputata ſanum, Emanuel paracletus.*

Then immediatly he pared away the earth with the ſame whittle, ſo that all the Characters were quite defaced, putting the ſame earth into a little earthen veſſell full of Water, letting it there ſo long remaine, vntil the earth ſunke to the bottome: Laſtly he ſtrayned the water with a peece of the Meſſengers ſhirt, or ſome other Linnen that hee wore next to his skin, and being ſigned with the ſigne of the croſſe, gaue it him to drinke: but ſurely (ſaith *Matthiolus*) it was marueylous ſtrange, and a wonderfull thing to conſider, how that the wounded patient was perfectly healed, euen at that very houre and moment of time, that the Meſſenger tooke the aforeſaide potion of the Hermit, as it is plainely knowne vnto my ſelfe, and to all the people that dwell round about in that Territory or Shire.

And thus much of this heremiticall curation by the way. Now will I come into my path againe. A man may find a great ſort, both of theſe, and the like remedies both in *Pliny*, *Dioſcorides*, and other concerning the hurts of Spiders, but I thinke I haue beene a little to tedious, and you may imagine that I do nothing but *Ta arachina hiphainein, Aranearum telas texere*: That is, In a friuolous matter and of ſmall moment ſpend infinite and curious labour: ſo that I had more neede to craue pardon for my long diſcourſe about this ſubiect: wherein though many things may want to the ſatisfaction of an afflicted & ſearching head, yet I am ſure here is inough to warrant the diſcharge of my good will, & to repell the cenſure of the ſcrupulous;

——Nunc imus ad illam
Artificem, mens noſtra cui eſt conformis, Arachnem
Quæ medio tenerâ reſidens in ſtamine telæ
Quàſ ferit eurus atrox, trepidat volitantibus auris
Tangitur, vereſono vagus illi byſſus ab æſtro.

In Engliſh thus;

Vnto Arachne, skilfull miſtriſſe let vs come,
To whom conformed ſeemes the mind of man,
She ſits in middeſt of web, her tender feet vpon:
Whiles ſhe is toſt with Eaſtwind now and than,
She trembleth at the noyſe of ratling winds,
As when the humming Fly hard wagging finds.

OF

OF THE TAME OR HOVSE-*Spyder.*

Aristotle, that diligent searcher and seeker out of Nature and naturall causes, termeth this kind of Spyder a very gallant & excellent wise creature. King *Salomon* himselfe, at whose high wisedome all succeeding ages haue and will admire, amongst those foure small creatures, which in wisedome doe out-strippe the greatest Phylosophers, reckoneth the Spyder for one, dwelling (as he saith) in Kings courts, and there deuising and weauing his inimitable webbe. The Poets fayne that the Spyder called *Arachne*, was in times past a mayden of *Lydia*, who beeing instructed of *Minerua* in the cunning skill of Embroiderie and spynning, grew therein so excellent, and tooke such a pride in the same, (for you must remember she was a woman) that shee stifly denied, facing it out in brauing-wise, that *Minerua* was neuer the Instructer, and so arrogant presumpteous shee was, as that she feared not to challenge her Mistresse-Goddesse to worke with her, if shee durst for her eares enter the lyst, in all manner of Embroidery, Tapestry-workes, and the like.

At which, Mistres *Minerua* beeing netled, and taking the matter in dudgeon thus to be prouoked, and withall reprehending the mayde very sharply for her saucines, in a pelting chafe she brake all to peeces the wenches imagery worke, that was so curiously wouen, & so full of varietie, with her shittle. The Mayde heereat beeing sore greeued, halfe in despayre not knowing what to doe, yeelding to passion, would needes hang herselfe. But *Minerua* taking compassion vppon her, would not haue her die forth-with, but transformed her into a Spyder, hanging by a fine small thred or line.

Atq; ita viue quidem, pende tamen, improba, dixit,
Lexq; eadem pœna, ne sis secura futuri
Dicta tuo generi, seriq; nepotibus esto.

In Englisn thus;

So liue indeede, yet hang, thou woman vile
She said, and let the selfe-same law of punishment
Be vnto thee and all thy offspring, while
All kindred lasts: shall not futures thee content.

If any be desirous to know more of this fable, let him read the famous Poet *Ouid*, who hath excellently written thereof in the sixth booke of his Metamorphosis, although some what differing from this of *Pliny*. The Grecians besides doe write, as *Cœlius Rodoginus* in his 7. booke *Lectionum Antiq:* chap. 16. affirmeth, how that there was in the Country of *Attica* a certaine man called *Phalanx*, who had also a Sister named *Arachne*, & when *Phalanx* had perfectly learned of *Minerua* the Military-Science, and all other warlike exercises and offices that belong to a Souldiour, and that shee had likewise instructed his Sister *Arachne* in weauing, spynning, and needle-worke, they concluded a match betweene themselues, but the Goddesse beeing much displeased with such a shamefull and incestious marriage, marring their fashion, shee disfigured them both into the number of creeping creatures, laying this as a iust punishment vpon them, to be destroyed of their owne young ones.

But it is at euery mans choyse to interprete these to be eyther fables and Canterburie-tales, or true historicall narrations: yet most are of this mind, that *Arachne* first inuented spynning of lynnen, weauing, and working with the needle, which this mayde of *Lydia* first learned from the Spyders, taking her first samplers and patterns from them for imitation; which no man ought to thinke to be strange, sith the craft of playstering or working

things in earth, and the Art of curing the eyes, was firſt taken from the Swallowes. The Eagles haue taught vs Architecture, and men firſt receiued the light of Phlebotomie or letting of blood from the *Hippopotamus*, which is a Beaſt liuing in the Riuer of *Nilus*, hauing feete like an oxe, and his backe and mane like a horſe, with a winding tayle, and tusked like a Bore. The byrd of Egypt called *Ibis*, firſt gaue knowledge to Phiſitians how to vſe the Gliſter; yea, dogges, Goates, Harts, Storkes, Swallowes and Weaſells, haue taught men many medicines for many diſeaſes.

To beginne therfore to make an enumeration of their prayſes, I will declare vnto you, the rich vertues and externall goods of the body, fortune and mind. And firſt to beginne with the good gyfts of their bodies. If you will weigh and conſider the matter and ſubſtance of a Spyders body, you ſhall find it to be light, pertaking much of fire and ayre, (being two of the moſt noble and effectuall elements in operation) and hauing but little earthy draggines and droſſie refuſe. If you behold their figure, they haue eyther a Sphæricall and heauenly, or at leaſt-wiſe an Ouall forme, which is next to the Sphæricall, as beeing the perfecteſt of all other. Beſides, theyr ſubſtance is thinne, fine, glyſtering and ſubtile, yea although they ſeeme now and then to be fatted vp with plenty of meate, that they grow as bigge in bulke as a Wallnut, and if the learned *Cardan* may be credited, they growe other-whiles as great as a Sparrow: yet for all that, if you caſt your eye on them againſt the light, hanging in their webbe, ſhe glittereth and ſhineth on all parts like vnto the Chriſolite, which is a kind of precious ſtone, ſhining with a golden colour quite thorow, cauſing a pleaſant reflexion to the eyes, and piercing them with ſinguler delight.

The colour of a Spyder is ſome-what pale, ſuch as *Ouid* aſcribeth to Louers, and when ſhee hangeth aloſt in her webbe, with her legges wide and large ſpread abroade, ſhee perfectly and liuely expreſſeth the ſhape and proportion of a painted ſtarre: as if Nature had intended to giue and beſtow on her, not onely the reſemblance & counterfeit ſimilitude of heauen, but alſo the very luſter of the ſtarres themſelues. The skinne of a Spyder is ſo ſoft, ſmooth, exquiſite, pure, cleane and neate, that it farre ſurpaſſeth by many degrees, the poliſhed skinnes of thoſe mayds that haue the Greene-ſickneſs, or thoſe young whores that are ſo carefull in ſparing no coſt to preſerue their beauties; And it is of ſuch cleerenes and perſpicuitie, that it will eaſilie repreſent the viſage and phiſnomie of any beholder of it, much like vnto a fine glaſſe. Further, it hath fingers, for all the world ſuch as faire virgins deſire to haue, that is to ſay, long, round and ſlender, beeing alſo endued with the moſt exquiſite ſence of touching that poſſibly can be imagined, inſomuch that it farre ſurmounteth any mortall man liuing, and all other creatures in the world beſides, according to that old and common verſe.

Nos aper auditu præcellit, Aranea tactu
Vultur odorata, Lynx viſu, Simia guſtu.

Which may be engliſhed thus;

To heare, the Bore, to touch, the Spyder vs excells,
The Linx to ſee, the Ape to taſt, the Vulture for the ſmells.

It hath alſo feete, but yet not ſuch a multitude as Scolopendraes haue, nor yet none at all, as the meaneſt ranke and ſort of creatures, nor yet ſixe onely, as the common ſort of inſects: but it hath eyght, a number which the meaneſt Sophiſter in Cambridge can reſolue, is next to the perfecteſt of all numbers, and theſe feete conſiſting of a ſeſquitertiall proportion, which of all Mathematicians is eſteemed to be wonderfull and admirable, ſo that although the hinder be ſhorter then the fore-legges, yet notwithſtanding they retaine a mutuall harmonie, equalitie, and ſemblable concordance. Many Phyloſophers haue not dared to affirme that they are blind, but they themſelues in this poynt are moſt blind. For if they be depriued of their eyes and eye-ſight, I would faine be reſolued hovv they could make choyce of ſuch apt and conuenient places for theyr hunting trade, and vvith what guide, Captaine or Director they doe knit, faſten and tye one thred to another, in ſuch admirable order, ranke and range, as the excellenteſt worke-men in the world ſtand amazed at. Or els how they can come to the knowledge when theyr webbes are broken

by

by chaunce, or haue the skill to mend them, beeing eyther ſhaken or burſt in ſunder. Beſides, we may all obſerue by our owne experience, that if one take a flye, and hold her at the ſide of the webbe, the familiar, tame, or domeſticall Spyder eſpying her, will make all the haſt ſhe can through thicke and thinne, yea though ſhe be farre off, and will boldly aſſayle and deuoure her, and will (as a man may ſay) take her out of your handes into her owne, which thing I haue often ſeene done. Surely therfore thoſe perſons are halfe blind, who neither can conceiue nor ſee, that Spyders can ſee.

Now in that a Spyder ſeemeth to ſome to be an vglie and lothſome creature, and euen at the firſt ſight to be deteſted in regard it is ſo miſhapen, I will not impute this to any defect or default that is in their forme or proportion, but I rather aſcribe it to their exceeding great melancholy (for this humour is moſt predominant in them) & to their ſtrange luſting or longing, by reaſon of naughty humours gathered about the mouth of the ſtomacke, yea, and to their lacke of ſtay & moderation in their luſts and affections. For they are no leſſe beholding to Nature for their elegancie, handſome and proper feature, then the Butter-flye, or any other cut-waſt whatſoeuer. To conclude this poynt, GOD hath giuen and beſtowed vppon this ſtrange and admirable body, as ſtrange and admirable a diſpoſition, nature, and conſtitution of the skinne. For a Spyder changeth her skin, not once onely in a yeeres ſpace, (as Vipers doe) but once in the ſpace of a month ſhe renewеth it, (if ſhe be well fedde and not hunger-ſtarued) and putteth on a new hue and skinne, and the ſame in all poynts more feſh, exquiſite and neate, then the old skinne which ſhee caſt off.

Amongſt the bleſſings of Fortune, or rather Fate, I eſteeme this to be the excellenteſt that is conferred vpon them, in that they beare about with them an inexhauſted matter or ſubſtance in their bellyes to make infinite webbes, yea ſuch a matter as can neuer be conſumed, waſted or ſpent, of which they haue ſuch foyſon, as they are able to drawe out in length and breadth, and to ſpinne and deuiſe innumerable threds and ſtuffe to make and finiſh theyr cobwebbes of, ſo that if a hundred flyes light in them, they are of force ſufficient ſo to entangle and enſnare them all, as they ſhall neuer get out againe. Furthermore, although they haue neither foode nor ſuſtenaunce layd vp in Barnes or Storehouſes, as Piſmires haue, nor yet any meate ſet or ſowed for them as Bees haue, but get theyr commons onely by taking of booties caſually, by hunting at all aduentures, and by chaunceable preyes, yet doe they ſatisfie nature, and expell hunger, by meanes of that hazardous and ſuddaine ſpoyle; and ſometimes you ſhall ſee them growne very thicke, fatte and vnwieldie, by reaſon of theſe good diſhes, and fat meſſes of meate which they can purchaſe by their ovvne good-wary husbandry, or by any meanes can lay on, and catch into their clawes.

Beſides, I muſt tell you that Spyders haue not the leaſt benefit of Fortunes fauour beſtowed vpon them, when as beeing inglutted with courtly viands, they haue beene glad to exchange lodgings with an old Courtier, called *Padagra*, or the Gowte, for it skilleth not whether of theſe two names you will chuſe. For you haue heard before, the wiſe king *Salomon* to haue giuen them the moſt prime and chiefeſt places in Princes Courts, that ſhe might be an abſolute patterne and preſident of wit, wiſedome, moderate frugality and vertue, and in diuers poynts of regiment they might be our directors for imitation. Further, beginning their cobwebs, they haue wholy bent and applyed themſelues to theyr moſt ingenious weauing trade, they haue giuen themſelues to curious and ſuperſtitious hunting, to captious taking at aduantage, watching and eſpying their prey, nothing at all fearing any ambuſhes, treacheries, trappes or treaſons, and no whit dreading any aſſaults, much leſſe tryumphes: and to ſpeake briefely, the wiſeſt creature of the wiſeſt King, beareth a great ſtroke, domineereth, and hath (I may ſay) the ſole ſoueraigntie in the moſt noble, greateſt, and ſtatelieſt courts of Princes.

And yet for all theſe vertues, (ſince Salomons time) there haue riſen vp and followed ſome Princes and Gouernours, vnaduiſed, deſperately naught, and vnthriftie, and ſuch as were not well in their wits, and of thoſe it cannot eaſily be ſpoken how churliſhly they entertained her, how they ſent out theyr proclamations and warrants, to expell the Spyder, to caſt her downe to the earth, tread vnder-foote, vndoe and kill, as a night-thiefe,

with

with beeſoms, broomes, bruſhes and long poles, ſo that by and by in a trice, there flocked certaine Furies of hell, (for ſo I thinke I may iuſtly terme them) rubbing, bruſhing, ſpunging, making cleane ſluts-corners, beating and ſweeping together, and whatſoeuer they found curiouſly wrought, all that either they ſwept cleane away, or tore all to peeces, ſo that hardly they could eſcape the buſie beeſoms of theſe quick-ſighted and lewd naughty-packs.

Surely, miſerable was her condition and eſtate, which in all that abundance of wealth, ſhe onely beeing indigent and bare, deteſting idlenes withall, might not yet be admitted tenant for ſome ſhort terme of time, in ſome ſmall odde corner, in ſuch large and ſpacious buildings, nor yet find one hole to liue at peace in. Againe, the great men, the rich myſers and penny-fathers, following the example of their Princes and Gouernours, they in like ſort ſent packing out of their doores, the Schoole-miſtreſſe of all labour, diligence & vertue, and will not permit a webbe, the very patterne, index, and anathema of ſupernaturall wiſedome, to remaine vntouched.

This ſame Spyder which now we treate of, in times paſt, (it was when dogges & cats could ſpeake, for now becauſe there are ſo many languages in the world, they turne all to plaine barking) tooke a long iourney into a ſtrange Country, and by good hap, fell into company with my Lady *Podagra*, although (beeing none of the beſt footers,) ſhee could hardly keepe way with the Spyder, but legged ſtill behind, and hauing now ſpent one whole day in trauell, the night approching that they ſhould take vp their Inne to lodge in, they reſolued betwixt them two to betake themſelues to ſundry houſes; ſo the Spyder entering the Towne, tooke vp her lodging in the houſe of a certaine wealthy Cittizen, (I ſuppoſe it was neere the ſigne of the three Tunnes in Tower-hill-ſtreete,) where when according to her vſuall manner, hating lewd idlenes, ſhee began to buckle herſelfe to her wonted taske, in weauing her fine Tapiſtrie, and other wrought workes, beeing ſuddenly eſpyed of a company of Corner-creepers, Spyder-catchers, Fault-finders, and Quarrell-pickers, they preſently beginne to expoſtulate the matter with her, & not ſtaying to heare any reaſon for her iuſt defence, they made no more adoe but gaue her Iack-drummes entertainement, thruſting her out of doores by the head and ſhoulders, to ſeeke her lodging where ſhe could find it; ſo that ſhe lay abroad without doores a whole Winters-night in the raine and cold: and all this happened about Saint *Nicholas* time, when dayes are at the ſhorteſt.

Now in the meane ſpace, *Podagra*, hauing none of the beſt feete, but indeede beeing ſome-what lame, when ſhe could trauaile no further, ſhee by chaunce light into a poore Cottage or cabbin of turffes, builded with Elder-poles at the Townes end, and yet in this poore ſhed ſhe could hardly be receiued, but yet at length, through her inceſſant ſollicitation beeing admitted, ſhe ſate downe to reſt her weary bones, ſo at length, ſupper beeing prepared, the tender-harted Lady found courſe fare, and commons farre ſhorter & more homely, then euer *Lipſius* found in *Weſtphalia*: ſhe indured all the miſeries in the World, that pittie it was to ſee. There was no infelicitie, no diſtreſſe, misfortune and aduerſity to be compared vnto hers, for there was nothing but a little browne Barly-bread ſette on the boorde to ſuppe withall, which this nice peece ſo much miſliked and abhorred, as that at the very ſight thereof ſhee was ready to diſgorge her queaſie ſtomacke, then was there brought ſome cock-crowne keale, hauing no good reliſh, for they were not ſeaſoned with ſalt, ſo that they were in taſte very vntoothſome, & when they ſhould drinke, they fetcht a little cold water out of a pitte or pond, neere adioyning to the houſe in a wodden-diſh, whereof if Miſtreſſe *Podagra* had fetched but one ſound carouſe, it would haue made her runne through an Alphabet of faces: but there was no remedy, hunger breaketh ſtone-walls, and hard neede makes the old wife trotte, ſhee muſt either quench her thirſt vvith that, or faſt.

Hauing thus thinlie ſupped, ſhee called for her Chamber, where they ſhewed her to clymbe vp a Ladder, (you would haue taken it to haue beene the fleas ladder,) & behind a corner there was prouided a bed ſtuffed with good Wheate-chaffe in ſteed of Downe, to harden her hyde, and vnder her head a hard Oken-logge, with the Winnow-cloth, and the one end of an old Hop-bagge, caſt ouer in ſteed of a Couerlet, (for the poore man

and

and his wife, thought that none but the Lord of the Towne, & women in child-bed vſed pillowes.) But *Podagra* not knowing how to mend the matter, groned & made a lamentable noyſe, and fetching a thouſand ſighes, ſhe couched herſelfe downe. But alas what ill reſt ſhe poore hart tooke that night, and how ill her ſoft and tender limmes agreed vvith ſuch cold cheere and entertainement, I referre my ſelfe to your ſecrete thought. So ſoone therefore as the day began to breake, ſhe ſtarted vp, and the Spyder and ſhe met together againe at the appointed time and place: and firſt of all the Spyder beganne much to complaine of the inciuilitie of the rich chuffe his hoſt the Cittizen. *Podagra* cõtrariwiſe found as much or more fault with the ſhort and ſharpe commons, thinne dyet, miſerable pouertie, and indigencie of his poore, bare and leane hoſt, ſhewing her blacke and blew markes and prints, into whoſe tender skinne the bordes and plancks had made a deepe impreſſion. For which cauſe, beeing both much diſcontented, after the matter was thoroughlie debated betwixt them two, they determined and reſolued with themſelues, that the night following they would change hoſtes and Innes, that is, that the Spyder ſhould enter into ſome poore Cottages, or houſes of poore men, and *Podagra* ſhould bend her courſe vnto Noble and great mens houſes, to Kings courts & princely Pallaces, to ſee what good was to be done there. So *Podraga* not beeing vnmindfull of her word, went with a fine and Snayle-like pace to the houſe of a certaine fat, rich, and well-monied man, & quietly laid herſelfe downe at the feete of this corſie ſire: which as ſoone as the gentle hoſt caſt an eye vpon, it is ſtrange to tell with what mildneſſe, with what alurement and gentle entreatie, with what promptitude and alacritie ſhee was welcommed; they prepared ſoft pallats of Downe for her to lye vpon, the Bedſteds and the Settles whereon ſhee ſhould reſt, were couered with pillowes, ſoft cuſhions, and carpets of Perſia, the kitchen ſmokes, and all things are in a readines to giue her a moſt friendlie welcome. According to the wordes of the Poet, where he ſaith;

Iam dapibus menſas onerant et pocula ponunt.

In Engliſh thus:

Spred are the tables, and laded with ſtore
Of delicates, the cups filled, could receiue no more.

Briefely, hee was in all poynts for perſon and prouiſion ſuch a one, as *Chaucer* in his workes deſcribeth his Franklin to be.

White was his beard as the Daiſie,
And of complexion he was ſanguine,
Well loued he by the morrow a ſoppe in wine:
To liuen in delight was euer his won,
For he was Epicures owne ſonne,
That held opinion, that plaine delight,
Was very felicitie parfite.
An houſholder, and that a great was hee,
Saint Iulian *he was in his Countree,*
His bread, his ale, was alway after one,
A better viended man was neuer none.
Without bake-meate was neuer his houſe,
Of fiſh and fleſh, and that ſo plenteouſe,
It ſnewed in his houſe of meate and drinke,
Of all dainties that men could thinke.
After the ſundry ſeaſons of the yeere,
So changed he his meate and his ſuppere.
Full many a fat Partrich had he in mue,
And many a Breame, & many a Luce in ſtue,
Woe was his Cooke, but his ſawce euer were,
Poynant and ſharpe, and ready all his gere.

His

His table dormaunt in his Hall alway
Stoode ready couered all the long day.

Nay, hether thy brought fat and crammed Capons, Pheſants, Quailes, Turtle-doues, Larkes, and Nitingales. I paſſe ouer Turbot or Byrt, Gilt-heads, Sturgion, Salmonds, Soales, and the like, for they were not vnfurniſhed of all theſe, and of other ſtore of ſhell-fiſh, as Lobſters, Creuiſhes, Oyſters, and whatſoeuer the Sea yeelded that might by loue or money be purchaſed: for I will not ſpeake of a great number of Riuer-fiſh and Foules that are to be had about *Peterborow*, *Wittleſey-mare*, and thoſe Fenniſh-countries, for thither he ſent his people to puruay for him all that was rare and daintie. Here was Reddewine, White, Claret, Muſcadell, Rheniſh, ſweet-wines, harſh-wines, wine of *Falernum*, of the Ilands of *Creta*, *Chio*, *Madera*, & thoſe that are called *Baleares*, lying neere vnto the coaſt of Spayne.

To ſpeake nothing of their reare-ſuppers, their fine Marchpanes and curious confections, made with ſundry deuiſes, and exquiſite skill of the Apothecarie. And to conclude, there was no wanton fare vnſought for, no delicate iuncate, no curious trimming and pickednes that might gratifie, no fayre words, and pleaſant enticements fitte to draw and allure, nor no delectation whatſoeuer omitted, that might ſeeme to pleaſe this great Lady *Podaga*, (for you muſt vnderſtand ſhee was none of the courſeſt ſort of Ladies, whereof there be many now adaies, for all men know ſhe was a gentlewoman borne, both by the father and mothers ſide, as beeing the daughter of *Bacchus* and *Venus*,) and all this, I ſay, was done, to pleaſe both her and her two ſweet Siſters, *Chiragra* and *Congra*, a poxe take them all three, and ſo I will let them goe, and come to the Spyder, who likewiſe beeing directed by ſome fauourable Planet, boldly and luckily trudged to the poore-mans houſe.

——— *Atq; ibi miro*
Dogmate, quidvé marem deceat, deceatq; maritam
Addocet, atq; ſuo ſeſe ſtudore ſaginat.

Which may be engliſhed thus;

And there by ſtrange inſtructions and documents,
She teacheth male and female how to liue,
That is, both man and wife how to encreaſe their rents,
Whilſt ſhe, on her owne ſweat and fat doth thriue.

But ſome man may heere obiect & ſay, I ſee here no ſuch great bleſsings of Lady Fortune, more then beſides a bare commendation, and good happe in this their exchange of lodging & lodgers. Yes ſurely, very much, not onely becauſe ſhe ſpendeth her dayes more freely and ſafely from danger, but alſo becauſe as out of a high watch-tower, ſhe no longer beholdeth in the houſes of poore perſons, lauiſh and needleſſe prodigality, banketings, quaffings, ryotting, playes, dauncing, dicing, and whoring, and a thouſand vanities and villanies beſides, whereof ſhe knew herſelfe conſcious, and a priuie witnes vnto, whilſt ſhe liued in the Halls and Bowers of the rich and wealthier ſort: who when they had thruſt cleane from houſe and home, and for euer baniſhed the Spyder, (the true Schoole-miſtres of induſtrie and frugality) ſtraight-wayes the lazie Gowte called *Podaga*, arreſted them. Had it not beene better for them (thinke you) to haue graunted a dwelling place, to a ſauing, wiſe, prudent and harmleſſe little creature, then to haue giuen entertainement to ſuch a baſe, blockiſh companion and gueſt as the Gowte is? Let not therefore, rich, couetous men wonder, if many times they be tormented with this ſore griefe, ſith they vvill neither admit true Phiſitian nor Phiſicke, I meane, trauaile, diligence, induſtry, moderation and paines-taking, with the like.

Now, to touch the rich and rare gifts and graces of the mind, and other noble qualities and diſpoſitions of Spyders, I know not whither I ſhould firſt beginne with the commendations of their prudence, iuſtice, fortitude, temperance, their *Philanthropia*, *Philoponia*, *Autarkeia*, their humanitie and loue towards men, their ſtudious induſtry and loue of labour, their contentation as hauing ſufficient, and coueting no more then is allotted vnto them. Theyr wittineſſe, pollicie, quicknes and ſharpnes of ſence, their cleannie neatenes,

with

with many other vertues, or elſe her admirable cunning and skilfulneſſe in their weauing trade. Their prudence, ſagacity, and wittines to coniecture thinges future, appeareth in this one thing, that when great aboundance of raine, flouds, ſwelling and ouerflowings of Riuers, are like ſhortly to come to paſſe, and thereby to threaten houſes, they then begin to build their webs higher by a great deale, then their vſuall cuſtome heretofore hath beene. And this is another proofe of the ſame, in that they weaue not at all in a cleare Sun-ſhine-day, or when it is faire and calme weather, when Flyes are moſt buſie in flying about to and fro, that they may be the better at leaſure to giue themſelues to hunting and watching after them, to take aduantage, and if any chance to light into their nets, forthwith to ſeize vpon them for their repaſt.

Againe, when houſes are ready to drop downe, they with their Copwebs firſt of all fall, and get them away packing, alter their clymate to ſome other ſurer place and dwelling to reſt in. If any thing touch her body that is hard or painefull, ſhe immediatly draweth vp her Legges round on a heape: for this end as I thinke, to feele the leſſe paine, and the better to prouide for the health and ſafety of her head, the director and gouernor of the whole body: for if any other part be hurt, ſhe can eaſily cure it. Who hath manifeſted and made knowne this vnto them? Hath any *Chaldæan* Starre-gazer, or figure-flinger, by the ſight and poſition of the ſtarres ſhewed it vnto them? No certainely. But a diuine prudence and forefeeling knowledge, originally in-bred by Nature to eſchewe that which is hurtfull, which is diffuſed into the Spyder, and as that famous Poet *Virgilius* hath excellently deſcribed:

Spiritus intus alit, totoſque infuſa per artus
Mens agitat molem.

In Engliſh thus;

Mind bred within, infuſed in all limbes,
Mind moues the bodies lump, and skinnes.

Furthermore, ſo ſoone as they eſpy their enemie to be caught in their nets, they do not firſt of all bite and pricke him to death in any hoſtile manner, but they ſeeme with theyr feet gently and ſoftly to ſtroke him, yea euen to entreat and allure him with tickling, and as it were clipping & colling, vntill they haue throughly enſnarled him within their clammy and viſcous gins, and beeing at length wearied, turmoyled, and tyred with ſtrugling and ſtriuing in vaine, the ſilly fly is made vnable either to get away, ſtir, or reſiſt. So hauing made ſure worke with one, ſhe hyeth her to the Center of her Web, obſeruing and prying whether any newe prey will come to hand againe: ſo by this pollicy you ſhall ſee ſometimes ten, yea otherwhiles twenty flyes hanging aloft by their ſtrings and fine ſpun threds.

They onely feede on the iuyce of Flyes, and the dry carkaſe without any moyſture, they caſt away as vnprofitable ſtuffe to be vſed about any buſineſſe. Moreouer, becauſe the Female Spyder is ſometimes greater then the Male, therefore ſhee chuſeth her ſtanding in the lowver part of the webbe, that the poore flyes may ſeeme careleſſe of her, yet is ſhe very obſeruant, taking great heed to thē: for they ſeeing her hanging below, thinking themſelues ſafe, do fly vp into the vpper part of the net, but by this meanes ſeeking to ſhun *Charybdis*, they fall into *Scilla*, out of the ſmoke into the fire: for though in regard of her bodies magnitude, ſhe bee vnwieldy, and very vnfit to beſtir her ſelfe in this hunting office: yet the crafty Male-Spyder playing Bo-peepe, and pretending ſome other buſineſſe, though minding another, playing the diſembling Hypocrite, hydeth himſelfe in the toppe of the Webbe, noting vvell all occurrents, and being ſeene of no body, there he lurketh till ſome fiſh (as we ſay) come to his net, and hauing eſpyed his prey, beeing more light, quicke, and liuely, it is a wonder to ſee, how diligent, vigilant, and earneſtly bent hee is to bend his courſe vvithall expedition tovvard this nevv offered booty: for there hee vvill not ſuffer it very long to remayne, but deſcending in a tryce, *Euro velocius*, as quicke as a Bee from the vpper vnto the lovver part (as I haue ſayde) of the Copweb, hee maketh a very quicke diſpatch, and hauing royally feaſted himſelfe, hee reſerueth

and layeth vp all his other enemies in one place, hanging thē all by one of his own threds till ſome conuenient time to feaſt himſelfe againe withall. Then againe when as by reaſon of long continuance and length of time, the webs haue loſt their binding, viſcoſity, and tenacious ſubſtance, either the Spyder vnweaueth them againe, or elſe confirmeth and new ſtrengthneth them afreſh as it were, with another new glutinoſity, or faſt-bynding clammineſſe. This their worke being finiſhed, they either containe themſelues in the center of it, or keeping ſentinell and warding in the vpper part, they hold as it were in theyr hands a thred drawne from the middeſt or Center, by which they haue eaſie acceſſe and receſſe to and fro to their beguling nets; and withall this thred ſerueth to another profitable vſe, for if any prey bee entangled by the light mooouing and ſtirring of it, they preſently feele and perceiue it. But yet to make ſure worke, leaſt ſhe ſhould wind downe in vaine, or take bootleſſe labour about nothing, ſhe draweth backe the thred a little now & then, and by the motion and peize of it, ſhe putteth all out of doubt, being fully aſcertained of the truth.

Then firſt, withall celerity poſſible ſhee hies her to the Center, which thing the ſilly flyes being faſt, and hauing ſome ſence and feeling (as it ſhould ſeeme) that they are taken Tardie, and ſordeeming ſome hurt, are as quiet as a Mouſe in a trappe, making no noyſe at all, leaſt eyther they might bewray or betray themſelues, and ſo be further enfolden in danger. But alaſſe in vayne doth hee auoyde warre, that cannot enioy peace, and bootleſſe doth he ſhunne payne that hath no meanes to feele reſt: for this auayleth but little, for they are not able withall theſe fetches to deceiue their ſharp inquiſitors, for both with eyes and feet, they finely and quickly run vnto them, making a cleane riddance & quicke diſpatch of them euery one.

But yet it is more to conſider what great iuſtice and equity is obſerued to be in Spyders. For there is not one of them ſo ill bent, ſo malepartly ſawcy, and impudently ſhameles, that can be ſeene to lay claime vnto, or to take away anothers wife or mate: there is none that entermedleth with anothers ſubſtance, buſineſſe, or weauing: euery one liueth contented by the ſweate of his owne browes, by their owne proper goods and induſtrious paynes taking procured by their owne bodily labour: ſo that not one of them dare enter his Neighbors freehold, but it is accounted a haynous matter, and very vnlawfull, not one dare be ſo knack-hardy as to breake into their friendes and fellowes fence and enclo-ſure, but it is euen deteſted as a wicked and curſed deede.

Nen it a mortales, quos (proh doler) vrget habendi
Tantus amor, domibus domus, aruis additur aruum,
Monticulus monti, maribus mare, ſiq; poteſſint
Addiderint mundum mundo, ſuaq; omnia dixint.

In Engliſh thus;

Then would not mortall men ſo farre engag'd in lone to haue
(A death it is to thinke) houſe to houſe, and land to land to lay
Hyllocke to hill, ſea vnto ſea, to adde they craue,
And if they could, world vnto world, and all their owne would ſay.

Againe they ſpread not their ginnes and nets to entrap and deceiue good Creatures, and ſuch as ſerue for mans vſe and benefit, but for Waſpes, Horſe-flyes, or Gad-bees, and Brimſees, or Oxe-flyes, that in Summer-time vexe Cattle: for Drones, Gnats, and other Flyes, which to vs are like to Theeues, Paraſites, Bawdes, Pandors, and ſuch Merchants that bring whoores and Knaues together, being *Telluris mutile pondus*, an vnprofitable burthen of the earth, ſeruing to no good vſe. And beſides being a vermine of ſinguler, and incomparable courage, ſhe dare aduenture to giue the onſet vpon thoſe young Serpents that are called *Lyzardes*, who if they offer to contend and ſtriue againſt her fury, ſhe quickly enclaſpeth them round about, and very nimbly and eagerly ſeizeth vpon both their lips, byting and holding them together ſo faſt, that ſhe neuer giueth ouer till they be dead: and at length hauing vanquiſhed her enemies, ſhe like another *Cacus* carrieth them into her caue, or ſome ſecret corner.

Now

Now if it happen in this hot bickering, that the nets be either broken, entangled, or platted together, by and by without further delay shee fals to mending what was amisse, to vnwind, spred open, & to set them again in due order and frame very ingeniously. What say you to this? That the Spyder beareth a deadly feude and mortall hatred to Serpents: for if so be the serpent at any time lie in the shadow vnder any tree to coole himselfe wher Spyders do resort, some one of thē leuelleth directly at him, descending downe perpendicularly to the Serpents head, and with such a violence striketh & dasheth at his head with her beake or snout, that her enemy withall making a whizzing noyse, and beeing dryuen into a giddinesse turning round, hisseth, beeing neither able to breake asunder the thred that commeth from aboue, nor yet hath force inough to escape it. Neither is this spectacle or pageant ended, vntill this our champion with her battering, hath sent her life to *Pluto*, the God of Hell for a present. Let men therefore bee silent and cease wandering at the amphitheatriall fights of the Romans, which were made with seats and Scaffoldes to behold playes and sightes, and where were presented to the Spectators the bloudy fights of Elephants, Beares and Lyons, sithence a small Spyder dare challenge to the fielde, & fight hand to hand with a black and blew Serpent, and not onely to come downe to him in daring-wise, but also victoriously to tryumph ouer him, entirely possessing all the spoyle. Who would not maruaile that in so smal or in a maner no body at all, which hath neither bones nor sinnewes, nor flesh, nor scarce any skinne, there could be so great force, such incredible audacity and courage, such sharp and hard bytings, and inuincible fury? Surely we must conclude necessarily, that this cannot proceede altogether from their valiant stomacks, but rather from GOD himselfe: In like sort, they dare buckle with toads of all sortes, both of the Land and Water, and in a singuler combate ouerthrow and destroy them, which thing not onely *Pliny* and *Albertus* doe recite and set downe for a certaine truth, but *Erasmus* also in his *Dialogue* entituled *De Amicitia*, maketh mention of, reporting how a certaine Monke lying fast asleepe, on whose mouth a foule Toade sat, and yet by the Spyders meanes was freed from all hurt. Yea, they dare enter the combat with winged and stinged Hornets, hauing not soft, but stiffe bodies, and almost as hard as horne, who although she many times breaketh through theyr Cobwebbes with mayne strength (as Rich men vndoe and make away through Lawes with Gold, and by that meanes many times scape scot-free) yet for all that, at length beeing ouermastered hand to hand in single combat, and entangled and ensnarled with the binding pastinesse and tenacious gluysh substance of the web, she payeth a deere price for her breaking into anothers house and possession, yeelding at length to the Spyders mercy.

I will not omit their temperance, a vertue in former ages proper onely to men, but now it should seeme peculiar to Spyders. For who almost is there found (if age and strength permit) that contenteth himselfe with the loue of one as hee ought, but rather applyeth his minde, body, and wandering affections to strange loues. But yet Spyders so soone as they grow to ripenesse of age, doe choose them Mates, neuer parting till death it selfe make the separation. And as they cannot abide corriualles, if any wedlocke breakers, & Cockold-makers dare bee so snappish to enter, or so insolently proude as to presse into anothers House or Cottage, they reward him iustly with condigne punnishment for his temerarious enterprize, & flagitious fact: First by their cruell bytings, then with banishment or exile, and oftentimes with death it selfe. So that there is not any one of them, that dare offer villany or violence to anothers Mate, or seeke by any meanes vnlawfully to abuse her. There is such restraint, such strict orders, such faithfull dealing, vprightnesse of conscience, and Turtle loue amongest them. Further, if you looke into theyr house-keeping, you shall finde there is nothing more frugall then a Spyder, more laborious, cleanely, and fine. For she cannot abide that euen the least end or peece of her thred to be lost, or to be placed and set to no vse or profit, and they ease and releeue themselues by substitutes, that supply their roomes and take paines for them: for whilest the Female weaueth, the Male applyeth himselfe to hunting, if either of thē fall sicke and be weak, the one of them doth the worke of both, that their merits and desarts may be alike. So sometimes the female hunteth whilest the male is busie about Net-making, if the one stand in neede of the others help and furtherance.

But yet commonly the Female-Spyder being enſtructed of her Parents when ſhee vvas young and docible, the art of ſpinning and weauing (which cuſtome was amongſt vs alſo in times paſt) beginneth the cobweb, & her belly is ſufficient to miniſter matter inough for ſuch a peece of worke, whether it be that the nature or ſubſtance of the belly groweth to corruption at ſunne ſet and appointed time (as *Democritus* thought) or whether there be within them a certaine lanigerous fertility naturally as in Silke-wormes. *Ariſtotle* is of opinion, that the matter is outward as it were a certaine Shell or pill, and that it is vnwound, looſened, and drawne out by their fine weauing and ſpinning. But how ſoeuer it be, certaine it is they will not by their good-wils looſe the leaſt iot of a threds end, but very prouidently ſee to all though neuer ſo little. The loue they beare to their young breed is ſinguler, both in the care they haue for their faſhioning and framing to good orders, & for their education otherwiſe, for the auoydance of idleneſſe. For the Male and Female doe by turnes ſit vppon their Egges, and ſo by this way enterchangeably taking courſes, they doe ſtirre vp, quicken, moue, and encreaſe naturall and liuely heate in them, and although it hath beene ſundry times obſerued, that they haue brought forth three hundereth young ones at once, yet do they traine them vp al alike without exception, to labour, parſimony, and paynes taking, and inure them in good order, to faſhion and frame all thinges fit for the weauing craft. I haue often wondred at their cleanlines, when to keepe all things from naſtineſſe or ſtinking, I haue beheld with mine eyes thoſe that were leane, ill-fauored, and ſickly, to come glyding downe from the vpper to the lower part of theyr buildings, and there to exonerate nature at ſome hole in the web, leaſt either their ſhop, work-houſe, or frame might be diſtained or anoyed. And this is ſufficient to haue ſpoken of their politicall, ciuill, & domeſticall vertues: now will I proceede to diſcourſe of their skill in weauing, wherewith *Pallas* was ſo much offended: for the Scholler excelled her Maiſters, and in fine cunning and curious worke-manſhip, did far ſurpaſſe her. Firſt then let vs conſider the matter of the web, whoſe ſubſtance is tough, binding, and glutinous, plyant, and will ſticke to ones fingers like Birdlime, and of ſuch a matter it is compounded, as it neither looſeth his clammineſſe and faſt-holding quality, eyther by ſiccit, or moyſture.

The matter whereof it is made, is ſuch as can neuer bee conſumed, waſted, or ſpent whileſt they liue, and being ſo endleſſe, wee muſt needes heere admire and honor the neuer ending and infinite power of the great God: for to ſeeke out ſome naturall reaſon for it, or to aſcribe it to naturall cauſes, were in my minde meere madneſſe and folly. The *Autumnall* Spyders called *Lupi* or *Holci*, Wolues or Hunters, are thought to be the moſt artificiall and ingenious: For theſe draw out a thred finer and thinner then any Silke, and of ſuch a ſubtilty, that theyr whole vveb being folded together, vvill ſcarce be ſo heauy as one fine thred of Linnen being vveighed together. *Edouardus Mohimius* hath very finely and eloquently deſcribed both the Males and Females, *Heptam. Lib.* 7. in theſe vvordes following;

——Ille domum venatu paſcit, at iſta
Mæonio graciles orditur tegmine telas.
Stanniparus venter, vomiſilus lanifer, ipſi
Palladiam cumulat g. colum, calatoſq. miniſtrat
Ipſius eſt ſuſum pondus, quod fila trahendo
Nectit & intorquet parili ſub tegmine ducta.
Illo ſuam à medijs orditur Dædala telam,
Et gracili tenues intendit ſtamine tractus.
Tela iugo iuncta eſt ſtamen ſecernit arundo,
Inſeritur medium radijs ſubtegmen acutis,
At g. oram à centro panum ſibi ſtaminat illam
Peruia tela patet gemina de parte, feroci
Ne concuſſa euro frangantur ſtamina, quoq.
Muſca volax tenij ſtretur ſinuamine caſſis,
Reticuli primam vix muſcula contigit oram.

Mors

Mors abit in tela centrum, vt discrimine parvo
Vincat ipse suo perigrinam Casse volucrem.

Which may be englished thus;

The Spider-male by hunting game the houses charge doth feede,
The female with Mæonian art begins to spin fine thred,
Out of web-breeding-belly, breast woolly, vp-casting twine,
Whereto the distaffe she applyes by art of Pallas fine:
To her belongs the pressed waight, which doth the teale out draw,
Both matter, art, and substance she, doth shield by natures Law.
Like Dædala out of her middest, her web she doth begin,
And stretching out her tender worke, by pressing it full thin:
The which is ioyned as in yoke, yet parted by a cane,
And planted is the middle roofe, in a sharp beamy frame.
And from the Center draweth a thred like wooll to lye vpon
While double worke on euery part doth fortifie her wone:
Wherewith the blasts of Easterne wind vnbroken web resists,
And tender Fly ensnarled, is fallen into those lists.
While scarce vpon the edge or brim, this little Flie doth fall,
But by and by death seazeth her within webs center thrall:
And so the stranger winged flye with little or no adoe,
She ouercommeth speedily when it the nets comes too.

Of these Cobwebs there is great diuersity, varietie, and difference: for some of them are loose, weake, slacke, and not well bound: other contrarywise well compacted, and close couched together, some *Triangular*, othersome *Quadrangular*; and some are made with all sides equall, but yet not right angled or cornered like a quarry of Glasse: others are made of such a forme as will best fit the place where they hunt, you shal perceiue some of them to be orbicular, if they weaue betweene two trees, and you shall finde this fashion also among Weedes, and oftentimes in Windowes hanging together with many lines and different crosse-peeces: so that herein no man can deny but that they shew forth great reason, wisedome, admirable iudgement, and much gallant beauty worthy to see to.

Surely *Euclides* that famous *Geometrician*, who was Scholler to *Socrates*, & liued in the time of *Ptolomy* the first, neede not be ashamed to learne from Spyders the drawing of diuers of his figures and Geometricall proportions. And Fishermen also from them haue beene glad to learne the trade of Net-making. For from whom else could they borrow & fetch such liuely representations, and such expresse patterns, then from such a skilfull and industrious Schoole-Maister. But the strength of the webbe seemeth to bee very strange, which although it seemeth to be the most weake of all other things, yet wee see it is able to hold Hornets, and to endure the furious blastes of raging windes, and if one throw or cast dust vpon it, the same will rather be distended and stretched, then either vndone, broken, or felled downe.

And yet this is the strangest of all, which many a man would thinke impossible but that it cannot be called in question, in regard we may daily see and obserue the proofe thereof commeth to passe, that a Spyder should beginne to place the one end of her thread on the one side of a little Riuer or Brooke, and how shee should fasten the other end on the other side of the water, considering that Nature neuer taught them the art eyther of flying or swimming. I would faine bee resolued of this scruple, by what meanes they sayle and passe ouer. Or do you imagine that they iump ouer, or conuay themselues ouer in a leape. Surely I dare not say so, I much doubt thereof, I will not stand to it.

The next that best deserueth to be Marshalled in the second ranke and place, for cunning worke in weauing and spinning, be those kind of Spyders who build and labour about the rafters of Houses, in Sellers, floures, and about boardes, plankes, and such like, and of these some are wilder which doe fashion and dresse a broad, thicke, and plaine web

in the graſſe and fieldes all about, ſtretching out the ſame like a ſaile, or ſome fine ſpread Sheete or Curtaine.

If you would duely looke into their worke, and throughly conſider the ſtrange trydles of their Loomes, the Shittles they vſe, their Combs to make all cleane, the ſtay of their Loomes wherewith they dreſſe theyr Webbes, theyr Croſſe-lines, the frame, Woufe, their fine ſpinning-ſtuffe, and ſo their whole Cobwebs, you ſhall therein very plainely behold the finger of God working in his poore and weake creatures. And queſtionleſſe in this excellent miſtery they are able to put downe, and farre Surmount the Ægyptians, the Lydeans, *Penelope*, *Tenaquil*, (who was Wife to *Tarquinius Priſcus*) *Ameſtris*, that famous Queene of *Perſia*, *Claudiana*, *Sabina*, and *Iulia*, Noble Roman Ladies and all the Queenes of *Macedonia*, who were eſteemed and renowned throughout the whole world, to be the moſt curious & exquiſite in this kind of faculty, & who in needle-worke, Tapeſtry, and all Embroidery were thought to be peereleſſe. For theſe Spyders (euen contrary to all reaſon and Art, as we thinke) make a firme, ſtrong, and well compacted Web with no lines or threds drawne Croſſe-wiſe or ouerthwart, but onely made out and continued ſtill in length. When their worke is perfected and brought to an end, they lay ouer it, and couer it round about with a certaine glutinous kinde of Ielly, or ſlimed iuyce, by touching of which theyr prey being entangled, pay full deerely for their ignorant raſhneſſe, vnaduiſed heede-taking, and lacke of fore-ſight. Their web is of the colour of the ayre, or rather none at all, which eaſily deceiueth the fooliſh vnwary Flyes, and ſuch as be quicke-ſighted, circumſpect, and can eſpye thinges very quickly. For if it did repreſent any notorious and manifeſt colour, they would prouide in time againſt ſuch dangerous deuiſes, and take heede of ſuch traps aforehand.

The baſer and vilder ſort of Spyders, and ſuch as bee leaſt reputed of, are thoſe that liue in holes, Caues, and corners of Houſes, and theſe in reſpect of the former are ſlowe, ſlothfull, and lazy: fat, groſſe, and bigge-bellyed corner-creepers, and theſe ſpinne a very homely, rough, and courſe thred, which they ſpread abroad, and ſet before the hollowe places and chinkes of Walles. Theſe kindes of Spyders haue a more heauy and ponderous body, ſhorter feete, and more vnhandſome to worke or finiſh any Webbes in their Loomes, and as for ſeparating, deuiding, picking, carding, or ſuting their ſtuffe, they are very Bunglers to the firſt mentioned.

They apprehend and take their preyes rather caſually, then take any great paynes to ſeeke farre for it, becauſe their hole being great outwardly, ſeemeth to be a good and conuenient lurking-corner, and a ſafe corner for Flyes to hide themſelues in: but beeing entangled and arreſted in the very entrie, they are ſnatched vp ſodenly by the watchfull Spider, and carryed away into the more inward places of their dennes, there to be ſlaughtered. For they watch and Ward aloft in high Walles and buildings, as well to deceiue ſuch Birdes as lye in waight to entrappe and take them at vnawares (as Sparrowes, Robin-redbreaſts, Wrennes, Nightingales, and Hedge-Sparrowes vvhich are all ſworne enemies to Spyders; and beſides, the more eaſily to beguile the ſilly flyes ſuſpecting no harme at all.

There be certaine other ſorts of Spyders which as yet I haue not deſcribed, as for example; there is one (the greateſt of all that euer I ſaw) which ſpreadeth her artificiall nettes in the Harueſt-time amongſt the leaues and branches of Roſes, and entangleth eyther any other little Spyder that is running away, or elſe Gnat-flies, and ſuch like, being caught at vnawares, and hanged by a kind of thred, whom ſhe firſt purſueth and layeth hold on with a wonderfull dexterity and quickneſſe: and being faſt hanged, and ſo made ſure, ſhe there leaueth them, for the ſatisfieng of her hungry appetite till another time. The body of this Spyder is in colour ſomewhat whitiſh, reſembling Scumme or frothy ſome, and almoſt of an Oule-figure. The head very little, placed vnder her belly, being withall crooked or bending like hookes, as is to bee ſeene in the Crab-fiſh, and her backe garniſhed with many white ſpots.

This is one kind of *Autumnall Lupi*, or Wolfe-Spyder, which in a very ſhort ſpace of time do grow from the bigneſſe of a little Peaſe, to a very great bulk and thickneſſe. There are alſo found in all places of this Countrey, Long-legged-Spyders, who make a very

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homely and disorderly Web. This kind of Spyder liueth altogether in the fields, her body is almost of a round figure, and somewhat browniſh in colour, liuing in the graſſe, and delighting in the company of Sheepe: and for this cauſe I take it, that we Engliſhmen do call her a Shepheard, either for that ſhe keepeth and loueth to be among their flockes, or becauſe that Shepheards haue thought thoſe grounds and feedings to bee very holeſome wherein they are moſt found, and that no venomous or hurtfull creature abideth in thoſe fields where they be: And herein their iudgment is to be liked, for they are indeed altogether vnhurtfull, whether inwardly taken, or otherwiſe outwardly applyed; and therefore becauſe I am tyed within a Teather, and thereby reſtrained from all affectionate diſcourſing or dilating vnleſſe of poyſonous and harmefull Creatures, I will come into my path againe, and tell you of another certaine blacke Spyder, that hath very ſhort feete, carrying about with her an Egge as white as Snow vnder her belly, and running very ſwiftly: the Egge being broken, many Spyders creepe forth, which goe forth with their damme to ſeeke their liuing altogether, and climing vpon her back when night approcheth, there they reſt, and ſo they lodge.

In rotten and hollow trees there are alſo to be found exceeding blacke Spyders, hauing great bodies, ſhort feet, and keeping together with Cheeſe-lips or thoſe creeping vermine with many feet, called of ſome *Sowes*. We haue ſeene alſo (ſaith the learned *Geſner*) Spyders, that were white all ouer, of a round compact and well knit body, ſomewhat broad, liuing in the flowers of Mountaine *Parſely*, amongſt Roſes, & in the greene graſſe: their Egges were little, ſlender, and very long, their mouth ſpeckled, and both their ſides were marked with a red line running all alongeſt. He tooke them to bee very venomous, becauſe hee ſaw a Marmoſet or Monky to eate of them, and by eating thereof hardly to eſcape with life, yet at length it did well againe, and was freed from further daunger, onely by pouring downe a great deale of Oyle into his throat. I my ſelfe haue alſo ſeene ſome Spyders with very long bodies and ſharp tailes, of a blackiſh or darke red colour, & I haue noted other-ſome againe to be all ouer the body greene-coloured. I will not deny but that there are many other ſorts of Spyders, and of many moe different colours, but I neuer reade, or yet euer ſaw them: *Neque enim noſtra fert omnia tellus*, The ages enſuing peraduenture will find more.

I will onely put you in remembrance of this one thing worthy to be obſerued, that all weauing and Net-making Spyders, according as they grow in yeares, ſo do they acquire more knowledge, and attaine to greater cunning and experience in their ſpinning trade: but carrying a reſolute and ready will to keepe both time and meaſure with that Muſicke which beſt contents moſt eares, I will now paſſe to ſpeake of the propagation and vſe of Spyders, and ſo I will cloſe vp this diſcourſe.

The propagation of Spyders for the moſt part is by coupling together, the deſire and action whereof, continueth almoſt the whole Spring time, for at that time by a mutuall and often drawing, and eaſie pulling of their Web, they do as it were woe one another, then approch they neater together: and laſtly are ioyned with their hippes one againſt another backwards as Camels do, for that is the moſt fit for them in regard of the round proportion and figure of their bodies. In like ſort do the *Phalangies* ioyne together, and are generated by thoſe of the ſame kinde, (as *Ariſtotle* ſaith:) But the *Phalangies* couple not in the Spring-ſeaſon, as the other Spyders doe, but towardes Winter, at what time they are very ſwift, quicke, nimble, and of moſt certaine hurt, more dangerous, & more venomous in their bytinges. Some of them after their coupling together, doe lay one Egge onely, carrying it vnder their belly, it is in colour as white as Snow, and both Male and Female ſit vpon it by turnes.

Some Spyders do exclude many little Egges very like vnto the ſeedes of Poppy, out of which it hath beene obſerued, that ſometimes there haue beene hatched three hundereth Spyders at one time, which after their vaine and idle plying and ſporting together in their Webbe, at length come foorth with their Damme, and towardes euening they all trudge home, vntill each one hath learned, and perfectly attained to the skill to ſpinne his owne webbe, that therein he may ſpend the reſidue of his dayes in more pleaſure, eaſe and ſecurity. They make excluſion of their young breede in hopping or skipping-vviſe,

they ſitte on their egges for three dayes ſpace together, and in a months ſpace their young ones come to perfection. The domeſticall or Houſe-Spyder, layeth her egges in a thinne webbe, and the wilde-Spyder in a thicker and ſtronger, becauſe they are more expoſed to the iniuries of winds, and lie more open to the rage of and fury of ſtormes and ſhowers.

The place and country where they are, helpeth much, and is very auaileable to their generation. There is no country almoſt, but there be many Spyders in it. For in the country about *Arrha*, which is in *Arabia fœlix*, there is an infinite number of them to be found, and all the Iland of *Candie* ſwarmeth with *Palangies*. *Strabo* ſaith, that in Ethiopia there be great number of *Phalangies* found, of an exceeding bignes: although as *Pliny* ſaith in his eight booke and 58. chapter, there are neither Wolfes, Foxes, Beares, nor no hurtful creature in it: and yet wee all know, that in the Ile of *Wight* (a member of England,) the contrary is to be found, for although there were neuer dwelling in it, Foxes, Beares, nor Wolfes, yet there be Spyders ynow.

The Kingdome of Ireland neuer ſaw Spyders, and in England no *Phalangies* will liue long, nor yet in the Ile of *Man*, & neere vnto the Citty of *Grenoble*, in that part of France which lyeth next Italy, *Gaudentius Merula* ſaith, there is an old Tower or Caſtle ſtanding, wherein as yet neuer any Spyder hath beene ſeene, nor yet any other venomous creeping creature, but rather if any be brought thether from ſome other place, they forth-with die. Our Spyders in England, are not ſo venomous as in other parts of the world, and I haue ſeene a madde man eate many of them, without eyther death or deaths harme, or any other manifeſt accident or alteration to enſue. And although I will not denie, but that many of our Spyders beeing ſwallowed downe, may doe much hurt, yet notwithſtanding we cannot chuſe but confeſſe, that their byting is poyſonleſſe, as being without venome, procuring not the leaſt touch of hurt at all to any one whatſoeuer; and on the contrarie, the byting of a *Phalangie* is deadly.

We ſee the harmeleſſe Spyders almoſt in euery place, they climbe vp into the Courts of mightie Kings, to be as it were myrrours and glaſſes of vertue, and to teach them honeſt proweſſe and valiancie. They goe into the lodgings, ſhoppes and Ware-houſes of poore-men, to commend vnto them contentment, patience, labour, tolerance, induſtry, pouertie and frugalitie. They are alſo to be found in rich-mens chambers, to admoniſh them of their duties. If you enter into your Orchard, they are buſie in clothing euerie Tree; if into the Garden, you ſhall finde them amongſt Roſes; if you trauaile into the field, you ſhall haue them at their worke in hedges, both at home and abroad, whether ſoeuer you bend your courſe, you cannot chuſe but meete with them, leaſt perhappes you might imagine, or elſe complaine and find ſome faults, that the Scholemiſtres and perfect preſident of all vertue and diligence were in any place abſent.

Who would not therefore be touched, yea and poſſeſſed with an extreame wonder at theſe vertues and faculties, which we daily ſee & behold with our eyes. *Philes* hath briefely and compendiouſly deſcribed their nature, properties, inclinations, wit and inuention in his Greeke verſes, which beeing turned into Latine, ſound to this effect.

Araneis natura per quam induſtria eſt,
Vincens puellarum manus argutias.
Nam ventris humores ſuper vacaneos
Ceu fila nent, textoris abſque pectine
Et implicantes orbium volumina,
Aduerſa ſublegunt ijs ſubtegmina:
Sed licijs hinc denſioribus plagas
In aëre appendunt, nec vnde conſpicor
Sejunctà cùm ſit omnis a medio baſis
Quæ fulciat mirabilem operis fabricam.
Et ſtaminum fallit ligamen lumina
Subtilitatis ſub dio diſcrimine.
Firmatur autem denſitas ſubtegminis,
Raras in ambientis oras aëris.

Muſcis

Muſcis, culicibus, et id genus volantibus.
Intenſa nectens fraudulenter retia,
Quod incidit, jejuna paſcit hoc famem,
Vitamq́; degit haud quietis indigam.
Suſpenſa centro, caſibuſque prouidens,
Ne fila rumpat, orbiumque diſſuat
Nexus retertos flaminis vis irruens.

Which may be engliſhed thus;

Induſtrious nature Spyders haue,
Excelling Virgins hands of skill,
Superfluous humours of bellyes ſaue,
And into webbes they weaue them ſtill,
And that without all Weauers combes
Their folding Orbes inrolled are,
And vnderneath their woofes as tombes,
Are ſpread, the worthy worke to beare,
And hang their threds in ayre aboue,
By plages vnſeene to th'eye of man,
Without foundation you may proue
All their buildings firmely ſtand:
Nor yet cleere light to eyes moſt bright
Can ſee the coupling of their thred,
The thinneſſe of the woofe in ſight,
On pinnes of ayre are ſureſt ſpred.
On gnats, and ſillie winged flyes,
Which guilefully in nets they take,
They feede their fill when they eſpy,
And yet their life much reſt doth make.
They labour to, and doe prouide
Gainſt winds and things that breake their twayles,
That bands from tacklings may not ſlyde,
When greater ſtrength doth them aſſayle.

And although *Minerua* hath nick-named the Spyder, calling her malepart, ſhameleſſe, and ſawcie. *Martiall*, wandring, ſtraying and gadding. *Claudianus*, raſh, preſumpteous, and aduenturous. *Politianus*, hanging and thicke. *Iuuenall*, dry. *Propertius*, rotten. *Virgill*, light. And *Plautus*, vnprofitable & good for nothing, yet it is cleere that they were made to ſerue and ſtead vs to many excellent vſes: ſo that you may plainly gather and perceiue, that this is rather an amplification, rather then any poſitiue or meaſured truth, cõcerning the fond Epithets, vile badges & liueries, which theſe rehearſed Authors haue vnworthily beſtowed on them, as by that which followeth may plainly be ſeene.

The Spyder put into a lynnen clowte, and hung vpon the left arme, is an excellent medicine to expell a Quotidian-Ague, as *Trallianus* ſaith: and yet it will be more effectuall if many Spyders be boyled with oyle of Bay to the cõſiſtence of a liniment, to annoynt the wriſts and the temples a little before the fit, for by this meanes the Feauer will be abſolutely cured, or will ſildome returne againe. *Kiramides*. A Spyder tempered and wrought vppe with Milt-waſt or *Ceterach*, and ſo ſpred vppon a cloth, to be applyed to the temples, cureth the fits of a Tertian-Feauer. *Dioſcoride*. The Spyder that is called a *Wolfe*, being put into a quill, and ſo hanged about the necke, performeth the ſame effect, as *Pliny* reporteth. The domeſticall Spyder, which ſpinneth and weaueth a thinne, a white, or a thicke web, beeing incloſed in a peece of leather, or a nut-ſhell, and ſo hanged about the necke, or worne about the arme, driueth away the fits of a Quartaine-feauer, as both *Dioſcorides* & *Fernelius* haue thought. For the paine in the eares, take three liue Spyders, boyle them with oyle vpon the fire, then deſtill or droppe a little of this oyle into the payned eare, for it is very excellent, as witneſſeth *Marcellus Empiricus*. *Pliny* ſteepeth them in vineger and

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oyle of Roſes, and ſo to be ſtamped together, and a little thereof to be dropped into the pained eare with a little Saffron, and without doubt, ſaith he, the paine will be mittigated, and the ſame affirmeth *Dioſcorides*. Or elſe ſtraine out the iuyce of Spyders, mixing it with the iuyce of Roſes, and with ſome wooll dipped in the ſame liquour, apply it to the eare.

Seraſtus in his booke *Peri Dakeon* writeth, how that the Spyder which is called *Craneolaptes*, beeing ſtifled or choked in oyle, is a very preſent helpe againſt any poyſon taken inwardly into the body, as the Scholiaſt of *Nicander* reporteth. There be ſome that catch a Spyder in the left hand, and beate and ſtampe it with the oyle of Roſes, putting ſome of it into the eare, on the ſame ſide the tooth aketh, and as *Pliny* telleth vs, it doth exceeding much good. Spyders applyed and layd vpon their owne bytings, or taken inwardly into the body, doe heale and helpe thoſe hurts themſelues procured.

What ſhould I talke of the white ſpots of the eyes, a moſt dangerous griefe? and yet are they cleane taken away with very ſmall labour, if ſo be one take the legges, eſpecially of thoſe Spyders which are of the whiter ſort, and ſtamping them together with oyle, do make an oyntment for the eyes. *Pliny*. The moiſt iuyce that is ſquiefed out of a houſe-Spyder, being tempered with oyle of Roſes, or one dramme of Saffron, and a droppe or two thereof dropped into the eyes, cureth the dropping or watering of them, by meanes of a rhume iſſuing out thereat: or elſe the moiſture of a Spyder or his vrine beeing taken by themſelues, laying a little wooll on the top of the part affected, worketh the ſame effect; whereby you may well vnderſtand, that there is nothing in a Spyder ſo vile, homelie, or ſordidous, that doth not ſome good, and ſerueth to ſome end.

Againſt the ſuffogation of the belly, *Aetius* doth counſell to apply a *Cerote* to the nauell made of Spyders, and ſaith that he hath found it to preuaile much in this kind of paſſion. *Pliny* ſaith, but he yeeldeth no reaſon for it, that Spyders doe helpe the paine and ſwelling of the Spleene. He writeth alſo further, that if a man catch a Spyder as ſhe is glyding and deſcending downe-wards by her thred, and ſo being cruſhed in the hand, &c then applied to the nauell, that the belly will be prouoked to the ſtoole, but beeing taken as ſhee is aſcending, and applyed after the ſame former manner, that any looſenes or fluxe is ſtayed and reſtrayned thereby. The ſame *Pliny* alſo writeth, that if a man take a Spyder, and lay it vppon a fellon, (prouided that the ſick patient may not know ſo much,) that within the ſpace onely of three dayes, that terrible and painefull griefe will be cleane taken away. And beſides he affirmeth, that if the head and feete of a ſpyder be caſt away, and the reſt of the body rubbed and bruiſed, that it will thoroughly remedie the ſwelling in the fundament, proceeding of inflamation.

If any be vexed with ſtore of lyce, and doe vſe a ſuffumigation made onely with Spyders, it will cauſe them all to fall and come away, neither will there afterwards any moe breede in that place. The fat of a Gooſe tempered and mixed with a Spyder and oyle of Roſes together, beeing vſed as an oyntment vpon the breaſts, preſerueth them ſafelie, as that no milke will coagulate or curdle in them after any birth. *Antonymus*. Yea, that ſame knotty ſcourge of rich men, & the ſcorne of Phiſitians, I meane the Gowte, which as ſome learned men hold can by no meanes be remedied, yet feeleth mitigation and diminution of paine, and curation alſo, onely by the preſence of a Spyder, if it be taken alliue, and her hinder legges cut off, and afterward incloſed in a purſe made of the hyde of a Stag. Moreouer, we ſee (which all other medicines can neuer doe) that all they are freed for the moſt part, both from the Gowte in the legges and hands, where the ſpyders are moſt found, & where they are moſt buſie in working, & framing their ingenious deuiſed webs. Doubtleſſe, this is a rare miracle of nature, & a wonderfull vertue, that is in this contemptible little creature, or rather eſteemed to be ſo vile, abiect, and of no eſtimation. Rich men were happy indeede, if they knew how to make vſe of their owne good.

Antonius Pius was wont to ſay, that the ſharpe words, wittie ſayings, quirkes & ſubtilties of Sophiſters, were like vnto Spyders webbes, that containe in them much cunning Art, and artificiall conceit, but had little other good beſides. If any one be newly & dangerouſly wounded, and that the miſerable partie feareth a bleeding to death, what is a more noble medicine, or more ready at hand, then a thicke Spyders webbe, to bynde

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hard vpon the wound, to stay the inordinate effusion of blood? Questionlesse, if we were as diligent and greedy to search out the true properties and vertues of our owne domesticall remedies, which we would buy of others so deerely, we would not enforce our selues with such eager pursute after those of forraine Countries, as though things fetcht farre off, were better then our owne neere at hand; or as though nothing were good & wholesome vnlesse it came frō Egypt, Arabia or India. Surely, vnlesse there were some wild worme in our braines, or that we were bewitched and possessed with some Furie, we would not so farre be in loue with forraine wares, or be so much besotted, as to seeke for greedy new phisicke and phisicall meanes, considering that one poore Spyders webbe will doe more good, for the stanching of blood, the curation of vlcers, the hindering of sanies, slyme, or slough to grow in any sore, to abate and quench inflamations, to conglutinate and consolidate wounds, more then a cart-loade of Bole fetcht out of Armenia, *Sercocolla*, *Sandaracha*, or that earth vvhich is so much nobilitated by the impresse of a seale, and therefore called *Terra Sigillata*, the clay of Samos, the durt of Germany, or the loame of Lemnos. For a cobwebbe adstringeth, refrigerateth, soldereth, ioyneth, and closeth vppe wounds, not suffering any rotten or filthy matter to remaine long in them.

And in regard of these excellent vertues and qualities, it quickly cureth bleedings at the nose, the Hæmorrhoides, and other bloodie-fluxes, whether of the opening of the mouthes of the veines, their opertions, breakings, or any other bloody euacuation that too much aboundeth, beeing either giuen by it selfe alone in some Wine, eyther inwardlie, or outwardly, or commixed with the Blood-stone, *Crocus Martis*, and other the like remedies fit for the same intentions.

The cobwebbe is also an ingredient into an vnguent which is made by Phisitians, against the disease called *Serpego*, and beeing bound to the swellings of the fundament, if there be inflamation ioyned withall, it consumeth them without any paine, as *Marcellus Empiricus* testifieth. It likewise cureth the watering or dropping of the eyes, as *Pliny* reporteth, and beeing applyed with oyle, it consolidateth the wounds of the ioynts: and some for the same intent, vse the ashes of cobwebbes, with fine Meale and White-vvine mixed together.

Some Surgeons there be that cure Warts in this manner; They take a Spyders-web, roling the same vppe on a round heape like a ball, and laying it vppon the wart they then set fire on it, and so burne it to ashes, and by this way and order the vvarts are eradicated, that they neuer after grow againe. *Marcellus Empiricus* taketh Spyders webbes that are found in the Cypresse-tree, mixing them with other conuenient remedies, so giuing them to a podagricall person for the asswaging of his paine. Against the paine of a hollow tooth, *Gallen* in his first booke *De Compos: medicum, secundum loca*, much commendeth, (by the testimony of *Archigenes*) the egges of Spyders, beeing tempered and mixed with *Oleum Nardinum*, and so a little of it beeing put into the tooth. In like sort *Hieronimides* giueth Spyders egges for the curation of a Tertian-Ague. Where-vpon we conclude with *Gallen*, in his booke to *Piso*, that Nature as yet neuer brought foorth any thing so vile, meane, and contemptible in outward shew, but that it hath manifold and most excellent necessary vses, if we would shew a greater diligence, and not be so squeamish as to refuse those wholesome medicines which are easie to be had, and without great charges and trauaile acquired.

I will adde therefore this one note before I end this discourse, that Apes, Marmosets or Monkies, the Serpents called Lizards, the Stellion, which is likewise a venomous beast like vnto a Lizard, hauing spots in his necke like vnto starres, Waspes, and the little beast called *Ichneumon*, Swallowes, Sparrowes, the little Titmouse, and Hedge-sparrowes, doe often feede full sauourlie vppon Spyders. Besides, if the Nightingale, (the Prince of all singing-byrds) doe eate any Spyders, shee is cleane freed and healed of all diseases whatsoeuer.

In the dayes of *Alexander* the Great, there dwelled in the Cittie of *Alexandria* a certaine young mayde, which from her youth vp, was fed and nourished onely with eating of Spyders, and for the same cause the King was premonished not to come neere her, least peraduenture he might be infected by her poysonous breath, or by the venome euapora-

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ted by her ſweating. *Albertus* likewiſe hath recorded in his writings, that there vvas a certaine noble young Virgine dwelling at *Colen* in Germany, who from her tender yeeres was fedde onely with Spyders. And thus much we Engliſh-men haue knowne, that there was one *Henry Lilgraue*, liuing not many yeeres ſince, beeing Clarke of the Kitchen to the right noble *Ambroſe Dudley* Earle of Warwicke, who would ſearch euery corner for Spyders, and if a man had brought him thirtie or fortie at one time, he would haue eaten them all vp very greedily, ſuch was his deſirous longing after them.

OF THE STELLION.

THey are much deceiued that confound the greene Lyzard, or any other vulgar Lyzard, for becauſe the Stellion hath a ruſtie colour: and yet (as *Matthiolus* writeth) ſeeing *Ariſtotle* hath left recorded, that there are venomous Stellions in Italy, he thinketh that the little white beaſt with ſtarres on the backe, found about the Cittie of Rome, in the vvalls and ruines of old houſes, and is there called *Tarentula*, is the Stellion of which *Ariſtotle* ſpeaketh, and there it liueth vpon Spyders. Yet that there is another and more noble kind of Stellion aunciently ſo called of the Learned, ſhall afterward appeare in the ſucceeding diſcourſe.

This Beaſt or Serpent, is called by the Græcians *Colottes*, *Aſcalobotes*, & *Galeotes*, and ſuch an one was that which *Ariſtophanes* faineth from the ſide of a houſe eaſed her belly into the mouth of *Socrates* as hee gaped, when in a Moone-ſhine night hee obſerued the courſe of the ſtarres, and motion of the Moone. The reaſon of this Greeke name *Aſcalabotes*, is taken from *Aſcalos*, a circle, becauſe it appeareth on the backe full of ſuch circles like ſtarres, as writeth *Perottus*. Howbeit, that ſeemeth to be a fayned Etymologie, and therefore I rather take it, that *Aſcala* ſignifieth impuritie, and that by reaſon of the vncleaneneſſe of this beaſt, it was called *Aſcalabetes*, or as *Suidas* deriueth it, of *Colobates*, becauſe by the helpe and dexteritie of the fingers, it clymbeth vppe the walls euen as Rats and mice; or as *Kiramides* will haue it, from *Calos*, ſignifying a peece of wood, becauſe it clymbeth vppon wood and Trees. And for the ſame reaſon it is called *Galeotes*, becauſe it clymbeth like a Weaſill, but at this day it is vulgarly called among the Græcians *Liakoni*, although ſome are alſo of opinion, that it is alſo knowne among them by the words *Thamiamithos*, and *Pſammamythe*.

Among the vulgar Hæbrewes, it is ſometimes called *Letaah*, and ſometimes *Semmamit*, as *Munſter* vvriteth. The Arrabians call it *Sarnabraus*, and *Senabras*, a Stellion of the Gardens. And peraduenture, *Guarill*, *Guaſemabras*, *Alurel*, and *Gnaſes*. And *Syluaticus* alſo vſeth *Epithetes* for a Stellion. And the generall Arabian word for ſuch creeping byting things, is *Vaſga*, which is alſo rendered a dragon of the houſe. Inſteed of *Colotes*, *Albertus* hath *Arcolus*. The Germaines, Engliſh, and French, haue no words for this Serpent,

pent, except the Latine word, and therefore I was iustly constrained to call it a Stellion, in imitation of the Latine word.

As I haue shewed some difference about the name, so it now ensueth that I should doe the like about the nature and place of their abode. First of all therefore I must put a difference betwixt the Italian Stellion or *Tarentula*, and the Thracian or Græcian, for the Stellion of the Ancients is propper to *Gracia*. For they say this Stellion is full of Lentile spots, or speckles, making a sharpe or shrill shrieking noyse, and is good to be eaten, but the other in Italy are not so. Also they say in Sicilia that their Stellions inflict a deadly byting, but those in Italy cause no great harme by their teeth. They are couered with a skin like a shell or thicke barke, and about their backes there are many little shining spots like eyes, (from whence they haue their names) streaming like starres, or droppes of bright & cleare water, according to this verse of *Ouid*.

——— *Aptumque colori.*
Nomen habet variis Stellatus corpora guttis.

Which may be englished thus;

And like his spotted hiew, so is his name,
The body starred ouer like drops of rayne.

It mooueth but slowly, the backe and tayle beeing much broader then is the backe and tayle of a Lyzard, but the Italian *Tarentulaes* are white, and in quantitie like the smallest Lyzards: and the other Græcian Lyzards, (called at this day among them *Haconi*,) is of bright siluer colour, and are very harmefull and angry, whereas the other are not so, but so meeke and gentle, as a man may put his fingers into the mouth of it without danger. One reason of their white bright shining colour, is because they want blood, and therfore it was an errour in *Syluaticus* to say that they had blood.

The teeth of this Serpent are very small and crooked, and whensoeuer they byte, they sticke fast in the wound, and are not pulled forth againe except with violence. The tayle is not very long, & yet when by any chaunce it is broken, bytten, or cut off, then it groweth againe. They liue in houses, and neere vnto the doores and windowes thereof make their lodgings, and some-times in dead-mens graues and Sepulchres, but most commonly they clymbe and creepe aloft, so as they fall downe againe, some-times into the meate as it is in dressing, and sometimes into other things, (as we haue already said,) into *Socrates* mouth, & when they descend of their owne accord, they creepe side-long. They eate Hony, and for that cause creepe into the hiues of Bees, except they be very carefully stopped, as *Virgill* writeth;

Nam sæpe fauos, ignotus adedit Stellio.

Many times the Stellion at vnawares meeteth with the Hony combes. They also of Italy many times eate Spyders. They all lye hidde foure monthes of the yeere, in vvhich time they eate nothing, and twice in the yeere, that is to say, both in the Spring-time and Autumne, they cast theyr skinne, which they greedily eate so soone as they haue stripped it off. Which *Theophrastus* and other Authors write, is an enuious part in this Serpent or creeping creature, because they vnderstand that it is a noble remedy against the Falling-sickneese: vvherefore to keepe men from the benefit and good which might come thereby, they speedily deuoure it.

And from this enuious and subtile part of the Stellion, commeth the cryme in *Vlpianus* called *Crimen Stellionatus*, that is, when one man fraudulently preuenteth another of his money, or wares, or bargaine, euen as the Stellion dooth man-kind of the remedy which commeth vnto them by and from his skinne.

This cryme is also called Extortion, and among the Romans, when the Tribunes did with-draw from the Souldiours their prouision of victuall and Corne, it is said, *Tribunos qui per Stellaturas Militibus aliquid abstulissent, capitali pœna affecit*. And therefore *Budæus* relateth a history of two Tribunes, who for this stellature were worthilie stoned to death by the commaundement of the Emperour. And all fraudes whatsoeuer, are likevvise

taxed by this name, vvhich were not puniſhable but by the doome of the ſupreame or higheſt Iudge, and there-vppon *Alciatus* made this Embleme following.

Parua lacerta, atris Stellatus corpore guttis
Stellio, qui latebras & caua buſta colit
Inuidiæ prauique doli fert ſymbola, pictus:
Heu nimium nuribus cognita Zelotypis
Nam turpi obtegitur, faciem lentigine, quiſquis
Sit quibus immerſus Stellio, vina bibat.
Hinc vindicta frequens, decepta pellice vino,
Quam formæ amiſſo flore relinquit amans.

Which may be engliſhed thus;

The little Lyzard, or Stellion ſtarred in body graine
In ſecrete holes, and graues of dead which doth remaine,
When painted you it ſee, or drawne before the eye,
A ſymbole then you view of deepe deceit and curſed enuy:
Alas, this is a thing to iealous wiues knowne too well,
For whoſoeuer of that Wine doth drinke his fill
Wherein a Stellion hath beene drencht to death,
His face with filthy lentile ſpots all vgly it appeareth,
Here-with a Loner oft requites the fraude of concubine,
Depriuing her of beauties hiew by draught of this ſame wine.

The Poet *Ouid* hath a pretty fiction of the originall of this curſed enuy in Stellions, for he writeth of one *Abas* the ſonne of *Metaneira*, that receiued *Ceres* kindly into her houſe, and gaue her hoſpitalitie, whereat the ſaid *Abas* beeing diſpleaſed, derided the ſacrifice which his mother made to *Ceres*: the Goddeſſe ſeeing the wretched nature of the young man, and his extreame impietie againſt the ſacrifice of his Mother, tooke the Wine left in the goblet after the Sacrifice, and poured the ſame vppon his head, wherevpon he was immediatly turned into a Stellion, as it is thus related by *Ouid*, Metam: 5.

Combibit os maculas, & quæ modo brachia geſſit
Crura gerit, cauda eſt mutatis addita membris:
Inque breuem formam, ne ſit vis magna nocendi
Contrahitur, paruaque minor menſura lacerta eſt.

In Engliſh thus;

His mouth ſuckt in thoſe ſpots: and now where armes did ſtand,
His legges appeare, and to his changed parts was put a tayle,
And leaſt it ſhould haue power to harme, ſmall was the bodies band,
And of the Lizards poyſonous, this leaſt in ſhape did vayle.

Their bodyes are very brittle, ſo as if at any time they chaunce to fall, they breake their tayles. They lay very ſmall egges, out of which they are generared: and *Pliny* writeth that the iuyce or liquor of theſe egges layde vppon a mans body, cauſeth the hayre to fall off, and alſo neuer more permitteth it to grow againe. But whereas wee haue ſaid, it deuoureth the skinne, to the damage & hurt of men, you muſt remember, that in auncient time the people did not want their pollicies and deuiſes to take way this skinne from them before they could eate it. And therfore in the Sommer-time they watched the lodging place and hole of the Lyzard, and then in the end of the winter toward the Spring, they tooke Reedes and did cleaue them in ſunder, theſe they compoſed into little Caboners, and ſet them vppon the hole of the Serpent: Now when it awaked and would come forth, it beeing grieued with the thicknes and ſtraightnes of his skinne, preſſeth out of his hole thorough thoſe Reedes or Cabonet, and finding the ſame ſome-what ſtraight, is the more gladde to take it for a remedie; ſo by little and little it ſlydeth thorough, and beeing thorough, it leaueth the skinne behind in the Cabonet, into the which it cannot reenter to deuoure

deuoure it. Thus is this wylie Serpent by the pollicie of man iustly beguiled, loosing that which it so greatly desireth to possesse, and changing nature, to line his guttes with his coate, is preuented from that gluttony, it beeing sufficient to haue had it for a couer in the Winter, and therefore vnsufferable that it should make foode thereof, and it the same in the Sommer.

These Stellings (like as other Serpents) haue also theyr enemies in nature, as first of all they are hated by the Asses, for they loue to be about the maungers and racks on which the Asse feedeth, and from thence many times they creepe into the Asses open nostrills, and by that meanes hinder his eating. But aboue all other, there is greatest antipathy in nature betwixt this Serpent and the Scorpion, for if a Scorpion doe but see one of these, it falleth into a deepe feare, and a cold sweat, out of which it is deliuered againe very speedily: and for this cause a Stellion putrified in oyle, is a notable remedie against the byting of a Scorpion, and the like warre and dissention, is affirmed to be betwixt the Stellion and the Spyder.

Wee haue shewed already, the difference of Stellions of Italie from them of Greece, how these are of a deadly poysonous nature, and the other innocent and harmelesse, and therefore now it is also conuenient, that wee should shew the nature and cure of this poyson, which is in this manner.

Whensoeuer any man is bytten by a Stellion, hee hath ache and payne thereof continually, and the wound receiued looketh very pale in colour, the cure whereof, according to the saying of *Aetius*, is to make a playster of Garlicke and Leekes mixed together, or else to eate the said Garlice and Leekes, drinking after them a good draught of swweete Wine, vnmixed and very pure, or else apply *Nigelli Romana*, *Sesamyne*, and sweet water vnto it. Some (as *Arnoldus* writeth) prescribe for this cure the dunge of a Faulcon, or a Scorpion to be brused all to peeces, and layd to the wound. But sometimes it happeneth, that a mans meate or drinke is corrupted with Stellions that fall into the same from some high place where they desire to be clymbing, and then if the same meate or Wine so corrupted be eaten or drunk, it causeth vnto the partie a continuall vomiting & payne in the stomacke. Then must the cure be made also by vomits to auoyd the poyson, and by Glysters to open the lower passage, that so there may be no stoppe or stay, to keepe the imprisoned meate or drinke in the body. And principally those thinges are prescribed in this case, which are before expressed in the Cantharides, when a man hath by any accident beene poysoned by eating of them.

Aetius.

The remedies which are obserued out of this Serpent are these: Beeing eaten by Hawkes, they make them quickly to cast theyr old coates or feathers. Others giue it in meate after it is bowelled, to them that haue the Falling-sickneese. Also when the head, feete, and bowels are taken away, it is profitable for those persons which cannot hold in their vrine, and beeing sodden, is giuen against the Bloody-flixe. Also sodde in wine with blacke Poppy-seede, cureth the payne of the loynes, if the wine be drunke vp by the sicke patient.

Crescen:

Pliny.

The oyle of Stellions beeing annoynted vpon the arme-holes or pittes of chyldren, or young persons, it restraineth all hayre for euer growing in those places. Also the oyle of Stellions, which are sod in Oyle-oliue with Lyzards, do cure all boyles and wennes, consuming them without launcing or breaking. And the ashes of the Stellion are most principally commended against the Falling-sicknes, like as also is the skinne or truncke, as we haue said before. The head burned and dryed, and afterward mixed with Honny-attick, is very good against the continuall dropping or running of the eyes; and in the dayes of *Pliny*, he writeth that they mixed *Stibum* here-withall. The hart is of so great force, that it being eaten, bringeth a most deepe and dangerous sleepe, as may appeare by these verses.

Mande cor, & tantus prosternet corpora somnus,
Vt scindi possunt absque dolore manus.

Which may be englished thus;

Eate you the hart, and then such sleepe the body will possesse,
That hands may from the same be cut away paineleese.

To conclude, the Phiſitians haue carefully obſerued ſundry medicines out of the egs, gall, and dunge of Stellions, but becauſe I write for the benefit of the Engliſh Reader, I will ſpare their relation, ſeeing we ſhall not neede to feare the byting of Stellions in England, or expect any drugges among our Apothecaries out of them, and therefore I will heere end the hiſtory of the Stellion.

OF THE TYRE.

Actorius

Celius Rho:

Amatus.

Here be ſome which haue confounded this Serpent with the Viper, & taken them both to be but one kind, or at leaſt the Tyre to be a kind of Viper, becauſe the Arabians call a Viper *Thiron*, of the Greeke word *Therion*, which ſignifieth a wild beaſt, & whatſoeuer the Græcians write of their *Echidna*, that is their Viper, the ſame things the Arabians write of the Tyre, and *Leonicenus* compiled a whole booke in the defence of that matter: and from hence commeth that noble name or cõpoſition antidotary, called *Theriaca*, that is, Triacle. But *Auicen* in the mention of the Triacle of *Andromachus*, diſtinguiſheth the Triacle of the Viper, from that of the Tyre, and calleth one of them *Trohiſcos Tyri*, and the other, *Trohiſcos Viperæ*. So *Gentilis* and *Florentinus*, do likewiſe put a manifeſt difference betwixt the Tyre and the Viper, although in many thinges they are alike, and agree together.

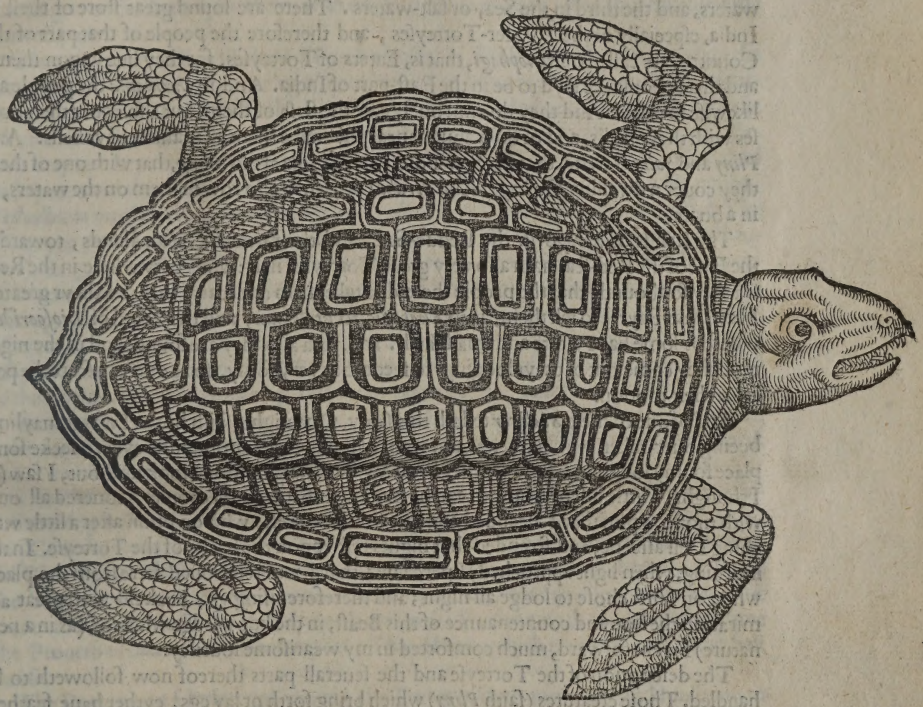
This Tyre is called in Latine *Tyrus* and *Tyria*, and alſo among the Arabians, as *Syluaticus* wryteth, *Eoſmari*, and *Alpfabex*. *Rabbi Moſes* in his Aphoriſmes writeth, that when the Hunters goe to ſeeke theſe Serpents, they carry with them bread, which they caſt vnto them, and while the Tyre doth eate it, hee cloſeth his mouth ſo faſt, that his teeth cannot ſuddainely open againe to doe his hunting aduerſary any harme, and this thing (as hee writeth) is very admirable at the firſt, to them that are ignorant of the ſecrete in nature. *Galen* alſo writeth ſo much to *Piſo* of Vipers, and he ſaith that the Circulators, Iuglers or Quackſaluers, did caſt certaine mazes or ſmall cakes to them, which whē they had taſted, they had no power to harme any body.

This Tyrus is ſaid to be a Serpent about the coaſts of Iericho in the Wildernes, where it hunteth Birds, and liueth by deuouring of them and their egges. And a confection of the fleſh of this Serpent, with the admixture of ſome few other things, taketh away all intoxicate poyſon, which confection is called Triacle. It is alſo reported, that whereas the Dragons haue no poyſon of themſelues, they take it away from this Serpent, and ſo poyſon with a borrowed venom. For this poyſon is very deadly: and there is a tale (which I will not tell for truth) that before the comming and death of our Sauiour *Ieſus Chriſt*, the ſame was vnremediable, and they died thereof, whoſoeuer they were that had been poyſoned by a Tyre, but on the day of *Chriſt* his paſſion, one of them was found by chaunce in Ieruſalem, which was taken aliue, and brought to the ſide of our Sauiour hanging vpon the Croſſe, where it alſo faſtened the teeth, and from that time euer ſince, all the kind haue receiued a qualified and remediable poyſon; and alſo their fleſh made apt to cure it ſelfe, or other venoms.

It is reported that when the Tyrus is old, he caſteth, or rather wreſteth off his coate, in this manner following; Firſt it getteth off the skinne which groweth betwixt the eyes, by which it looketh as if it were blind, and if it be ſtrange to a man, (I meane the firſt time that euer he ſaw it) he will verily take it to be blind: afterward, it alſo fleyeth off the skin of from the head, and ſo at laſt, by little and little, the whole body, at which ſight it appeareth as though it were an Embryon, or skinleſſe Serpent. They keepe theyr egges in their belly, and in them breede theyr young ones, as the Vipers doe, for before they come out of the dammes belly, they are in all parts (according to theyr kind) perfect creatures, and ſo euery one generateth his like, as doe foure-footed-beaſtes.

I take

I take it by the relation of *Gesner*, that the Dypsas in Italy is called *Tyrus*. Also *Cardan* writeth, that there is a supposed and false conceit, that with the flesh of this *Tyre*, mixed with Hellebore and water, is made a confection to restore youth: but the truth is, it rather weakeneth and destroyeth bodies, then helpeth them, and maketh a counterfeite or varnished false youth, but no true youth at all. Thus farre *Cardan*, and thus much of this Serpent, the other things written of it, are the same that are written of the Viper.



OF THE TORTEYSE.

THe last foure-footed egge-breeding beast, commeth now to be handeled in due order and place; namely, the Torteyse, which I haue thought good to insert also in this place, although I cannot find by reading or experience, that it is venomous, yet seeing other before mee haue ranged the same in the number & Catalogue of these Serpents and creeping creatures, I will also follow them; and therefore I will first expresse that of the Torteyse, which is generall & common to both kindes, and then that which is speciall, and propper to the Land and Sea Torteyses.

The name of this Beast is not certaine, among the Hebrewes some call it *Schabbul*, some *Kipod*, and some *Homet*, whereas euery one of these doe also signifie another thing, as *Schabbul* a Snayle, *Kipod* a Hedge-hogge, and *Homet* a Lyzard. The Chaldeans call this Beast *Thiblela*. The Arabians terme it *Sisemat*. Also *Kauden salabbafe*, and *Halachalie*.

The Italians call this *Teſtuma teſtudine, vel teſtugire, tartuca, cnſuruma, tartocha, & coforona.* And in Ferraria, *Gallanæ, tartugellæ, biſcæ ſcutellariæ.* The inhabitants of *Taurinũ, Cupparia.* The Portugalls, *Gagado.* The Spanyards, *Galapago,* and *Tartuga.* The French, *Tortue,* and *Tartue.* And in Sauoy, *Boug-coupe.* The Germaines, *Schiltkrot,* & *Tallerkrot.* The Flemings, *Schilt-padde,* which aunſwereth our Engliſh word Shell-crab. The Græcians call it *Chelone,* and the Latines *Teſtudo:* which wordes in their ſeuerall Languages, haue other ſignifications, as are to be found in euery vocabular Dictionary, and therefore I omit them, as not pertinent to this buſines or hiſtory.

There be of Torteyſes three kinds, one that liueth on the Land, the ſecond in the ſweet waters, and the third in the Sea, or ſalt-waters. There are found great ſtore of theſe in India, eſpecially of the Water-Torteyſes, and therefore the people of that part of the Country, are called *Chelonophagi,* that is, Eaters of Torteyſes, for they liue vppon them: and theſe people are ſayd to be in the Eaſt-part of India. And in *Carmania* the people are likewiſe ſo called. And they doe not onely eate the fleſh of them, but alſo couer their houſes with theyr ſhells, and of their abundance, doe make them all manner of veſſells. And *Pliny* and *Solinus* write, that the Sea-Torteyſes of India are ſo bigge, that with one of them they couer a dwelling Cottage. And *Strabo* ſaith, they alſo row in them on the waters, as in a boate.

The Ilands of *Serapis* in the Redde-Sea, and the fartheſt Ocean Ilands, towardes the Eaſt of the Red-ſea, hath alſo very great Torteyſes in it: and euery where in the Red-ſea they ſo abound, that the people there doe take them and carry them to theyr greateſt Marts and Fayres to ſell them, as to *Rhaphtis,* to *Ptolemais,* and the Iland of *Dioſcorides,* whereof ſome haue white and ſmall ſhells. In Lybia alſo they are found, and in the night time they come out of theyr lodgings to feede, but very ſoftly, ſo as one can ſcarcelie perceiue their motion.

And of one of theſe *Scaliger* telleth this ſtory. One night (ſaith he) as I was trauayling, beeing ouer-taken with darkenes and want of light, I caſt about mine eyes to ſeeke ſome place for my lodging, ſafe and ſecure from Wild-beaſts; and as I looked about, I ſaw (as I thought) a little hill or heape of earth, but in truth it was a Torteyſe, couered all ouer with moſſe: vpon that I aſcended and ſate downe to reſt, where-vppon after a little watching I fell aſleepe, and ſo ended that nights reſt vppon the backe of the Torteyſe. In the morning, when light approched, I perceiued that I was remooued farre from the place, whereon I firſt choſe to lodge all night; and therefore riſing vp, I beheld with great admiration the face and countenaunce of this Beaſt, in the knowledge whereof, (as in a new nature) I went forward, much comforted in my weariſome iourney.

The deſcription of the Torteyſe and the ſeuerall parts thereof now followeth to be handled. Thoſe creatures (ſaith *Pliny*) which bring forth or lay egs, eyther haue feathers as Fowles, or haue ſcales as Serpents, or thicke hides as the Scorpion, or els a ſhell like the Torteyſe. It is not without great cauſe that this ſhell is called *Scutrem,* and the Beaſt *Scutellaria,* for there is no buckler and ſhield ſo hard and ſtrong as this is. And *Palladius* was not deceiued when he wrote thereof, that vppon the ſame might ſafelie paſſe ouer a Cart-wheele, the cart beeing loaded. And therefore in this, the Torteyſe is more happie then the Crocodile, or any other ſuch Beaſt.

Albertus writeth that it hath two ſhells, one vppon the backe, the other on the belly, which are conioyned together in foure places, and by reaſon of this ſo firme a couer and ſhell, the fleſh thereof is dry and firme, alſo long laſting, and not very eaſie or apt to putrefaction. This ſhell or couer is ſmooth, except ſome-times when it is growne old, it hath moſſe vppon it, and it neuer caſteth his coate in old age, as other creeping things doe. In the head and tayle it reſembleth a Serpent, and the great Torteyſes haue alſo ſhells vppon their head like a ſhield, yet is the head but ſhort, and the aſpect of it very fearefull, vntill a man be well acquainted there-with. And by reaſon of the hardneſſe of theyr eyes, they moue none but the neather eye-lidde, and that without often winking. The Liuer of it is great, yet without any blood. It hath but one belly without diuiſion, and the Liuer is alwayes foule, by reaſon of the vitious temperature of the bodie. The Melt is exceeding ſmall, comming farre ſhort of the bodies proportion.

Beſide

Beſide, the common nature of other thicke-hided-creatures. It hath alſo reynes, except that kind of Tortoyce called *Lutaria*, for that wanteth both Reynes and bladder, for by reaſon of the ſoftneſſe of the couer thereof, the humour is ouer fluent; but the Tortoyce that bringeth footh Egges hath all inward partes like a perfect Creature: and the Females haue a ſingular paſſage for theyr excrementes, which is not in the Males. The Egges are in the body of theyr belly, which are of a party-colour like the Egges of Birds.

Theyr ſtones cleaue to theyr loynes, and the tayle is ſhort, but like the tayle of a Serpent.

They haue foure Legges, in proportion like the Legges of Lizards, euery foot hauing fiue fingers or diuiſions vpon them, with nayles vpon euery one. And thus much for the ſeuerall parts.

They are not vniuſtly called *Amphibia*, becauſe they liue both in the water and on the Land, and in this thing they are by *Pliny* reſembled to Beauers: but this muſt bee vnderſtood of the generall, otherwiſe the Tortoyces of the Land doe neuer dare come into the Water: and thoſe of the Water can breath in the water, but want reſpiration, and likewiſe they lay theyr Egges and ſleepe vppon the dry Land. They haue a very ſlowe and eaſie pace; and thereupon *Pauuius* calieth it *Tardigrada*, and alſo there is a Prouerbe: *Teſtudineus inceſſus*, for a ſlow and ſoft pace, when ſuch a motion is to be expreſſed. The Tortoyce neuer caſteth his coate, no not in his old age. The voyce is an abrupt and broken hiſſing, not like to the Serpents, but much more loud and diffuſed. The Male is very ſalacious and giuen to carnall copulation, but the Female is not ſo; for when ſhee is attempted by the Male, they fight it out by the teeth, and at laſt the Male ouercommeth, whereat he reioyceth as much, as one that in a hard conflict, fight, or battaile, hath won a fayre Woman; the reaſon of this vnwillingneſſe is, becauſe it is exceeding paynefull to the Female. They engender by ryding or couering one another. When they haue layde theyr Egges, they doe not ſit vpon them to hatch them, but lay them in the Earth, couered, and there by the heat of the Sun is the young one formed, and commeth foorth at due time without any further help from his parents.

They are accounted crafty and ſubtle in theyr kinde, for ſubtleneſſe is not onely aſcribed to thinges that haue a thinne bloud, but alſo to thoſe that haue thicke skinnes, hides, and Couers, ſuch as the Tortoyce and Crocodile haue. The Tortoyce is an enemy to the Partridge, as *Philes* and *Ælianus* write: Alſo the Ape is as frayde thereof, as it is of the Snayle: and to conclude, whatſoeuer enemy it hath, it is ſafe inough as long as it is couered vvirh his Shell, and clyngeth faſt to the Earth beneath; and therefore came the Prouerbe: *Oikos philos, oikos ariſtos*: That Houſe vvhich is ones friend, is the beſt houſe.

The Poets giue a fabulou reaſons, why the Tortoyce doth euer carry his Houſe vppon his back, vvhich is this: They ſay, that on a time *Iupiter* badde all liuing Creatures to a banquet or Marriage feaſt, and thether they all came at the time appoynted, except the Tortoyce: and ſhee at laſt alſo appeared at the end of the feaſt when the meate was all ſpent: vvhereat *Iupiter* wondered, and asked her why ſhe came no ſooner? Then it anſwered him, *Oikos philos, oikos ariſtos*; at which aunſwere *Iupiter* being angry, adiudged her perpetually to carry her houſe on her backe, and for this cauſe they fable, that the Tortoyce is neuer ſeparated from her houſe.

Flaminius the Roman diſwading the *Achæans* from attempting the Iſland of *Zacynthij*, vſed this Argument; and ſo afterward *T. Liuius*. *Cæterum ſicut Teſtudinem, vbi collecta in ſuum tegumen eſt, tutam ad omnes ictus vidi eſſe: vbit exerit partes aliquas quod cunque nudauit, obnoxium atque infirmum habere: Haud diſſimiliter vobis Achæi, clauſis vndique maris, quod intra Peloponneſum eſt, termino, ea & iungere vobis, & iuncta tueri facile: ſi ſemel auiditate plura amplectendi hinc excedatis, nuda vobis omnia quæ extra ſint & expoſita ad omnes ictus eſſe*. Thus farre *Pliny*. That is to ſay, Euen as vvhen the Tortoyce is gathered within the compaſſe of her ſhell, then is it ſafe and free from all ſtroakes, and feeleth no violence, but whenſoeuer ſhee putteth foorth a Limbe or part, then is it naked, infirme, and eaſie to be harmed: So is it vvith you *Achæans*, for by reaſon.

ſon of the encloſed ſeate of *Peloponneſus* within the ſtraights of the Sea, you may well wind all that together, and beeing conioyned, as well defend it: But if once your auidious and couetous mindes to gette more, appeare and ſtretch it ſelfe beyond thoſe limits, you ſhall lay open your naked infirmitie and weakeneſſe, to all force, blowes, and violence whatſoeuer. Wherefore, the Torteyſe careth not for flyes, and men with good armour care not much for light and eaſie aduerſaries.

Alciatus hath a vvitty Emblem of a Torteyſe to expreſſe a good huſwife, and that the fame of her vertues, ſpreadeth much further then eyther beautie or riches.

Alma Venus quanam hæc facies quid denotat illa
Teſtudo, molli quam pede diua premis?
Meſſe effinxit Phidias ſexumque referri
Fœmineum noſtra iuſſit ab effigie,
Quodq́ manere domi, & tacitas debet eſſe puellas
Suppoſuit pedibus talia ſigna meis.

Which may be engliſhed thus;

Loues holy God, what meanes that vgly face?
What doth that Torteyſe ſignifie in deede?
Which thou ô Goddeſſe vnder ſoft foote dooeſt pace,
Declare what meanes the ſame to me with ſpeede?
Such is the ſhape that Phidias did me frame,
And bade me goe reſemble women-kind,
To teach them ſilence, and in houſe remaine,
Such pictures vnderneath my feete you find.

Plinie. Cor. Celſius. There is a manifold vſe of Torteyſes, eſpecially of their couer or ſhell, and likewiſe of theyr fleſh, which commeth now to be handled. And firſt of all, the auncient ornament of Beddes, Chambers, Tables, and Banquetting-houſes, was a kind of artificiall vvorke, called *Caruilius*, and this was framed in golde and ſiluer, braſſe and wood, Iuory & Torteyſe-ſhells; but, *Modo luxuria non fuerit contenta ligno, iam lignum emi teſtudinem facit:* That is to ſay; Ryot not contented, ſought precious frames of wood; and againe, the vſe of vvood, cauſed Torteyſe ſhells to be deerely bought; and thereof alſo complayned the the Poet *Iuuenall*, where he ſaith;

——Nemo curabat
Riualis in Oceani fluctu teſtudo nataret
Clarum Troiugenis factura & nobile fulcrum.

In Engliſh thus;

Then none did care for Torteyſe in the Ocean-flood,
To make the noble beds for Troians blood.

Solinus. Strabo. We haue ſhewed already that there are certaine people of the Eaſt called *Chelophagi*, which liue by eating of Torteyſes, and with theyr ſhells they couer theyr houſes, make all theyr veſſells, rowe in them vppon the water, as men vſe to rowe in boates, and make them likewiſe ſerue for many other vſes.

But as concerning the eating of the fleſh of Torteyſes, the firſt that euer wee read that vſed this ill dyet, vvere the Amazons, according as *Cælius Rhod.* and other Authours writeth. Beſides, *Aloyſius Cadamuſtus* affirmeth, that he himſelfe did taſt of the fleſh of a Torteyſe, and that it was white in colour, much like vnto Veale, and not vnpleaſant. But *Raſis* is of a cleane contrary opinion, condemning it for very vnſauourie, and vnwholeſome, becauſe the taſte and temperament thereof, is betwixt the Land and the Water, it beeing a beaſt that liueth in both Elements. And in eating heereof the Græcians haue a prouerbe, *Chelones kreas he phagein, he me phagein:* That is, eyther eate Torteyſe fleſh, or eate it not. Meaning that when we eate it, we muſt eate nothing elſe, and therefore muſt be filled ſufficiently onely with that kind of meate: For to eate little, breedeth fretting

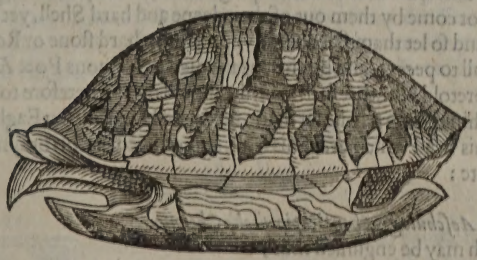
in

in the belly, and to eate much is as good as a purgation, according to the obſeruation of many actiõs, which being done *Frigide & ignauiter*, that is, coldly & ſlothfully to halues, doe no good, but beeing done, *Acriter & explicatie*, earneſtly and throughly bring much content and happineſſe.

But I maruaile why they are vſed in this age, or deſired by Meat-mongers, ſeeing *Apicius* in all his booke of Variety of Meats, doth not mention them; and I therefore wil conclude the eating of Tortoyces to be dangerous, and hatefull to Nature it ſelfe, for vnleſſe it be taken like a Medicine, it doth little good, and then alſo the Sawces and decoctions or compoſitions that are confected with it, are ſuch as doe not onely qualifie, but vtterly alter all the nature of the, (as *Stephanus Aquæus* hath well declared) in his French diſcourſe of Frogges and Tortoyces. And therefore to conclude this Hiſtory of the Tortoyce, I will but recite one riddle of the ſtrangeneſſe of this beaſt which *Tertullian* out of *Pacuuius* maketh mention of, and alſo in Greeke by *Moſchopulus*, which is thus tranſlated.

Animal peregrinæ naturæ, ſine ſpiritu ſpiro, geminis oculis retro iuxta cerebrum, quibus ducibus antrorſum progredior. Super ventre cæruleo pergo, ſub quo venter latet albus, apertus & clauſus. Oculi non aperiuntur, neq; progredior, donec venter intus albus vacuus eſt. Hoc ſaturato, oculi apparent inſignes, & pergo aditer: Et quanquam mutum varias edo voces: That is to ſay, *I am a liuing creature, of a ſtrange nature, I breath without breath, with two eyes behinde neere my braynes doe I goe forward, I go vppon a blew belly, vnder which is alſo another white, open and ſhut, my eyes neuer open, I goe forward vntill my belly be empty, when it is full, then they appeare plaine and I goe on my iourney, and although I am mute or dumbe, yet doe I make many voyces.* The explycation of this riddle, will ſhew the whole nature of the beaſt, and of the Harpe called *Chelys*. For ſome things are related herein of the liuing Creature, and ſome things againe of an Inſtrument of Muſicke made vppon his ſhell and couer. And thus much for the Tortoyce in generall, the Medicines I will reſerue vnto the end of this Hiſtory.

OF THE TORTOYCE OF THE *earth, whoſe ſhell is onely figured.*



THeſe Tortoyces which neuer come in water, either ſweet or Salt, cleare or muddy, are called by the Græcians *Chelone Cherſaie*, by the Latines *Cherſinæ*, and *Teſtudines, Terreſtres, Sylueſtres*, and *Montanæ*, & by *Nicander, Orine*: and the French peculiarly *Tortue des Boys*, a Tortoyce of the wood.

Theſe are found in the deſarts of *Affrica*, as in *Lybia* & *Mauritania*, in the open fieldes, and likewiſe in *Lidia* in the Corne-fieldes, for when the Plow-men come to plowe their Land, their ſhares turne them out of the earth vpon the *Sira.*

the furtowes as big as great Glebes of land. And the ſhels of theſe the Husbandmen burne on the land, and dig them out with Spades and Mattocks, euen as they doe Wormes among places full of ſuch vermine.

The Hill *Parthenius*, and *Soron* in *Arcadia*, doe yeeld many of theſe Land-Tortoyces. The Shell of this liuing Creature is very pleaſantly diſtinguiſhed with diuers colours, as earthy, blacke, blewiſh, and almoſt like a Salamanders. The Liuer of it is ſmall, yet apt to be blowen or ſwell with winde, and in all other parts they differ not from the common and vulgar generall prefixed diſcription.

Theſe liue in Corne-fieldes, vpon ſuch fruits as they can finde; and therefore alſo they may be kept in Cheſtes or Gardens, and fed with Apples, Meale, or Bread without Leauen. They eate alſo Cockles, and Wormes of the earth, and three-leaued-graſſe. They will alſo eate Vipers, but preſently after they eate Origan, for that herbe is an antidote againſt Viperine poyſon for them, and vnleſſe they can inſtantly finde it, they dye of the poyſon. The like vſe it is ſayde to haue of Rue, but the Tortoyces of the Sandy Sea in *Affrique*, liue vpon the fat, dew, and moyſtneſſe of thoſe Sandes. They are ingendered like other of their kind, & the Males are more venerous then the Females, becauſe the female muſt needes bee turned vppon her backe, and ſhe cannot riſe againe without helpe: wherefore many times the Male after his luſt is ſatisfied, goeth away, & leaueth the poore Female to be deſtroyed of Kytes, or other aduerſaries: their naturall wiſedome therefore hath taught them to preferre life and ſafety before luſt and pleaſure. Yet *Theocritus* writeth, of a certaine Hearb, that the Male-Tortoyce getteth into his mouth, and at the time of luſt turneth the ſame to his Female, who preſently vpon the ſmell thereof, is more enraged for copulation then is the Male, and ſo giueth vp her ſelfe to his pleaſure without all feare of euill, or prouidence againſt future daunger: but this Hearb neither he nor any other can name. They lay Egges in the earth, and do not hatch them, except they breath on them with their mouth, out of which at due time come their young ones. All the winter-time they digge themſelues into the earth, and there liue without eating any thing, inſomuch as a man woulde thinke they could neuer liue againe, but in the Summer and warme weather they dig themſelues out againe without danger.

Ælianus.

The Tortoyces of India in their old and full age change their ſhels and couers, but all other in the World neuer change or caſt them. This Tortoyce of the earth is an enemy to Vipers, and other Serpents, and the Eagles againe are enemies to this, not ſo much for hatred as deſirous thereof for Phyſicke, againſt their ſickneſſes & diſeaſes of Nature; and therefore they are called in Greeke *Chelonophagoi aetoi*, Tortoyce-eating-Eagles: for although they cannot come by them out of their deepe and hard Shell, yet they take them vp into the ayre, and ſo let them fall downe vppon ſome hard ſtone or Rocke, and thereupon it is broken all to peeces, and by this means died the famous Poet *Æſchilus*, vvhich kind of fate was foretold him, that ſuch a day he ſhould dye: wherefore to auoyd his end, in a fayre Sunne-ſhine cleare day he ſat in the fields, and ſuddenly an Eagle let a Tortoyce fall downe vpon his head which brake his ſcull, and cruſhed out his braynes, whereupon the Græcians wrote:

Aeſchulographonti, epipeptoke Chelone,
Which may be engliſhed thus;
Eſchilus writing vpon a rocke,
A Tortoyce falling, his braines out knocke.

The vſes of this Land Tortoyce, are firſt for Gardens, becauſe they cleare the Gardens from Snayles and Wormes: out of the *Arcadian* Tortoyces they make Harps, for their ſhelles are very great, and this kind of Harp is called in Latine *Teſtudo*, the inuentor whereof is ſaid to be *Mercury*, for finding a Tortoyce after the falling in of the Riuer *Nilus*, whoſe fleſh was dryed vp, becauſe it was left vppon the Rockes, hee ſtrucke the ſinnewes thereof, which by the force of his hand, made a muſicall ſound, and thereupon he framed it into a Harp, which cauſed other to imitate his action, and continue that practiſe vnto this day.

Theſe

These Tortoyces are better meate then the Sea or Water-Tortoyces: and therefore they are preferred for the belly; especially they are giuen to Horses, for by them they are rayſed in fleſh, and made much fatter. And thus much ſhall ſuffice for the Tortoyce of the earth.

OF THE TORTOYCE OF THE *ſweete-water.*

Liny maketh foure kindes of Tortoyces, one of the earth, a ſecond of the Sea, a third called *Lutaria*, and the fourth called *Swyda*, lying in Sweete-waters, and this is called by the Portugalls *Cagado*, and *Gagado*, the Spaniards *Galapag*, and the Italians *Gaiandre de aqua*. There are of this kinde found in *Heluetia*, neere to *Zuricke*, at a Towne called *Andelfinge*: but the greateſt are found in the Riuer *Ganges* in India, where theyr ſhels are as great as tuns, and *Damaſcen* writeth, that he ſaw certaine Ambaſſadours of India, preſent vnto *Auguſtus Cæſar* at *Antiochia*, a Sweete-water-Tortoyce, vvhich was three cubits broad. They breede theyr young ones in *Nilus*. They haue but a ſmall Melt, and it wanteth both a Bladder and reines. They breede their young ones and lay their Egges on the dry Land, for in the water they dye without reſpiration: therefore they digge a hole in the Earth wherein they lay their Egges, as it were in a great ditch, of the quantity of a Barrell, and hauing couered them with earth, depart away from them for thirty dayes; afterwardes they come againe and vncouer theyr Egges, which they finde formed into young ones, thoſe they take away with them into the water: and theſe Tortoyces at the invndation of *Nilus* follow the Crocodiles, and remoue their neſts and egges from the violence of the flouds.

There was a magicall and ſuperſtitious vſe of theſe Sweete-water-Tortoyces agaynſt Hayle, for if a man take one of theſe in his right hand, and carrie it with the belly vpward round about his Vineyard, & ſo returning in the ſame manner with it, & afterward lay it vpon the backe, ſo as it cannot turne on the belly, but remaine with the face vpward, all manner of Clouds ſhould paſſe ouer that place and neuer empty themſelues vppon that Vineyard. But ſuch diabolicall and fooliſh obſeruations were not ſo much as to be remembred in this place, were it not for their fillineſſe, that by knowing them, men might learne the weakeneſſe of humaine wiſedome when it erreth, from the Fountaine of all ſcience and true knowledge (which is Diuinity) and the moſt approoued operations of Nature: And ſo I will ſay no more in this place of the Sweete-water-Tortoyce.

Ælianus

Palladius

OF THE TORTOYCE OF *the Sea.*

It were vnproper and exorbitant to handle the Sea-Tortoyce in this place, were it not becauſe it liueth in both elements, that is, both the water and the Land, wherefore ſeeing the earth is the place of his generation, as the Sea is of his foode and nouriſhment, it ſhall not be amiſſe nor improper (I truſt) to handle this alſo among the Serpents and creeping things of the earth.

Pliny calleth this Sea-Tortoyce *Mus Marinus*, a Mouſe of the Sea, and after him *Albertus* doth ſo likewiſe. The Arabians call it *Aſſulhaſch*, and the Portugalles *Tartaruga*, and in Germany *Meerſchiltkrott*, which the common Fiſher-menne call the Souldier, becauſe his backe ſeemeth to bee armed and couered with a ſhield and Helmet, eſpecially on the forepart: which ſhield is very thicke, ſtrong, and triangular, there being great veines and ſinnewes which

which goe out of his Necke, ſhoulders, and hippes, that tye on and faſten the ſame to his body.

His forefeet being like hands, are forked and twiſted very ſtrong, & with which it fighteth and taketh his prey, and nothing can preſſe it to death except the frequent ſtrokes of Hammers. And in al their members except their quantity, & their feet, they are much like the Tortoyces of the Earth, for otherwiſe they are greater, and are alſo blacke in colour. They pull in their heads as occaſion is miniſtred to them, eyther to fight, feede, or be defended, and theyr whole ſhell or couer ſeemeth to be compounded of fine Plates. They haue no teeth, but in the brimmes of theyr beakes or ſnouts are certaine eminent diuided thinges like teeth, very ſharp, and ſhut vppon the vnder lippe like as the couer of a Boxe, and in the confidence of theſe ſharp prickles, and the ſtrength of their hands and backes, they are not afrayde to fight with men.

Theyr eyes are moſt cleare and ſplendant, caſting theyr beames farre and neare, and alſo they are white in colour, ſo that for their brightneſſe and rare whiteneſſe, the Apples are taken out and included in Rings, Chaines, and Bracelets. They haue reynes which cleaue to their backes, as the Reines of an Bugle or Oxe. Theyr feete are not apt to be vſed in going, for they are like to the feet of Seales or Sea-calues, ſeruing in ſtead of Oares to ſwim withall. Their legges are very long, and ſtronger in their feet and nailes, then are the clawes of the Lyon.

They liue in Rockes and the Sea-ſands, and yet they cannot liue altogether in the water, or on the Land, becauſe they want breathing and ſleepe, both which they performe out of the Water: yet *Pliny* writeth, that many times they ſleepe on the top of the water, and his reaſon is, becauſe they lye ſtill vnmooueable, (except with the Water) and ſnort like any other Creature that ſleepeth, but the contrary appeareth, ſeeing they are found to ſleepe on the Land, and the ſnorting noyſe they make is but an endeuour to breath, which they cannot well doe on the toppe of the Water, and yet better there then in the bottome.

Braſauolus

Ariſtotle

They feede in the night-time, and the mouth is the ſtrongeſt of all other Creatures, for with it they cruſh in peeces any thing, be it neuer ſo hard, as a ſtone or ſuch thinges: they alſo come and eate graſſe on the dry Land. They eate certaine little Fiſhes in the Winter time, at which ſeaſon their mouth is hardeſt, and with theſe Fiſhes they are alſo bayted by men, and ſo taken. *Pauſanias* writeth, that in *Affrica* there are Maritime Rocks called *Sceleſtæ*, and there dwelleth among a creature called *Scynon*, that is *Zytyron*, a Tortoyce, and whatſoeuer he findeth on that Rockes which is a ſtranger in the Sea, the ſame he taketh and caſteth downe headlong. They engender on the Land, and the Female reſiſteth the copulation with the Male, vntill hee ſet againſt her a ſtalke or ſtemme of ſome Tree or Plant. They lay their Egges and couer them in the earth, planing it ouer with their breaſts, and in the night-time they ſit vppon them to hatch them. Their Egges are great, of diuers colours, hauing a hard ſhell, ſo that the young one is not framed or brought foorth within leſſe compaſſe then a yeere, (as *Ariſtotle* writeth) but *Pliny* ſayth thirty dayes.

Oppianus.
Plinius

And for as much as they cannot by Nature, nor dare for accident long tarry vppon the Land: they ſet certaine markes with their feete vppon the place where they lay theyr Egges, whereby they know the place againe, and are neuer deceiued. Some againe ſay, that after they haue hidde their Egges in the earth forty dayes, the Female commeth the iuſt forith day, not fayling of her reckoning, and diſcouereth her Egges wherein ſhee findeth her young ones formed, which ſhe taketh out as ioyfully as any man would do Gold out of the earth, and carryeth them away with her to the Water. They lay ſometimes an hundered Egges, and ſometimes they lay fewer, but euer the number is very great.

Plutarch.

There is vppon the left ſide of *Hiſpaniola*, a little Iſland vpon the Port *Beata*, which is called *Altus Bellus*, where *Peter Martyr* reporteth ſtraunge thinges of many Creatures; eſpecially of the Tortoyces, for hee writeth, that when they rage in luſt for copulation, they come on ſhore, and there they digge a Ditch wherein they lay together three or foure hundered Egges, beeing as great as Gooſe-Egges, and when they haue made an

end,

end, they couer them with Sand and goe away to the Sea, not once looking after them: but at the appoynted time of Nature, by the heate of the Sunne, the young Tortoyces are hatched, engendered, and droduced into light without any further helpe of theyr Parents.

Great is the courage of one of these, for it is not afrayde to set vppon three men together, but if it can bee turned vpward vppon the backe, it is made weake and vnresistable. And if the head be cut off and seuered from the body, it dieth not presently, nor closeth the eyes, for if a man shake his hand at it, then vvill it winke, but if hee put it neere, it will also byte if it can reach it. If by the heat of the Sunne theyr backes grow dry, they also grow weake and inflexible; and therefore they haften to the Water to remollifie them, or else they dye within short time: and for this cause this is the best way to take them. In the whotteſt day they are drawne into the deepe, where they swimme willingly with their backes or shelles aboue the Water, where they take breath, and in continuance, the Sunne so hardeneth them, that they are not able to helpe themselues in the water, but they grow very faynt and weake, and are taken at the pleasure of the Fisherman. *Aelianus*

They are also taken on the toppes of the Water after they returne weary from theyr feeding in the Night-time, for then two men may easily turne them on theyr backes, and in the meane-while another casteth a Snare vppon them and draweth them safely to the Land. In the *Phœnician* Sea they are taken safely without daunger, and generally where they may be turned on theyr backe, there they can make no resistaunce, but where they cannot, many times they wound and kill the Fisher-men, breaking the nets asunder, and let out all the other Fish included with them.

Bellonius writeth, that there bee of these Sea-Tortoyces two kindes, one long, the other round, and both of them breath at theyr Noses, bycause they want Gilles, and the long ones are most frequent about the Port *Torra* in the redde Sea, whose couer is variable, for the Males shell is playne and smooth vnderneath, and the Females is hollow. The Turkes haue a kinde of Tortoyce, whose shell is bright like the Chrysolite, of which they make haftes for Knives of the greatest price, which they adorne with Plates of gold. In *Iambolus*, an Island of the South, there are also found certaine Monsters of liuing creatures, which are not very great, yet are they admirable in Nature, and in the vertue of their bloud. *Beemus*

Their bodyes are round and like the Tortoyce, hauing two crosse lynes ouer theyr backes, in the ends of which is an eye and an eare at eyther side, so as they seeme to haue foure eares, the belly is but one, into which the meate passeth out of the mouth. They haue feete round about, and with them they goe both backward and forward. The vertue of their bloud is affirmed to be admirable: for whatsoeuer body is cut asunder & put together, if it be sprinkled with this bloud during the time that it breatheth, it cowniteth as before.

The ancient *Troglodytes* had a kind of Sea-Tortoyce, which they call *Celtium*, which had hornes, vnto which they fastened the strings of their Harpes, these also they worshipped and accounted very holy. Yet some thinke that they might better be called *Celetum* then *Celtium*, but I thinke *Hermolaus* dooth better call them *Chelitium apo tes Chelnos*, which signifieth both a Tortoyce and their broad breastes, and with their Hornes they helpe themselues in swimming. *Albertus* also maketh mention of a Tortoyce called *Barchora*, but it is thought to be a corrupt word from *Ostra Codermus*. These Sea-Tortoyces are found sometimes to be eyght cubits broad, and in India with their shelles they couer houses, and such vse: they also put them vnto in *Tabrobana*, for they haue them fifteene cubits broad. And thus much for all kind of Tortoyces.

OF THE VIPER.

NOtwithstanding the asseueration of *Suessanus*, who will needes exclude the Viper from the Serpents, because a Serpent is called *Ophis*, and the Viper *Echis*, yet I trust there shall be no reasonable man that can make exception to the placing of this liuing Creature among Serpents, for that great learned man was deceiued in that Argument, seeing by the same reason hee might as well exclude any other, as the Snake, Dragon, Scorpion, and such like who haue their peculiar names, beside the generall word *Ophis*, and yet might hee also haue beene better aduised, then to affirme a Viper not be called a Serpent: for euen in *Aristotle* whom he expoundeth and approueth, hee might haue found in his fifth Booke of *Gene animali*, and the last Chapter, that the Viper is recorded, *Inter genera aspheon*: That is, Among the generall kindes of Serpents, although as wee shall shew afterward, it differeth from most kindes of Serpents, because it breedeth the young one in his belly, and in the winter-time lyeth in the Rockes and among stones, and not in the earth. *Mercuriall.*

The Hæbrewes as it appeareth Esay. 59. and *Iob.* 6. call it *Aphgnath*, and according to Munster *Aphgnaim*, plurally for Vipers, because of the variety of colours, wherewithall they are set all ouer. The Arabians from the Greeke word *Thereon*, signifieng all kind of wilde Beastes, doe also call it *Thirbn*, and that kinde of Viper whereof is made the Triacle, they call a *Alafafrai*, and *Alphai*: they also call it *Rosmin*, (as *Leonicenus* writeth.) Beside, it is called *Alphe*, which seemeth to bee deriued of the Hebrewes, and *Asp*, which may likewise be coniectured to arise from the Greeke word *Ophis*.

The Greekes call the Male peculiarly and properly *Echis*, and the Female *Echidna*, and it is a Question whether the vulgar word among the Greekes at this day *Ochendra*, doe not also signify this kinde of Serpent. *Gillonius* thinketh, that it is corrupted of *Echidna* the Female Viper. The Germans haue many words for a Viper, as *Brandt Schlangen*, *Natet-Otter*, *Heck-Nater*, and *Viper-Nater*. The French *Vne Vipere*. The Spaniards *Biuora*, and *Bicha*, The Italians *Vipera*, *Marasso*, *Scurtio*, and sometimes *Scorzonei*, although *Scorzo*, and *Scorzone*, be generall wordes in Italy for all creeping Serpents without feet, and that strike with theyr teeth.

There

There is also about the word *Marsso* some Question, although *Leonicenus* decideth the matter, and maketh it out of all Controuersie, and *Rhodigimus* thinketh it a very significant vword deriued from the people *Marsi*, bycause they carryed about Vipers. The Mountebankes do also call *Suffili*, from *Sibila*, the hissing voyce which it maketh. Some will haue *Nepa* to be also a Viper, yet wee haue shewed that already to signyfie a Scorpion.

The Græcians say, that the Viper is called *Echidna paro to echin in eaute ten gonen achri thanaton:* bycause to her ovvne death shee beareth her young one in her belly; and therefore the Latines doe also call it *Vipera, quasi vi pariat:* bycause it dyeth by violence of her byrth or young: and they attribute vnto it venome and pestilence, and generally there are fevve Epithets vvhich are ascribed to the Serpent, but they also belong vnto this. There is a pretious Stone *Echites*, (greenish in colour) which seemeth to bee like a Viper, and therefore taketh name from it. Also an Hearbe *Echite*, like *Scammony*, and *Echidnon* or *Viperina*. In *Cyrene* there are Myce, which from the similitude of Vipers are called *Echenatæ*. *Echion* was the name of a man, and *Echionidæ* and *Echionij*, of people, and *Echidnon* a Citty beside the Sea *Ægeum*: Also the Eagle vvhich by the Poets is fayned to eate the heart of *Prometheus*, is likewise by them sayde to bee begotten betvvixt *Typhon* and *Echidna*, and the fame *Echidna* to be also the Mother of *Chimæra*: which from the Nauell vpward was like a Virgin, and down-ward like a Viper, of which also *Diodorus Siculus*, and *Herodotus* telleth this story.

When *Hercules* was dryuing away the Oxen of *Geryon*, hee came into *Scythia*, and there fell asleepe, leauing his Mares feeding on his right hand in his Chariot, and so it happened by diuine accident, that vvhiles hee slept they vvere remooued out of his sight and strayed avvay from him. Afterward hee awaked, and missing them, sought all ouer the Countrey for them; at last hee came vnto a certaine place, where in a caue hee found a Virgin of a double natured proportion, in one part resembling a Mayde, and in the other a Serpent, whereat he wondered much, but shee told him, that if he would lye with her in carnall copulation, shee would shewe him vvhere his Mares and Chariot vvere: whereunto hee consented and begat vppon her three Sonnes, famous among Poeticall Writers: Nmely, *Agathyrsus*, *Gelonus*, and *Scythus*: but I will not prosecute eyther the names, or these Fables any further, and so I will proceede to the description of Vipers. The colour of Vipers is somewhat yellowish, hauing vpon theyr skins many round spottes, theyr length about a cubit, or at the most three palmes. The tayle curled, at the end very small and sharpe, but not falling into that proportion equally by euen attenuation, growing by little and little, but vneuenly sharped on the sudden from thickenesse to thinnesse. It is also without flesh, consisting of skinne and bone, and very sharp.

The head is very broad, compared with the body, and the Necke much narrower then the head: The eyes very redde and flaming, the belly winding, vppon which it goeth all in length, euen to the tayle, and it goeth quickly and nimbly: some affirme, that it hath two canyne teeth, and some foure. And there is some difference betwixt the Male & the female; the female hath a broader head, the neceke is not so eminent, a shorter and thicker body, a more extended tayle, and a softer pace, and foure canyne teeth. Againe, the Male hath a narrower head, a necke swelling or standing vp, a longer and thinner body, and a swifter pace or motion so that in the Pictures proposed in this discourse: the first of them are for the Male, and the last for the Female, and this is the peculiar outward difference betwixt the Male and the Female Vipers. *Auicen* sayth besides, that the tailes of Vipers make a noyse when they goe or mooue. Those are taken to bee the most generous and liuely, that haue the broadest and holloweſt head like a Turbot, quick and liuely eyes, two canyne teeth, & a gristle or claw in the Nose or tayle, a short body or tayle, a pale colour, a swift motion, and bearing the head vpward. For the further description of theyr seuerall partes. Theyr teeth are very long vppon the vpper chappe, and in number vppon eyther side foure, and those vvhich are vppon the neather Gumbe are so small, as they can scarce be discerned, vntill they be rubbed and pressed; but also it is to bee noted, that while they liue, or when they bee dead, the length of theyr teeeth cannot appeare, except you take from them a little bladder, in which they lye concealed. In that *Cardan*

Bladder they carry poyſon, which they infuſe into the wound they make with their teeth: They haue no eares, yet all other liuing Creatures that generate their like, and bring foorth out of their bellies haue eares, except this, the Sea-Calfe, and the Dolphin, yet in ſtead hereof, they haue a certaine griſtly caue or hollowneſſe in the ſame place where the eares ſhould ſtand. The Wombe and place of conception (ſaith *Pliny*) is double, but the meaning is, that it is clouen as it is in all Females (eſpecially women, & Cowes.) They conceiue Egges, and thoſe Egges are contained neere theyr raynes or loynes. Their skin is ſoft, yeelding alſo to any ſtroake, and when it is fleyed off from the body, it ſtretcheth twice ſo bigge as it appeared while it couered the liuing Serpent: To conclude, *Phylologus* writeth, that their face is ſomewhat like the face of a man, and from the Nauell it reſembleh a Crocodile, by reaſon of the ſmall paſſage it hath, for his egeſtion which exceedeth not the eye of a Needle. It conceiueth at the mouth. And thus much for the deſcription in generall.

There is ſome difference among this kinde alſo, according to the diſtinction of place wherein they liue, for the Vipers in Æthiopia are all ouer blacke like the men, and in other Countryes they differ in colour, as in England, France, Italy Greece, Aſia, and Ægypt, as writeth *Bellonius*. There is ſcarce any Nation in the World wherein there are not found ſome Vipers. The people of *Amyctæ* which were of the Græcian bloud, droue away all kinde of Serpents from among them, yet they had Vipers which did byte mortally; and therefore could neuer bee cured, beeing ſhorter then all other kindes of Vipers in the World. *Herodotus.*

Likewiſe in *Arabia*, in *Syagrus*, the ſweete Promontory of Frankinſence, the *Europæn* Mountaines, *Seiron*, *Pannonia*, *Aſelenus*, *Corax*, and *Riphæus*: the Mountaines of *Aſia*, *Ægages*, *Bucarteron*, and *Cercaphus*, abound vvith Vipers. Likewiſe Ægypt, and in all *Affrica* they are found alſo, and the *Affryeans* affirme, (in deteſtation heereof) that it is not ſo much, *Animal*, as *Malum naturæ*: That is, A liuing Creature, as euill of Nature: To conclude, they are found in all Europe. Some haue taken exceptions to *Crete*, becauſe *Ariſtotle* vvriteth, that they are not found there, but *Bellonius* affirmeth, that in *Creete* alſo he ſaw Vipers which the Inhabitants call by the name of *Cheudra*, which ſeemeth to be deriued from the Greeke *Echidna*. At this day it is doubted whether they liue in Italy, Germany, or England, for if they doe, they are not knowne by that name: yet I verily thinke that we haue in England a kinde of yellow Adder which is the Viper that *Bellonius* ſaw heere, for I my ſelfe haue killed of them, not knowing at that time the difference or ſimilitude of Serpents, but ſince I haue perceiued to my beſt remembrance that the proportion and voyce of it did ſhew that it was a Viper. The moſt different kindes of Vipers are found in Ægypt and Aſia.

Concerning the quantity, that is the length and greatneſſe of this Serpent, there is ſome difference, for ſome affirme it to be of a cubit in length, and ſome more, ſome leſſe. The Vipers of Europe are very ſmall, in compariſon of them in *Affrica*, for among the *Troglodytes* (as writeth *Ælianus*) they are fifteene cubits long, and *Nearchus* affirmeth as much of the Indian Vipers; *Ariſtobulus* alſo writeth of a Viper that hee ſaw which was nine cubits long, and one hand breadth: and ſome againe (as *Strabo* affirme) that they haue ſeene Vipers of ſixteene Cubits long, and *Nicander* vvriteth thus of the Vipers of Aſia;

Fert Aſia vltra tres longis qui tractibus vlnas
Se tendant, rigidum quales Bucarteron, atque
Arduus Aegagus, & celſus Cercaphus intra
Se multos refouet.

In Engliſh thus;

Such as Aſia yeelds in length, as are three elles,
In Bucarteron ſleepy rough, theſe Vipers flouriſh,
Hard Ægagus and high Cercaphus eels:
VVithin their compaſſe many ſuch do nouriſh.

Others

Others there bee in *Asia* sixteene foote long, and some there bee againe twenty, as in the Golden *Castiglia*, where theyr heads are like the heads of Kiddes. There be some that make difference betwixt *Echis* and *Echidna*, byeause one of them when it byteth, causeth a conuulsion, and so doeth not the other; and one of them maketh the wound looke white, the other pale, and when the *Echis* byteth, you shall see but the impression of two teeth, and when the *Echidna* byteth you shall the impression of more teeth. But these differences are very ydle, for the variety of the payne may arise from the constitution of the body, or the quantity of the poyson, and so likewise of the colour of the wound, and it is already set dovvne, that the *Echis* or Male-Viper hath but two Canyne teeth, but the other: namely, the *Echidna* hath foure, thus sayth *Nicander*;

Scaliger. Cardan

Ælianus

Masculus emittit, notus color, ipse caninos
Binos perpetuo monstrat, sed fœmina plures.

Which may be englished thus;

The Male two canyne teeth, whose colour well is knowne,
But in the Female more continually are showne.

But yet the Male hath beside his Canyne teeth, as many as hath the Female: and besides the Male is knowne from the Female, as the same *Nicander* vvriteth, because the Female vvhen shee goeth, dravveth her tayle as though shee vvere lame, but the Male more manlike and nimble, holdeth vppe his head, stretcheth out his tayle, restrayneth the breadth of his belly, setteth not vppe his Scales (as doeth the Female;) and besides, dravveth out his body at length.

The Meate of these Vipers are greene Hearbes, and also sometimes liuing Creatures: and namely, Hore-flyes, Cantharides, *Pithiocampes*, and such other things as they can come by, for these are fit and conuenient meate for them. *Aristotle* writeth, that sometimes also they eate Scorpions, and in *Arabia* they not onely delight in the svveete iuyce of *Balsam*, but also in the shadow of the same. But aboue all kinds of drink, they are most insatiable of wine. Sometime they make but little folds, and sometime greater, but in their wrath their eyes flame, they turne their tailes and put forth their double tongue. In the winter-time as we haue said already, they liue in the hollow Rocks, yet *Pliny* affirmeth, that then also they enter into the earth, and become tractable and tangible by the hands of man, for in the cold weather they are nothing so fierce as they are in the hot, and in the Sommer also they are not at all times alike furious, but like to all other Serpents. They are most outragious in the Canicular daies, for then they neuer rest, but with continuall disquiet mooue vp & downe till they are dead or emptied of their poyson, or feele an abatement of their heate. Twise in the yeare they cast their skins, that is to say, in the Spring, and in the Autumne: and in the spring time when they come out of their hole or winter lodgings, they help the dimnesse of their eye-sight by rubbing their eyes vpon fennell. But concerning their copulation and generation, I find much difference among writers: wherefore in a matter so necessary to be knowne, I will first of all set downe the opinion of other men, aswell Historians as Poets, and then in the end & conclusion, I will be bold to interpose my owne iudgement for the better information of the Reeder. *Herodotus* in his *Thalia* writeth, that when the Vipers begin to rage in lust, and desire to couple one with another, the Male commeth and putteth his head into the mouth of the female, who is so insatiable in the desire of that copulatiõ, that when the male hath filled her with all his seed-genitall, and so would draw forth his head againe, she byteth it off, & destroyeth her husband, whereby he dyeth and neuer liueth more: but the female departeth and conceiueth hir young in hir belly, who euery day according to natures inclination, grow to perfection and ripenesse, and at last in reuenge of their fathers death, doe likewise destroy their mother, for they eate out her belly, and by an vnnaturall issue come forth into the light of this world: and this thing is also thus witnessed by *Nicander*;

Gallen.

Aristotle

Aristotle

Auicenna.

Cum durum fugiens morsu ignescentis echidnæ
Frendit echis, vel vbi feruente libidinis æstu
Sæuo dente sui resecat caput illa mariti.

At vbi poſt vegetam cœperunt pignora vitam,
Iam propinqua adſunt maturi tempora partus,
Indignam chari mortem vlciſcentia patris
Eroſa miſeræ naſcuntur matris ab aluo.

In Engliſh thus;

When the Male Viper gnaſheth, auoyding Females bite,
Whoſe fiery rage is all on ardent luſt,
Yet when he burnes for copulation right,
Her cruell tooth doth Husbands head off cruſh.
But yet alaſſe, when ſeedes begins to liue,
And birth of young ones ripen in her wombe,
Then they for Fathers, death a full reuenge do giue,
Eating forth their wretched mothers ſtrong.

Vnto this agreeth *Galen*, *Iſidor*, *Plutarch*, *Ælianus*: and *Lucan* who writeth;

Viperei coeunt abrupto corpore nati.

That is to ſay:

The geniture of Vipers bloud
Engender, breaking bodies good.

Pliny agreeth with the reſidue for the death of the Male in carnall copulation, but hee differeth in this, about the Female, affirming that when the young Vipers grow ripe and perfect in their Mothers belly, ſhe caſteth foorth euery day one for three dayes together, (for her number is ſometimes twenty) at laſt the other, impatient of delay, gnaw out her guts and belly, and ſo come foorth, deſtroying their Mother: And here is no great difference, for in the ſumme and deſtruction of Father and Mother, they all agree, and Saint *Ierom*, Saint *Baſill*, and *Horus* doe agree and ſubſcribe to the truth of theſe opinions. Thus we haue ſhewed the opinions of the Ancient and firſt Writers: now it followeth that we ſhould likewiſe ſhew the opinions of the later Writers, which I will performe with as great breuity and perſpicuity as I can. *Pierius* therefore writeth, that in his time there were learned men deſirous to know the truth, who got Vipers, and kept them aliue, both Males and Females, by ſhutting them vp ſafe where they could neither eſcape out, nor doe harme, and they found that they engendred, brought forth, and conceiued like other Creatures, without death or ruine of Male and Female.

Amatus Luſitanus alſo writeth thus. The Male and Female Viper engender by wreathing their tayles together, euen to the one halfe of their body, and the other halfe ſtandeth vpright, mutually kiſſing one another. In the Male there is a genitall member in that part beneath the Nauell, where they embrace, which is very ſecret and hidden, and againſt the ſame is the Females place of conception, as may appear manifeſtly to him that will looke after the ſame; and therefore all the Philoſophers and Phyſitians haue bin deceiued, that haue wrote they haue conceiued at theyr mouth, or that the Male periſhed at the time of engendering, or the Female at the time of her deliuery. Thus ſaith *Amatus*.

Theophraſtus he likewiſe writeth in this manner. The young Vipers doe not eate out their way, or open with their teeth theyr Mothers belly, nor (if I may ſpeake merrily) make open their owne paſſage by breaking vp of the doores of their Mothers womb, but the wombe being narrow, cannot containe them; and therefore breaketh of it owne accord: and this I haue prooued by experience, euen as the ſame falleth out with the Fiſh called *Acus*: and therefore I muſt craue pardon of *Herodotus*, if I affirme his relation of the generation of Vipers to be meerely fabulous. Thus farre *Theophraſtus*. *Apollonius* alſo writeth, that many haue ſeene the olde Vipers lycking theyr young ones like other Serpents.

Celius Thus haue I expreſſed the different iudgements of ſundry Authors both new & olde touching

touching the generation of Vipers, out of which can be collected nothing but euident cõtradictions, and vnreconcileable iudgements, one mutually crossing another. So as it is vnpossible that they should be both true, and therefore it must be our labour to search out the truth, both in their words, and in the conference of other Authors. Wherefore to beginne, thus writeth *Aristotle*. The Viper amongst other Serpents, almost alone bringeth forth a liuing creature, but first of all she conceiueth a soft egge of one colour, aboue the egges lyeth the young ones folded vppe in a fynnes skinne, and some-times it falleth out, that they gnaw in sunder that thinne skinne, and so come out of their mothers belly all in one day, for she bringeth forth more then twentie at a time.

Out of these words of *Aristotle*, euilly vnderstood by *Pliny* and other auncient Wryters, came that errour of the young Vipers eating their way out of their mothers belly, for in stead of the little thinne skinne which *Aristotle* saith they eate thorough, other Authors haue turned it to the belly, which was cleane from *Aristotles* meaning. And another error like vnto this, is that wherein they affirme, that the Viper doth euery day bring forth one young one, so that if shee hath twentie young ones in her belly, then also shee must be twenty dayes in bringing of them forth.

The words of *Aristotle* frõ whence this errour is gathered, are these, *Tektei de en mia emera kathon, Tiktei de pleio he ei kosmi*, which are thus translated by *Gaza*, *Parit enim singulos diebus singulis, plures quam viginti numero*: That is to say, she bringeth forth euery day one, more then twentie in number. But this is an absurd translation, and agreeth neither with the words of *Aristotle*, nor yet with his mind, for his words are these: *Parit autem vna die singulos, parit autem plus quam viginti numero.* That is to say in English, shee bringeth forth euery one in one day, and shee bringeth foorth more then twentie: so that the sence of these words shall be, that the Viper bringeth forth her young ones seuerallie, one at a time, but yet all in a day.

But concerning her number, neither the Phylosopher, nor yet any man liuing, is able to define and set it downe certaine, for they varry, being sometimes more, and sometimes fewer, according to the nature of other liuing creatures. And although the Viper do conceiue egges within her, yet doth shee lay them after the manner of other Serpents, but in her body they are turned into liuing Vipers, and so the egges neuer see the sunne, neither doth any mortall eye behold them, except by accident in the dissection of a female Viper when she is with young. I cannot also approue them that doe write, that one, namelie the Viper, among all Serpents, bringeth forth her young ones aliue, and perfect into the world, for *Nicander* and *Greuinus*, doe truly affirme, with the constant consent of all other Authors, that the horned Serpent called *Cerastes*, of which we haue spoken alreadie, doth likewise bring forth her young ones aliue. And besides, *Herodotus* writeth of certaine winged-Serpents in Arabia, which doe bring foorth young ones as well as Vipers, and therefore it must not be concluded with apparant falsehood, that onely the Viper bringeth her young ones perfect into the world.

The like fable vnto this, is that generall conceit of the copulation together, betwixt the Viper and the Lamprey; for it is reported that when the Lamprey burneth in lust for copulation, she forsaketh the waters, and commeth to the Land, seeking out the lodging of the male Viper, and so ioyneth herselfe vnto him for copulation. He againe on the other side, is so tickled with desire hereof, that forsaking his owne dwelling and his owne kind, doth likewise betake himselfe vnto the waters and Riuers sides, where in an amorous maner, hee hyssheth for the Lamprey, like as when a young man goeth to meete and call his Loue; so that these two creatures, liuing in contrary elements, the earth and the water, yet meete together for the fulfilling of their lusts in one bed of fornication. Vppon which Saint *Basill* writeth in this manner: *Vipera infestissimum animal eorurquæ Serpunt cum murena congreditur. &c.* That is to say, the Viper a most pernitious enemy to all liuing creeping things, yet admitteth copulation with the Lamprey, for he forsaketh the Land, and goeth to the water-side, and there with his hyssing voyce, giueth notice to the other of his presence, which she hearing, instantly forsaketh the deepe waters, and comming to the Land, suffereth herselfe to be embraced by that venomous beast. Also *Nicander* wryteth thus thereof in his verses:

Fama eſt, ſi modo vera, quod haec ſua paſcua linquat
Atque eat in ſiccum cogente libidine, littus
Et cum Vipereo coiens ſerpente grauetur.

Which may be engliſhed thus;

Fame ſaith (if it be true) that ſhe her feede forſakes,
I meane the ſhore, and goes vpon dry land,
Where for her luſt the Viper-male ſhe takes,
In fleſhly coiture to be her husband.

But this opinion is vaine and fantaſticall, as *Pliny* and diuers others haue very learnedly prooued, for the Lamprey cannot liue on the Land, nor the viper in wet places, beſides the waters: and therfore, beſides the impoſsibility in nature, it is not reaſonable that theſe will hazard their owne liues, by forſaking their owne elements for the ſatisfaction of their luſts, there beeing plenty of eyther kindes to worke vppon, that is to ſay, both of female Vipers in the Land, to couple with the male, and male Lampreys in the water, to couple with the female.

Although I haue elſe-where confuted this errour, yet I muſt heere againe remember that which is ſaid already. The occaſion of this fable is this; the male Lamprey is exceeding like a Viper, for they want feete, and haue long bodies, which ſome one by chaunce ſeeing in copulation with his female, did raſhly iudge it to be a Serpent becauſe of his likeneſſe, as afore-ſaid; and therefore they deuiſed a name for it, calling it *Myrus*, which ſome haue made a kind of Viper, and others a Snake: but *Andreas* hath notably proued againſt *Archelaus*, that this *Myrus* neither is nor can be any other then the male Lamprey: and ſo I will conclude, that neither Vipers ingender with Lampreys, nor yet the femall Vipers kill the male in copulation, or that the young ones come into the world by the deſtruction of their dammes.

In the next place wee are to conſider, the antipathy and contrarietie that it obſerueth with other creatures, and the amitie alſo betwixt it and others. Firſt of all therefore it is *Elianus* certaine and well knowne, what great enmity is betwixt man-kind & Vipers, for the one alwayes hateth and feareth the other: wherefore, if a man take a Viper by the necke, and ſpet in his mouth, if the ſpettle ſlide downe into his belly, it dyeth thereof, and rotteth as it were in a conſumption. Vipers alſo are enemies to Oxen, as *Virgill* writeth, *Peſtis acerba boum pecorique aſpergere virus*: that is, a ſharpe plague of Oxen, caſting his poyſon vppon all other Cattell. They are alſo enemies to Hennes and Geeſe, as *Columella* vvriteth, wherefore in auncient time they were wont to make ſure walls for the cuſtody of theyr pullen againſt Vipers. They are likewiſe enemies to the Dormouſe, and they hunt very greedily after their young ones, whereof *Epiphanius* in a diſcourſe againſt *Origen* writeth thus; When the Viper commeth to the neſt of a Dormouſe, and findeth there her young ones, ſhee putteth out all theyr eyes, and afterwards feedeth them very fat, yet kil- leth euery day one, as occaſion of hunger ſerueth; but if in the meane time a man, or any *Strabo.* other creature doe chaunce to eate of thoſe Dormiſe, whoſe eyes are ſo put out by the Viper, they are poyſoned thereby. And this is a wonderfull worke in nature, that neither the little Dormiſe receiue harme by the poyſon, but grow fat thereby, nor yet the Viper be poyſoned herſelfe while ſhe eateth them, and yet a man or beaſt which is a ſtranger vnto it, dyeth thereof.

All kind of Mice are as much afraid of Vipers, as they be of Cats, and therefore whenſoeuer they heare the hyſſing of a Viper, inſtantly they looke to themſelues and theyr young ones. There is a kind of harmeleſſe Serpent called *Parea*, whereof I haue ſpoken before in his proper place, which is an enemy vnto Vipers, and that ſame which is harmleſſe vnto men, killeth them. *Albertus* alſo telleth a ſtory of a Viper that climbed vp into a tree, to the neſt of a Megpye, where-vppon the old one was ſitting, this poore Pye did fight with the Viper, vntill the Viper tooke her faſt by the thigh, ſo as ſhee could fight no more, yet ſhe ceaſed not to chatter and cry out to her fellowes to come and helpe her, wherevpon the male Pye came, and ſeeing his female ſo gryped by the Viper, hee ceaſed

not

not to pecke vpon his head vntill the braines came out, and ſo the Viper fell downe dead. This ſtory is alſo alledged by *Cardan*.

The Scorpions and the Vipers are enemies one to another, for at Padua a Viper and a Scorpion (for the tryall of this matter) were both included in a viall, where they continued fighting a little while, but at laſt they both dyed by one anothers poyſon. The Torteyſe of the earth is alſo an enemy to the Viper, and the Viper to it, wherefore if it can get Origan, or wild-Sauorie, or Rue, it eateth thereof, & then is nothing afraid to fight with the Viper, but if the Torteyſe can find none of theſe, then they die incontinentlie by the poyſon of the Viper, and of this there hath beene tryall, as both *Ariſtotle* and other Authours affirme. *Elianus*

And as there is this contrarietie betwixt Vipers and other liuing creatures, ſo there is betwixt them and Plants of the earth, and this bleſſing God in nature hath beſtowed vpon many beaſts, that when they feele themſelues to be hurt by one herbe, they know another to cure them; as for example, Garlicke is poyſon to the Viper, and therefore hauing taſted thereof ſhe dieth, except ſhe eate ſome Rue. A Viper beeing ſtrooke with a Reede once, it amazeth her, and maketh her ſenceleſſe, but beeing ſtrooke the ſecond time, ſhe recouereth and runneth away: and the like is reported of the Beech-tree, ſauing that it ſtayeth the viper, and ſhe is not able to goe from it. But moſt maruailous is the antipathy betwixt the viper and the Yew-tree, for it is reported by *Mercuriall*, that if you lay fire on the one ſide, and a peece of Yew on the other ſide, and then place a viper in the middle betwixt them both, ſhe will rather chuſe to runne thorow the fire, then to goe ouer the branches of Yew.

The Viper is alſo afraid of Muſtard-ſeede, for it beeing layd in her path, ſhe flieth from it, and if ſhe taſte of it, ſhe dyeth. There is an herbe called *Arum*, if the hands or body of a man be annoynted with the iuyce of the roote therof, the viper will neuer byte him; the like is reported of the iuyce of Dragons, expreſſed out of the leaues, fruite or roote. It is alſo ſaid, that if a viper do behold a good Smaradge, her eyes will melt and fall out of her head. But aboue all other plants in the world, the Viper is moſt delighted with Vetches, and the Sauyne tree, for in Italy (as *Cardan* writeth) there was once ſeene a great number of Vipers about a Sauyne-Tree, and many of them did climbe vp and downe vppon that Tree. *Gallen.* *Dioſcorid.* *Raſis.*

There is no loue betweene this Serpent and other creatures, ſaue onely to his ovvne kind, and therefore there are two things memorable in the nature of this ſauage Serpent, the one is the loue of the male to the female, & the other of the female to her young ones. It is reported by Saint *Ambroſe* and Saint *Baſill*, that when the male miſſeth the female, he ſeeketh her out very diligently, and with a pleaſing and flattering noyſe, calleth for her, and when he perceiueth ſhe approcheth, he caſteth vp all his venome, as it were in reuerence of mattymoniall dignitie. The female on the other ſide, maketh much of her young ones, licking and adorning their skinnes, fighting for them vnto death, both againſt men and beaſts. For this occaſion and ſome medicinall vſes, the Arabians counted Vipers holy Serpents, for by reaſon (as we haue ſaid already) that the vipers do haunt the Baulſom-trees, whereof there be plentie in that country, they hold them for holy keepers of that precious fruite; wherefore they neuer kill them, but at the time of yeere when the Baulſome is ripe, they come vnto the trees bearing in their hands two woodden rules, which they ſmyte one againſt another, by the noyſe whereof the vipers are terrified and driuen away, and ſo the Trees are freed for the Inhabitants to take the fruite thereof at their pleaſure.

Now foraſmuch as we read that *Porus* King of India ſent many great Vipers for a gyft vnto *Auguſtus*, it is profitable to expreſſe the meanes whereby Vipers are ſafely taken, without dooing any harme. Wherefore *Ariſtotle* writeth, that they are very much deſirous of Wine, and for that cauſe the Country-people ſet little veſſels of vvine in the hedges and haunts of Vipers, where-vnto the vipers comming, eaſily drinke themſelues tame, and ſo the Hunters come and kill them, or elſe ſo take them, as they are without danger of harme. *Pliny* reporteth, that in auncient time, the *Marſians* in Lybia did hunt vipers, and neuer receiued harme of them, for by a ſecrete & innate vertue, all vipers & ſerpents

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are afraid of their bodies, as we haue already ſhewed in other places. Yet *Gallen* in his diſcourſe to *Piſo*, writeth that the *Marſians* in his time had no ſuch vertue in them, as hee had often tryed, ſaue onely that they vſed a deceit or ſlight to beguile the people, which vvas in this manner following.

Long after the vſuall time of hunting Vipers, they vſe to goe abroade to take them, when there is no courage nor ſcant any venome left in them, for the Vipers are then eaſily taken if they can be found: and them ſo taken, they accuſtome to their owne bodies, by giuing them ſuch meates as doth euacuate all their poyſon, or at the leaſt-wiſe doth ſo ſtop vp their teeth, as it maketh the harme very ſmall; and ſo the ſimple people beeing ignorant of this fraude, and ſeeing them apparantly carrying vipers about them, did ignorantly attribute a vertue to their natures, which in truth did not belong vnto them. In like manner there were (as hath already in another place beene ſaid) certaine Iuglers in Italy, which did boaſt themſelues to be of the linage of Saint *Paule*, who did ſo deceitfully carrie themſelues, that in the preſence and ſight of many people, they ſuffered Vipers to bite them without any manner of harme.

Others againe when they had taken a Viper, did drowne her head in mans ſpettle, by vertue whereof the viper beganne to grow tame and meeke. Beſides this, they made a certaine oyntment which they ſet foorth to ſale, affirming it to haue a vertue againſt the byting of Vipers, and all other Serpents, which oyntment was made in this manner. Out of the oyle of the ſeede of Wild-radiſh, of the rootes of Dragons, the iuyce of Daffadill, the braine of a Hare, leaues of Sage, ſprigges of Bay, and a few ſuch other things, whereby they deceiued the people, and got much money: and therefore to conclude, I cannot find any more excellent way for the taking and deſtroying of vipers, then that which is already expreſſed in the generall diſcourſe of Serpents.

Wee doe reade that in Egypt they eate Vipers & diuers other Serpents, with no more difficultie then they would doe Eeles, ſo doe many people both in the Eaſterne and weaſterne parts of the New-found-Lands. And the very ſelfe-ſame thing is reported of the Inhabitants of the Mountaine *Athos*, the which meate they prepare and dreſſe on this manner. Firſt they cut off their heads and alſo their tayles, then they bowell them and ſalt them, after which they ſeeth them or bake them, as a man would ſeeth or bake Eeeles, but ſome-times they hang them vppe and dry them, and then when they take them downe againe, they eate them with Oyle, Salt, Annyſeedes, Leekes and vvater, with ſome ſuch other obſeruations. Whoſe dyet of eating vipers I doe much pittie, if the want of other foode conſtraine them there-vnto; but if it ariſe from the inſatiable and greedy intemperancie of their owne appetites, I iudge them eager of dainties, which aduenture for it at ſuch a market of poyſon.

Now it followeth that wee proceede to the handling of that part of the Vipers ſtorie, which concerneth the venome or poyſon that is in it, which muſt beginne at the conſideration of the temperament of this Serpent. It is ſome queſtion among the learned, vvhether a viper be hot or cold; and for aunſwere heereof it is ſaid, that it is of cold conſtitution, becauſe it lyeth hid, and almoſt dead in the Winter-time, wherein a man may carry them in his hands without all hurt or danger: & vnto this opinion for this ſelfe ſame reaſon, agreeth *Gallen*. *Mercuriall* maketh a treble diuerſitie of conſtitution among Serpents, whereof the firſt ſort are thoſe which with their wound doe infuſe a mortall poyſon that killeth inſtantly, and without delay: a ſecond ſort are thoſe that kill, but more leyſurelie, without any ſuch ſpeede: and the third are thoſe whoſe poiſon is more ſlow in operation then is the ſecond, among which he aſſigneth the Viper. But although by this ſlownes of operation hee would inforce the coldnes of the poyſon, yet it is alwaies to be conſidered, that the difference of vipers, and of their venome, ariſeth from the place and Region in which they are bredde, and alſo from the time of the yeere wherein they byte & wound, ſo that except they fortune to hurt any one during the time of the Caniculer dayes, (in which ſeaſon their poyſon is hoteſt, and themſelues moſt full of ſpyrit,) the ſame it but weake, and full of deadnes. And againe it is to be conſidered, whether the viper harme in her moode and furie, for anger doth thruſt it foorth more fully, and cauſeth the ſame to worke more deadly.

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Likewise the Region wherein they liue, begetteth a more liuely working spirit in the Serpent, and therefore before all other, the Vipers of Numidia are preferred, because of the heate of that Country. Also their meate causeth in them a difference of poyson, for those that liue in the woods and eate Toades, are not so vigorous or venomous, but those that liue in the mountaines, and eate the rootes of certaine herbes, are more poysonfull and deadly. And therefore *Cardan* relateth a story, which he saith was told him by a *Phœnecian*, that a Mountaine-Viper chased a man so hardly, that he was forced to take a tree, vnto the which when the Viper was come, and could not climbe vppe to vtter her malice vppon the man, she emptied the same vppon the Tree, and by and by after, the man in the tree dyed, by the sauour and secret operation of the same.

But of the Arabian Vipers which haunt the Baulsom-trees, I haue read, that if at any time they byte, they onely make a wound like the pricks of yron, voyde of poyson, because while they sucke in the iuyce of that tree, the acerbitie and strength of the venom is abated. *Pausanias*

About the Mountaine *Helycon* in Greece, the poyson also of Vipers is infirme and not strong, so that the cure thereof is also ready and easie. But yet for the nature of Vipers poyson, I can say no more the *Wolphius* hath said, that it is of it selfe and in it selfe considered, hot: and his reason is, because hee saw a combat in a glasse betwixt a Viper and a Scorpion, and they both perished one by the others poyson. Now he saith that it is granted, the Scorpion to be of a cold nature, and his poyson to be cold; therfore by reason of the antipathy whereby one dyed by the malice of another, it must needes follow that the Viper is hot, and her poyson likewise of the same nature. For a Serpent of a cold nature, killeth not another of the same nature, nor a hot Serpent, one of his owne kind; but rather it falleth out cleane contrarie, that the hot kill those that are colde; and the cold Serpents the hoter.

All the Vipers that liue neere the waters, are of more mild and meeke poyson then others. If there be any such, but I rather beleeue there be none, but that the same Authour which wrote of the vipers of the water, did intend Serpents of the water. But concerning the poyson of vipers, there is nothing reported more strange then that of *Vincentius Bellu-acensis*, who writeth, that if a man chaunce to tread vpon the reynes of a Viper vnawares, it paineth him more then any venome, for it spreadeth it selfe ouer all the body incurably. *Pliny* *Nicander.*

Also it is written, that if a woman with childe chaunce to passe ouer a viper, it causeth her to suffer abortment; and the Mushroms or Toade-stooles which grow neere the dennes and lodgings of vipers, are also found to be venomous.

The Scythians also do draw an incurable and vnresistable poyson out of vipers, wherewithall they annoynt the sharpe ends of their darts and arrowes when they goe to warre, to the end that if it chaunce to light vppon their aduersary, hee may neuer any more doe them harme. They make this poyson in this manner. They obserued the lytteling places and time of the vipers, and then with strength and Art, did take the old & young ones together, which they presently killed, and afterward suffered them to lye and rot, or soake in some moyst thing for a season: then they tooke them and put them into an earthen pot filled with the blood of some one man; this potte of mans blood and vipers they stopped very close, so as nothing might issue out at the mouth, and then buried or couered it all ouer in a dunghill, where it rotted and consumed a few dayes, after which they vncouered it againe, and opening it, found at the toppe a kind of watery substance swymming, that they take off, and mixe it with the rotten matter of the Viper, & heere of make this deadly poyson.

Wee haue shewed already, that there is outwardly a difference betwixt the byting wound of the Male and the Female viper, for after the male hath bitten, there appeareth but two holes, but after the female hath bytten, there appeareth foure; and this is also a great deale more deadly then is the byting of the male, according to the verses of *Nicander*, where he saith:

Porro ex Viperea, quod nocet germine peior
Femina, quæ velut maiori accenditur ira,
Sæuit vehemente magis fert noxia cuncta morsu,

Et

Et plus glicenti ſe cauda & corpore voluit,
Vnde citatior hac ict as mors occupat artus.

Which may be engliſhed thus;

But of the Vipers broode the female is the worſt,
Which as it were, with greater wrath doth burne:
And therefore when ſhe bytes, makes bodies more accurſt,
Inflicting hurtfull wounds, to vehemency turnd.
Rowling her bulke and tayle more oft about,
Whereby a ſpeedier death doth life rydde out.

But *Auicen* is directly contrary to this opinion, and ſaith, that as the bytings of male-Dragons are more exitiall and harmefull then are the females, ſo is it betwixt the byting of the male and female Viper. This contrarietie is thus reconciled by *Mercuriall*, namely, that it is true, that the wounds which the female maketh by her byting, beeing well conſidered, is more deadly then the wounds which the male giueth: yet for the proportion of the poyſon which the male venteth into the wound he maketh, it is more deadly then is the females; ſo that with reſpect of quantitie, they both ſay true which affirme eyther the one or the other. But which ſoeuer is the greateſt, it skilleth not much, for both are deadly enough, as may appeare by the common ſymptomes and ſignes which follow, and alſo death.

Matthiolus reporteth a hiſtory of a Country-man, who as hee was mowing of graſſe, chanced to cut a Viper cleane aſunder about the middle, or ſome-what neerer the head, which beeing done, hee ſtoode ſtill, and looked vppon the dying diſſeuered parts a little while, at laſt, eyther preſuming that it had no power left to hurt, or thinking it was dead, he tooke that part in his hand where-vpon the head was: the angry viper feeling his aduerſaries warme hand, turned the head about, and bitte his finger with all the rage, force, and venome that it had left, ſo that the blood iſſued out. The man thus bitten for his boldneſſe, did haſtily caſt it away, & began to ſucke the wound, putting his hand to his mouth, which when he had done but a little while, he ſuddenly fell downe dead.

The like ſtory vnto this, is related by *Amatus Luſitanus* of another, which more boldly then wiſely, did aduenture to take a liue viper into his hand vppon a wager of money, but as the other, ſo this payd for his raſhnes, for the angry Viper did byte him as did the former, and hee ſucked his wound as did the Country-man, and in like maner fell downe dead.

By both which examples, wee may well ſee the danger of the Vipers poyſon, ſo that if once it come into the ſtomacke, and touch the open paſſage where the vitall parts goe in and out, it neuer ſtayeth long but death followeth. Wherefore *Aetius* ſaith well, that ſometimes it killeth within the ſpace of ſeauen houres, and ſometimes againe within the ſpace of three dayes, and that reſpite of time ſeemeth to be the longeſt, if remedie be not had with more effectuall ſpeede.

The ſignes or effects of the Vipers byting, are briefely theſe, firſt there iſſueth foorth a rotten matter, ſome-times bloody, and ſome-times like liquid or molten fatneſſe, ſometimes againe with no colour at all, but all the fleſh about the ſore ſwelleth, ſometimes hauing a redde, and ſome-time a pale hiew or colour vppon it, iſſuing alſo foorth a corrupted mattery matter. Alſo it cauſeth diuers little blyſters to ariſe vppon the fleſh, as though the body were all ſcorched ouer with fire, and ſpeedily after this, followeth putrefaction and death.

The paine that commeth by this Serpents wounding, is ſo vniuerſall, that all the body ſeemeth to be ſet on fire, many pittifull noyſes are forced out of the parties throat by fence of that paine, turning and crackling of the necke, alſo twinckling and wrying of the eyes, wih darkneſſe and heauineſſe of the head, imbecility of the loynes, ſome-times thirſting intollerably, crying out vpon his dry throate, and againe ſome-times freezing at the fingers ends, at leaſt ſo as hee feeleth ſuch a payne. Moreouer, the body ſweating a ſweat more cold then ſnow it ſelfe, and many times vomiting forth the bilious tumours of his owne belly. But the colour going and comming is often changed, now like pale lead, then

like

like blacke, and anon as greene as the ruſt of braſſe, the gumbes flow with blood, and the Liuer it ſelfe falleth to be inflamed, ſleepineſſe and trembling poſſeſſeth the body and ſeuerall parts, and difficultie of making vrine, with Feauers, neezing, and ſhortneſſe of breath.

Theſe are related by *Aetius*, *Aegineta*, *Greuinus* and others, which worke not alwaies in euery body generallie, but ſome in one, and ſome in another, as the humours and temperament of nature doth leade, and guide their operation. But I maruaile from whence *Plato* in his *Sympoſium* had that opinion, that a man bytten and poyſoned by a Viper, will tell it to none, but onely to thoſe that haue formerly taſted of that miſery: for although among other effects of this poyſon, it is ſaid that madnes, or a diſtracted mind alſo followeth, yet I think in nature there can be no reaſon giuen of *Platoes* opinion, except he meane that the patient will neuer manifeſt his griefe at all. And this how-ſoeuer alſo, is confuted by this one ſtory of *Greuinus*. There was (as he writeth) a certaine Apothecarie vvhich did keepe Vipers, and it happened one day as hee was medling about them, that one of them caught him by his finger, and did byte him a little, ſo as the prints of his teeth appeared as the poynts of needles. The Apothecary onely looked on it, and beeing buſied, either forgot, or (as hee ſaid afterward) felt no paine for an howres ſpace: but after the howre, firſt his finger ſmarted and began to burne, and afterward his arme and vvhole body fell to be ſuddenly diſtempered there-with, ſo as neceſſity conſtrayning him, and oppottunitie offering it ſelfe, he ſent for a Phiſitian at hand, and by his good aduiſe, (thorough Gods mercy) was recouered, but with great difficultie; for he ſuffered many of the former paſſions and ſymptomes before he was cured.

Therefore by this ſtory, eyther *Plato* was in a wrong opinion, or elſe *Greuinus* telleth a fable, which I cannot graunt, becauſe he wrote of his owne experience, knowne then to many in the world, who would quicklie haue contradicted it: or elſe if he had conſented to the opinion of *Plato*, no doubt but in the relation of that matter, he would haue expreſſed alſo that circumſtance.

Thus then we haue, as briefely and plainly as we can, deliuered the paines & torments which are cauſed by the poyſon of Vipers; now therefore it followeth, that we alſo briefely declare the vertue of ſuch Medicines, as we find to be applyed by diligent and carefull obſeruations of many learned Phiſitians, againſt the venom of Vipers. Firſt of all they write, that the generall rule muſt be obſerued in the curing of the poyſon of Vipers, which is already declared againſt other Serpents: namely, that the force of theyr poyſon be kept from ſpreading, and that may be done eyther by the preſent extraction of the poyſon, or elſe by bynding the wounded member hard, or elſe by cutting it off, if it be in finger, hand or foote.

Galen reporteth, that when he was in Alexandria, there came to the Citty a Country-man which had his finger bytten by a Viper, but before he came, hee had bound his finger cloſe to the palme of his hand, and then hee ſhewed the ſame to a Phiſitian, who immediatly cut off his finger, and ſo he was cured. And beſides, he telleth of another country-man, who reaping of Corne, by chaunce with his ſickle did hurt a Viper, who returned and did raze all his finger with her poyſonfull teeth. The man preſently conceiuing his owne perrill, cut off his owne finger with the ſame ſickle, before the poyſon was ſpred too farre, and ſo was cured without any other Medicine.

Sometime it hapneth that the byte is in ſuch a part that it cannot be cutte off, and then they apply a Henne cut inſunder aliue, & layd to as hot as can be, alſo one muſt firſt waſh and annoynt his mouth with oyle, and ſo ſucke out the poyſon. Likewiſe the place muſt be ſcarified, and the partie fedde and dieted with old Butter, and bathed in milke or Sea-water, and be kept waking, and made to walke vp and downe.

It were too long, & alſo needleſſe, to expreſſe all the medicines which by naturall means are prepared againſt the poyſon of Vipers, whereof ſeeing no reaſonable man will expect that at my hands, I will onely touch two or three cures by way of hiſtory, and for others, refer my Reader to Phiſitians, or to the Latine diſcourſe of *Caronus*. In *Norcheria*, the country of that great and famous *Gentilis* who tranſlated *Auicen*, there is a fountaine, into which if any man be put that is ſtung or bytten by a Serpent, hee is thereof immediatly *In Vipera.*

cured; which *Amatus Luſitanus* approoueth to be very naturall, becauſe the continuall cold water killeth the hot poyſon. The ſame Authour writeth, that when a little maid of the age of thirteene yeeres, was bytten in the heele by a Viper, the legge beeing firſt of all bound at the knee very hard, then becauſe the maid fell diſtract, firſt he cauſed a Surgeon to make two or three deeper holes then the Viper had made, that ſo the poyſon might be the more eaſily extracted, then he ſcarified the place, and drawed it with cupping-glaſſes, whereby was exhauſted all the blacke blood, and then alſo the whole legge ouer, was ſcarified, and blood drawne out of it, as long as it would run of it owne accord. Then was a plaiſter made of Garlicke, and the ſharpeſt Onyons roſted, which being mixed with Triacle, was layde to the bytten place. Alſo the maide dranke three dayes of Triacle in wine, and foure houres after a little broth made with Garlicke.

The ſecond day after the abatement of the paine, he gaue her the iuyce of Yew-leaues faſting, which he commendeth as the moſt notable Antidote in this kind, and ſo made a ſecond plaiſter, which lay on three dayes more, and in the meane time ſhe dranke faſting euery day that iuyce of Yew-leaues, whereby her trembling and diſtracted eſtate was abated, but from the wounded place ſtill flowed matter, and it looked blacke. Then the foure next dayes, the ſaid matter was drawne out by a linnen cloth, wherein was Goates-dunge, powder of Lawrell, and *Euphorbium* in Wine, all mixed together, and afterward he made this oyntment, which did perfectly cure her, *Rec:* of long *Ariſtolochiæ* two ounces, of Briony and Daffadill one ounce, of Galbanum and Myrrhe, of each one ounce, with a conuenient quantitie of oyle of Bayes and Waxe. This applyed to the bytten place in a linnen cloth, and tentures twice a day, did perfectly recouer her health within a month.

Ambroſius Paræus cured himſelfe, with binding his finger hard that was bytten, & applying to it Triacle diſſolued in *Aquavitæ*, and drunke vp in lynt or bumbaſt: and he aduiſeth in ſtead of old Triacle, to take Mithridate. *Geſner* ſaith, that he ſaw a mayd cured of the eating of Vipers fleſh, by beeing conſtrained to drinke Wine abundantly. *Theophraſtus* and *Aſclepiades* doe write, that many are cured by the ſound of good Muſicke, as the like is already ſhewed, in the cure of the poyſon of the *Phalangium*: and no maruaile, for *Iſmenias* the Theban affirmeth, that he knew many in Bœotia, that were cured of the Sciatica, by hearing of the muſicall ſound of a good pype.

Of the Medicines which may be made of the Viper.

THe eating of Vipers is an admirable remedie againſt the Leproſie. And beeing prepared after that ſort as was mentioned immediatly before in the former Section, they are miniſtred to the ſicke perſon ſitting in the ſunne, yet his head muſt be well couered or ſhadowed. Neither indeed to eate Vipers once alone, or twice is ſufficient, but it muſt be done often, ſith it is without danger, and moreouer bringeth great commoditie. And let the Vipers be new, and taken out of moiſt places, for thoſe which are bred neere the Sea, are very thirſtie and dry. The broth alſo of ſod Vipers, is for ſuch perſons good ſupping meate.

The fleſh of Vipers is in temperature apparantly hot and dry, and purgeth the whole body by ſweat; here-vppon many ſore tormented with Leproſie, by eating and drinking them haue beene cured.

Auerroes ſaith, the fleſh of *Tyrus* cleanſeth Leproſie, becauſe it driueth the matter thereof to the skinne, and therefore they that drinke it, fall firſt into the paſſion of *Tyria*, that is, the pilling of the skinne, and after are cured of it.

Funamellus. Chuſe the Vipers of the Mountaine, eſpecially beeing white, and cut off their heads & tayles at once very ſpeedily, and then if the iſſue of blood be plentifull, and they continue aliue,

aliue, and wallow to and fro a long time, these are good. After their beheading, let them be made cleane and sod, and let the diseased party eate of them, and of their broath.

And by the drinking of wine wherein a Viper dyeth or liueth, certaine haue beene cured accidentally, or by an intent to kill them.

The Leaper must first drinke the broth of Vipers decocted, in manner as afore-saide; then let him eate the flesh, no otherwise then as mutton or fowles, which daily men dine with, but fasting and in the morning: this flesh must be eaten, halfe a Viper at once, and some-time a whole viper, according to the strength of the partie diseased. After the eating whereof, hee must not eate or drinke in the space of sixe houres; but if hee doe sweat, it is most expedient that in his sweat hee looke to himselfe very carefully. And the skinne is wont to flea off from the Leaper, as it vsually befalleth Serpents. *Auicen. Amatus.*

A man may easily see the flesh of Viders to be hot and dry, when they are dressed as Eeles. And that they purge the whole body thorow the skinne, thou mayest learne euen by those things, which my selfe being a young man, had experience of in our Countrey of Asia, which things seuerally and in order I shall relate.

A certaine man infected with the disease which men call *Elephas*, that is, Leprosie, for a time conuersed still with his companions, till by his company & conuersation, some of them were infected with the contagion of the disease, and hee now became lothsome to smell, and filthy to sight. Building therefore a cottage for him neere the Village, on the top of a banke, hard by a fountaine, there they place this man; and daily bring to him so much meate as was sufficient to sustaine life. But at the rising of the Dog-starre, when by good hap, Reapers, reaped not farre from that place, very fragrant wine was brought for them in an earthen vessell: he that brought it, set it downe neere the Reapers, and departed; but when the time was come that they should drinke it, a young man taking vp the vessell, that according to their maner hauing filled a boule, hee might mingle the Wine with a competent measure of water, hee poured the Wine into the boule, and together with the Wine fell out a dead Viper. *Gallen.*

Wherefore the Reapers amazed thereat, and fearing least if they dranke it, they should receiue some harme thereby, chose rather indeed to quench their thirst by drinking water: but when they departed thence, of humanitie & in pietie, gaue the wine to this Leper, supposing it to be better for him to die, then to liue in that misery. Yet hee when hee had drunke it, in a wonderfull manner was restored to his health: for all the scurfe of his skinne fell off as the shalles of tender shelled creatures, and that which remained, appeared very tender, as the skinne of Crabs or Locusts, when their outward shell is taken away.

Another example by a chaunce not much vnlike, hapned in *Mysia*, a Country of Asia, not farre from our Cittie. A certaine Leper went to wash himselfe in Spring-water, hoping thereby to receiue some benefit. Hee had a maid-seruaunt, a very fayre young woman, importuned by diuers suters: to her the sicke man committed both certaine other things pertaining to the house, & also the store-house. When they therefore were gone, into the roome, to which a filthy place and full of Vipers adioyned, by chaunce one of the fell into a vessell of Wine there negligently left, and was drowned. The mayd esteeming that a benefit which Fortune offered, filled that Wine to her maister, and hee dranke it, and there-by in like sort as he that liued in the cottage, was cured.

These are two examples of experiment by casuall occasion. Moreouer, I will adde also a third, which proceeded from our imitation. When one was sicke of this disease, in mind more then the common sort philosophicall, and despising death, tooke it exceeding grieuously, and said it were better once to suffer death, then to liue so miserable a life: and drinking wine so mingled with poyson, he became a Leper; and afterward wee cured his Leprosie by our accustomed medicines.

Also a fourth man tooke Vipers aliue, but that man had onely the beginning of this disease; therefore our care and industry was very speedily to restore him to health: wherfore hauing let him blood, and by a medicine taken away melancholy, wee bad him vse the Vipers he had taken, beeing prepared in a pot after the manner of Eeles. And he was thus cured, the infection euaporating thorow the skinne.

Laſtly alſo, a certaine other man very rich, not our Country-man, but of the middle of Thracia, admoniſhed by a dreame, came to Pergamus, where God commaunded him by a dreame, that hee ſhould daily drinke the medicine which was made of Vipers, and outwardly he ſhould annoynt his body, and not many dayes after, his diſeaſe became the Leproſie: And againe alſo, this infirmitie was afterward cured by the medicines which God commaunded.

Gallen. *Matthew Grady* fedde Chickins and Capons with the broth and fleſh of Vipers mingled with bread, till they caſt theyr feathers, purpoſing by them to cure the Leproſie.

A certaine Noble-woman in this Citty, infected with this malady (the Leproſie) after diuers infortunate attempes of many, came to my hands, in whoſe cure, when generous
Helliodens medicines auailed nothing, at laſt, with conſent of her husband, I purpoſed to try her with Vipers fleſh: where-vpon a female Viper beeing cleanſed and prepared after that ſort as *Galen* preſcribeth in his booke *De Theriaca*, mingling the fleſh of the Viper with Galangall, Saffron, &c. I ſod her very well. Then I tooke a chicken, which I commaunded well to be ſod in the iuyce and broth of the Viper. And leaſt ſhee ſhould take any harme thereby, I firſt miniſtred vnto her Methridate, then the Chicken with the broth, by eating whereof ſhe ſaid ſhe felt herſelfe better: Which when I ſaw, I tooke another male viper, whom I ſod alone without adding any other thing, and the broth thereof I miniſtred to her three dayes, where-vpon ſhe began to ſweat extreamely, the ſweat I reſtrained by ſyrop of Violets and pure water. After ſixe dayes, ſcales fell from her, and ſhee was healed. Moreouer, ſhee ſoone after conceiued a man-child, hauing beene barren before the ſpace of forty yeeres.

Antonius Muſa a Phiſitian, when he met with an incurable Vlcer, he gaue his patients
Pliny Vipers to eate, and cured them with marualous celeritie. When the ſeruaunt of *Craterus* the Phiſitian fell into a ſtrange and vnuſuall diſeaſe, that his fleſh fell from his bones, and that he had prooued many medicines which profited him nothing, he was healed by eating a Viper dreſſed as a fiſh.

Porphyrius Vipers fleſh if it be ſod and eaten, cleareth the eyes, helpeth the defects of the ſinewes, and repreſſeth ſwellings.

Dioſcorid. They ſay they that eate vipers become louſie, which is not ſo, though *Galen* affirme it. Some adde them to liue long who eate that meate, to wit, Vipers. *Iſagonus* affirmeth the *Cirni*, a kind of Indians, to liue an hundred and forty yeeres. Alſo he thinketh the Ethyopians, and *Seres*, and the inhabitants of Mount *Athas*, to be long liued, becauſe they eate Vipers fleſh.

Pliny. The Scythians cleaue the head of the viper betwixt the eares, to take out a ſtone, which they ſay ſhe deuoureth when ſhe is affrighted.

The heads of Vipers burnt in a pot to aſhes, and after beaten together with the groſeſt decoction of bitter Lupines, and ſpred as an oyntiment on the temples of the head, ſtayeth the continuall rhume of the eyes. Their aſhes lightly beaten alone, and applyed as a dry medicine for the eyes, greatly amendeth a dimme ſight.

Aetius. The head of a viper kept dry and burned, and after beeing dipped in Vineger and applyed, cureth wild fire.

Albertus. The gall of the viper doth wonderfully cleanſe the eyes, and offendeth not by poyſon. It is manifeſt againſt the ſtinging of all Serpents though incurable, that the bowels of the very Serpents doe helpe and auaile; and yet they who at any time haue drunke the liuer of a ſod Viper, are neuer ſtung of Serpents.

Pliny. The fat of a viper is effectuall againſt the dimneſſe and ſuffuſions of the eyes, mixed with Roſin, Honny-attick, and a like quantity of old oyle.

For the Gowte they ſay it auaileth much to annoynt the foote with the fatte of Vipers.
Gallen. Vipers fatte healeth them that are burned.

The ſlough of the Viper cureth the Ring-wormes. The skinne of the viper beaten to powder, and layd vpon the places where the hayre is falleu, it dooth wonderfully reſtore hayre againe.

Aetius. Some extend and dry whole Vipers, and after beate them to powder, and miniſter the in drinke againſt the Gowte. Others about the riſing of the Dog-ſtar, cut off the head &

tayle

tayle of Vipers, and burne the middle, then they giue thoſe aſhes to be drunke 21. dayes, ſo much at a time as may be taken vp with three fingers, and ſo cure the ſwelling in the necke. Ioynts payned with the Gowte, are profitably annoynted with oyle wherein a Viper hath beene ſodden, for this cureth perfectly. *Auicenna.*

The making of oyle of Vipers, is deſcribed in theſe words. Take three or foure Vipers, cut off their extreame parts, the head and the tayle, in length foure fingers, deuide the reſt into foure gobbets, and put them in a pot open aboue and below, which pot muſt be put into another greater pot; then the mouth of them muſt be well ſhutte with clay, that they breathe not forth; then put them into a caldron full of ſeething water, and there let them continue boyling two houres in thoſe pots: then will diſtill a liquour from the Vipers, which were in the pot open aboue and below, with that oylie liquour annoynt the members of the partie moleſted with the Palſey, for by a ſecret propertie it cureth the greeſe of that diſeaſe. *Leonell Fauentius.*

Of Triacle and Trochuks of Vipers.

Heriace or Triacle, not onely becauſe it cureth the venomous byting of Serpents, but alſo becauſe the Serpents themſelues are vſually mingled in the making thereof, fitly is ſo named of both ſignifications. Heere alſo we will inſert ſomething concerning Trochuks of Vipers, vvhich are mingled in the making of Triacle. *Galen.*

Triacle is very auncient, and hath alwaies very carefully and not without ambition, beene refined by the Phiſitians, till *Andromachus Nero* his Phiſitian, added the fleſh of Vipers, as the full accompliſhment of this drugge. The fleſh of Vipers alone is mingled in Triacle, and not the fleſh of other Serpents, becauſe all the reſt haue ſome-thing malignant more then Vipers. Vipers are thought to haue leſſe poyſon in them then other Serpents.

Vipers for Triacle muſt not be taken at any time, but chiefely in the beginning of the Spring, when hauing left their dennes they come forth into the ſunne-ſhine, and as yet haue not poyſon much offenſiue.

Take female Vipers, for we muſt take heede how we take male vipers for the confection of Antidotes. For Trochuks all vipers are not conuenient, but thoſe which be yellow, and of the yellow, the females onely. *Auicen.*

Vipers great with young you muſt refuſe, for being pregnant, they are more exaſperate then themſelues at other times. *Galen.*

Of Vipers be made *Trochiſches*, which of the Græcians are called *Theriacy*, foure fingers beeing cut off at either end, and the inwards taken out, and the pale matter cleauing to the backe-bone: the reſt of the body muſt be boyled in a diſh in water, with the herbe Dill, the back-bone muſt be taken out, and fine floure muſt be added. Thus theſe Trochuks being made, they muſt be dryed in the ſhade, apart from the Sunne-beames, and beeing ſo prepared, they be of very great vſe for many medicines. *Ætius.*

The vſe of Triacle is profitable for many things, for not onely by his owne nature it auayleth againſt the byting of venomous creatures and poyſons, but alſo it is found by experience, to helpe many other great infirmities. For it eaſeth the Gowte and payne in the ioynts, it dryeth fluxes, it very much profiteth men moleſted with the Dropſie, leaprous and melancholicke perſons, thoſe that haue Quartane-Agues, or the Iaundiſe, thoſe that haue a weake voyce, or that ſpet blood: thoſe that are troubled with aking of the reynes, with diſentery, with the ſtone, with ſhort breath, with paſſion of the Liuer or Milt, with choler, with hart-ake, with the Faling-ſicknes. It driueth all kinde of wormes out of the bowells. It is the moſt ſoueraigne remedy of the Plague.

Euen to thē that are in health the often vſe of it is wholſome, for it promiſeth long life, and firme health, it conſumeth excrements, it ſtrengtheneth naturall actions, it quickneth the wit, & ſharpneth all the ſences; it preſerueth the body from poyſon & other offences, and

and maketh it ſcarce ſubiect to danger by ſuch caſualties, it begetteth good bloud, it corrupteth ſthe ayre, and waters; neither alone doth it deliuer from inſtant diſeaſes, but alſo preſerueth from thoſe that be emminent.

OF EARTH-WORMES.

Doctor Bonhams diſcourſe of Wormes.

ALthough there be many and ſundry ſorts of wormes which doe containe in them ſome poyſonous quality, yet for all that, at this time my purpoſe is to diſcourſe eſpecially of Earth-Wormes, whereof ſome are bred onely in the earth, and others among Plants, and in the bodyes of liuing Creatures. Wormes of the earth are tearmed by *Plautus* and *Columella Lumbrici*, peraduenture as beeing deriued *a Lubricitate*. They are called alſo *Terræ Inteſtina* of the Latines, as well becauſe they take their firſt beginning and breeding in the very bowels and inward partes of the Earth, as becauſe being preſſed and ſquiſed betwixt the fingers, or otherwiſe, they doe voyde foorth excrements after the faſhion of liuing beaſts that haue Intrals in them. The Greekes call them *Ges entera*. *Heſichius* calleth them *Embullous*. *Brunfelſius Otho* in his Phyſicke *Lexicon* writeth, that they are vſually called in the Scilician togue *Gaphagas*, fetching the deriuation of the word *Parà Tò gaian phágein*, for they feede vppon the earth. Of the Engliſhmen they are called *Meds*, and *Eearth-wormes*, Of the French *Vers de Terra*. Of the Germans *Eert wurm*, and *Erdwurmem*, *Mélet*, *Ode Regenwurm*. Of the Belgians *Pier-wuorm*, or *Rangonwuorm*. Of the Italians *Lumbrichi*. Of the Spaniards *Lumbrizes*. Of the Polonians *Gliſti*. Of the Hungarians *Galiſza*. Of the Arabians they are called *Charatin*. *Manardus* in his ſecond Booke and 40. Epiſtle writeth, that in times paſt they were called *Oniſculi*, and *Niſculi*.

There are found eſpecially two ſorts of Earth-Wormes, which are eyther greater or leſſer. The greater Earth-wormes are ſomewhat long, almoſt like in proportion & ſhape to thoſe round Wormes which doe breede in mens bodyes. They are halfe a foot long at leaſt, and being ſtretched out in length they are found to be a foote long, they are of a whitiſh colour, and ſometimes though ſeldome, of a bloudy hue: and for the moſt part they are all adorned with a chaine about their neckes, or rather they ſeeme to weare a certaine collor, wherein there is a little bloud contained, and they lacke eyes and eye-ſight as all ſorts of Wormes doe.

They breede of the ſlime of the earth, taking their firſt beeing from putrifaction, and of the fat moyſture of the ſame earth they are againe fed and nouriſhed, and into earth at laſt are reſolued. When there falleth any ſhewer of Raine, then this kind of worme creepeth ſoddenly out of the earth, whereupon old *Euclio* in *Plautus* beeing very carefull of his pot of Gold, ſpeaketh aptly to his Drudge *Strobilus* in theſe words;

In anluraria

Foras, foras Lumbrice qui ſub terra erepſiſti modo
Qui modo nuſquàm comparebas, nunc autem cùm compares, peris.

Which may be engliſhed thus;

Away, away thou Worme, late from the earth crept out,
Safe thou waſt vnſeene, but ſeene, life fayles I doubt.

Here *Euclio* very properly termeth his Bondman *Strobilus*, a Worme, becauſe not being eſpyed of his Mayſter before, he ſuddenly came ſneaking out from behinde an Altar where he was hid, much like a worme, that in moyſt weather iſſueth out of the ground. Thoſe little heapes which are caſt vp and lye ſhining and wrinkled before the mouth or edges of their holes, I take them to bee their miery excrements: for I could neuer as yet find other excrementitious ſubſtances droſſy matter, or other feculency, but onely bare earth in them, whoſe alimentary Iuyce and moyſture beeing cleane exhauſted, they caſt

out

out the remaynder, as an vnprofitable burthen, nothing fit for nourishment. At the entrance of their doores, which yet steadeth them to some commodious vse, for stopping & damming vp theyr holes that the raine cannot so easily soke in, they are by these meanes safely defended from many annoyances and daungers, that otherwise might light vppon them.

Their delight is to couple together, especially in a rainy night, cleauing together vntill the Morning: and in the same they are not folded round about one another like vnto Serpents, but are straightly closed together side-wise, and thus doe they remayne sticking close the one to the other. They send foorth a certaine froathy slyme or Ielly when that they ioyne together. They doe euer keepe the middle part of theyr body within the earth, I meane their hinder parts: yea, euen in their mutuall ioyning together; neither are they at any time so fast glewed and closed, but with the least stirring and motion of the ground that can bee imagined, they are straight-wayes seuered, with drawing themselues speedily into their lurking holes. In Rainy weather they are whiter a great deale then at other times, vnlesse it be when they couple together, for then they appeare very red. I my selfe about the middest of Aprill, did once open a thicke Female Worme, and within the flesh I found a certain receptacle ringed round about, and filling vp the whole cauity of the body, hauing a thinne membrance or ceate enclosing it, and in this aforesaid stirehouse the earth which she had fed on, and wherewith she was sustayned, was held and contained. Her Egges were found to bee in a safe place aboue the receptacle, next to the mouth, there were many of them on a heape together, being all of a whitish colour.

The lesser Earth-Wormes for perspicuities sake, we with *Georgius Agricola* will name *Ascarides:* and these are often found in great numbers in Dung-hilles, Mixens, and vnder heapes of stones. Of this sort some are redde, (which we Englishmen call *Buggs*) & these be they that Anglers and Fishers do so much desire, for Fishes will greedily deuour them, and for that end they with them do bayte their hookes.

There be some others of these lesser Earth-Wormes that are somewhat of a blew colour, othersome againe are yellow onely about the tayle: whereuppon they haue purchased the name of *Yellow-tayles*. Some againe are ringed about the Neckes, withall very fat. Some others there be that haue neyther chaynes nor rings, and these commonly be more lanke and slender of body then the former, and these I iudge to bee the Males. These Wormes doe specially breede in Autumne, or at the fall of the leafe, by reason then there is but little moysture in the Earth, and this is *Aristotles* opinion. Both kindes doe liue long in the water, but yet at length for want of sustenance there they dye. They mooue from place to place with a kind of reaching or thrusting forwards, for we cannot properly say that they doe eyther role or tumble. *Olympio* in *Plautus* would goe about to make a simple plaine fellow beleeue that Wormes did eate nothing but very earth, because he vsed these words to *Chalinus*;

Post autem nisi ruri tu eruum comederis:
(for thus *Lambine* readeth)
Aut quasi Lumbricus terram.

In English thus;

And afterward thou naught but Tares shalt eate,
Or else like VVormes, the earth shall be thy meate.

But by earth here in this place, he vnderstandeth not pure earth, and such as is without any other mixture, but rather the fat, iuyce, and moysture of the same. And this is the reason, that Earth-wormes are not to be found in all soyles alike, as in barren, sandy, stony, hard, and bare grounds, but onely in fat, grauilly, moyst, clammy and fertile. And for this respect England hath many Wormes, because both Countrey and soyle are very moyst: and this moysture whereon they feed must not bee salt, sower, tart, or bitter, but sweete and tooth-some: and therefore it is, that *Lutretius* in his second booke writeth, that Wormes are bred most when it showreth, as in rainy seasons and moyst weather;

Quatenus in pullos animaleis vertier ouа
Lerminus alitum, vermeſq́, efferuare, terram
Intempeſtiuos cùm putror coegit ob imbres.

In engliſh thus;

Euen as in time of raine, we ſee
Birds Egges their young forth hatch,
And wormes in heat of gendering be
When they clouds rot do catch.

In Theriaca. And to this opinion of *Lucretius*, *Nicander* ſeemeth to leane, when he affirmeth, that theſe Wormes are nouriſhed altogether of the earth that is moyſtned with long Raine, or with ſome ſmoaking ſhewer: for making a difference betweene the Serpent *Scytale*, & the *Amphisbana*, he thus writeth;

Steileies pachetos, tes elminthos pelei ogros
He cai enterages oia trephei ombrimos aia. Id eſt.
Manubrij ligonis latitudo, longitudo verò ei quæ Lumbrico,
Aut terræ inteſtinis, quæ imbribus irrigata terra alit.

That is to ſay;

As broad as haft of Spade, his length like little Worme,
And fed with dreary earth, moyſt by clouds rainy forme.

The greater ſort of Earth-Wormes liue in the bowels of the Earth, and moſt of all in an open free ayre, and where there is ſome repaire and confluence of people. Euery morning they with-draw themſelues into their ſecret holes & corners within the ground, fencing the entrance of them with their excrements they haue voyded foorth, in a fayre and Sunſhine weather: but in rainy weather they vſe to ſtop the mouthes of their holes with ſome ſtalke or leaues of herbs or trees, being drawne a little inwardly into the earth. They feede vpon the roots of thoſe Plantes which haue any ſweete iuyce or moyſture in them; and therefore one may many times find them amongeſt the roots of common Meddow-Graſſe: and they do liue for the moſt part by the fat moyſture of the earth, yet will they alſo greedily deuour crummes of white Bread vnleauened, as I haue often ſeene. In the Spring time, they firſt appeare to come foorth from the bowels of the earth, and all the Winter they lye hidde in the ground, but yet if it bee a very ſharpe and pintching colde Winter, and a dry Sommer follow, for lacke of moyſture they doe all-moſt all dye.

Beſides, if you digge into the earth, or make a great motion, trampling, or hard treading vpon the ſame, pouring in any ſtrange liquor or moyſture into the ſame, wherewithall they are vnaquainted; as for example, the iuyce of Wall-nut-trees, the water wherein Hemp, eyther ſeedes or leaues are ſoked, or bin layd to rottein common Lye, and the like, they will iſſue out of the earth ſpeedily, and by this meanes Fiſher-men and Anglers, do take them.

In like manner, they cannot endure Salt, or aromaticall things, nor by their good wil come neere them, for but touching any of theſe they will draw themſelues on a heape, & ſo dye. Wormes are found to bee very venomous in the Kingdome of *Mogor*, and the Inhabitants there doe ſtand in ſo great feare of them, that they bee deſtroyed and ſlaine by them when they trauell any iourney; and therefore there they vſe ordinarily to carry Beſomes with them to ſweepe the playne wayes for feare of further hurt. *Georgius Agricola* ſaith, that the little Wormes called *Aſcarides*, are not all of one colour: for ſome are white, ſome yellow (as I remembred a little before) and others againe are very blacke: and many of theſe in tilling the earth are caſt vppe by the plough, and many found in dyuers places all on a heape together. Theſe be they that deſtroy corne-fields, for by ſharing or byting the roots the fruit dyeth.

Some ſay, that thoſe wormes do moſt miſchiefe to corne-grounds, which in ſome places of Italy the people terme *Zaccarolæ*, & theſe are thick, almoſt a finger long, being naturally of

of a very cold conſtitution of body; and therefore they neuer vſe to come foorth of the earth, but when the weather is paſſing hot, for then will they come forth, euen to the ſurface of the ground, as it is notably ſet downe, by the famous Poet *Ouid*:

Ouid. amo. l. 3

——à quo ceu fonte perenni,
Vatum Pierijs labra rigantur aquis.

In engliſh thus;

By whom, as by an euerlaſting filling Spring,
VVith Muſes liquor, Poets lips are bath'd to ſinge.

Homer very fitly compareth *Harpalion* when he fell downe dead amongſt his Companions, to a ſilly worm, when as ſeeking to eſcape by flight out of the battel, he was wounded to death by *Meriones*, ſhooting an arrow or ſteele-dart into his hanch or hip, his verſes be theſe;

Meriones d' apiontos iei chalkere oiſton,
Kai r' ebale glouton kata dexion autar oiſtos,
Antikron kata kuſtin vp' oſteon exepereſen:
Ezomenos de cat' authi philon en cherſin etairon,
Thumon apopneion, oſte ſcolex epi gai
Keito tatheis ecd' aima melan ree, dene de gaian. *Id eſt.*
Meriones autem in abeuntem miſit aream ſagittam,
Et vulnerauit coxam ad dextram, ac ſagitta
é regione per veſticam ſub as penetrauit:
Reſtidens autem illic charam inter manus ſociorum
Animam efflans, tanquam vermis ſuper terram
Iacebat extenſus: ſanguiſq; effluebat, tingebat erutem terram.

That is to ſay;

But as he went away, behold Meriones
VVith brazen dart, did his right hip-bone wound,
VVhich neere the bladder did the bone thorough pierce:
In friends deere hands, he dyed vpon the ground.
So ſtretcht vpon the earth he lyed,
Blacke bloud out flowing, the ſame bedyed.

Marke well the ſlenderneſſe of this compariſon, whereby hee would giue vs to vnderſtand the baſe eſtate, and faynt hart of *Harpalion*. For in other places hauing to write of Noble, valiant, and magnanimious perſons, when they were ready to giue vp the ghoſt, he vſeth the words *Sphadazein*, *Bruchein*, and the like to theſe; ſecretly inſinuating to vs, that they fell not downe dead like impotent Cowards, or timerous abiects, but that they raged like Lyons, with grinding and gnaſhing their teeth together, that they were blaſted, benummed, or ſuddenly depriued of all their liues and ſenſes, &c. But here this puſillanimous and ſordidous minded man *Harpalion*, ſeemed to bee diſgraced by his reſembling to a poore Worme, being peraduenture a man of ſo ſmall eſtimation, and vile condition, as that no greater compariſon ſeemed to fit him. It ſeemeth he was a man, but of a faynt courage, and very weake withall, becauſe ſtriking and thruſting with his ſpeare or Iauelin at the Shield or Target of *Atrides*, he was not able to ſtrike it through. But although this famous Poet doth ſo much ſeeme to extenuate and debaſe a weake Worme: yet others haue left vs in their writings ſuch commendations of their ſingular vſe and neceſſity, for the recouery of mans health (then which no earthy thing is more pretious) & haue ſo nobilitated the worth of theſe poore contemptible Creatures, as I thinke, nature as yet hath ſcarce giuen any other ſimple Medicine, or experience found out by tract of time, nor knowledge of Plantes by long ſtudy hath reuelled, nor *Paracelſus* by the diſtillations of his Limbeck hath made knowne to the world, any ſecret endued with ſo many vertues and excellent properties againſt ſo many diſeaſes: and for proofe heereof, it ſhall

not

not beſide the purpoſe to examine and deſcribe the rareſt and moſt probable that are recorded amongſt the learned.

Earth-Wormes doe molliſie, conglutinate, appeaſe paine, and by their terreſtriall, and withall wateriſh humidity they do contemper any affected part, orderly and measurably moderating any exceſſe whatſoeuer. The powder of Wormes is thus prepared. They vſe to take the greateſt Earth-Wormes that can bee found, and to wrappe them in Moſſe, ſuffering them there to remayne for a certaine time, thereby the better to purge and cleanſe them from that clammy and filthy ſlimyneſſe, which outwardly cleaueth to their bodies. When all this is done, they preſſe hard the hinder part of their bodies neere to the taile, ſquiſing out thereby their excrements, that no impurity ſo neere as is poſſible may be retayned in them.

Thirdly, they vſe to put them into a pot, or ſome fit veſſell with ſome white-wine, & a little Salt, and ſtreyning them gently betweene the fingers, they firſt of all caſt away that Wine, and then doe they poure more wine to them, & after the waſhing of the wormes, they muſt alſo take away ſome of the Wine, for it muſt not all be poured away (as ſome would haue it) and this muſt ſo often bee done and renewed vntill the Wine be paſſing cleare without any filth or droſſineſſe, for by this way their ſlymy iellie, and glutinous euill quality is cleare loſt and ſpent. Being thus prepared, they are to be dryed by little & little in an ouen, ſo long till they may be brought to powder: which being beaten and ſearſed, it is to be kept in a Glaſſe-veſſell farre from the fire by it ſelfe. A dramme of this powder being commixed with the iuyce of Marigoldes, cureth the Epelipſie, with ſome ſweet wine, as *Muſcadell*, Baſtard, or the Metheglin of the Welchmen. It helpeth the Dropſie. With white-wine and Myrrhe, the *Iaundiſe*, with New-Wine, or *Hydromell* the Stone, *Fleers* of the Reynes and Bladder. It ſtayeth alſo the looſeneſſe of the belly, helpeth barrenneſſe, and expelleth the Secondine, it aſſwageth the paine of the haunch or hippe, by ſome the Sciatica, it openeth obſtructions of the Liuer, dryeth away Tertian-Agues, & expelleth all Wormes that are bred in the Guts, being giuen and taken with the decoction or diſtilled Water of Germander. Worme-wood, Southern-wood, Garlicke, *Scordii*, Centory, and ſuch like.

The decoction of Wormes made with the iuyce of Knot-graſſe, or Comfery, Salomons Seale, or *Saraſins* compound, cureth the diſeaſe teramed by Phyſitians *Diabetes*, vvhen one cannot holde his Water, but that it runneth from him without ſtay, or as faſt as hee drinketh. A Gliſter likewiſe made of the decoction of Earth-Wormes, and alſo taken accordingly, doth maruellouſly aſſwage & appeaſe the paine of the Hemorrhoids. There bee ſome that giue the decoction of Earth-Wormes to thoſe perſons that haue any congealed or clotted bloud in theyr bodyes, and that with happy ſucceſſe. The vertue of Earth-Wormes is exceedingly ſet foorth, both by the Græcians & Arabians, to encreaſe Milke in womens breaſts.

Hieronimus Mercurialis a learned Phyſitian of Italy, aduiſeth Nurſes to vſe this confection following in caſe they want Milk, alwaies prouided that there be not a Feuer ioyned withall. Take of the Kernels of the fruite of the Pine-tree, ſweete Almonds, of each alike, one ounce, Seedes of Fennell, Parſely, and rapes, of eyther alike one dram, of the powder of Earth-Wormes waſhed in wine, two drams, with Suger ſo much as is ſufficient, to be giuen the quantity of a dramme or two in the Morning, and after it drink ſome ſmall Wine, or Capon-broath boyled with Rape-ſeedes and Leekes. Againſt the toothach the ſame powder of Earth-Wormes is prooued ſingular, being decocted in Oyle, & dropped a little at once into the eare, on the ſame ſide the paine is, as *Pliny* witneſſeth, or a little of it put into the contrary eare, will performe the ſame effect, as *Dioſcorides* teſtifyeth. And thus far of Earth-Wormes taken into the body, and of their manifolde vertues, according to the euidence and teſtimony of *Dioſcorides*, *Galen*, *Ætius*, *Paulus Ægeneta*, *Atreuſus*, *Pliny*, and daily experience which goeth beyond the precepts of al skilfull Maiſters: for this is the Schole-Myſtris of all Artes, as *Manilius* in his ſecond Booke hath written:

Per varios uſus artem experientia fecit,
Exemplo monſtrante viam.

In

In English thus;

Experience teacheth art by vſe of things,
When vs example plaineſt way forth brings.

Being alſo beaten to powder, and outwardly applyed, they doe cloſe and ſolder vppe woundes, and conglutinate ſinnewes that are cut, and conſolidating them againe in the ſpace of ſeuen dayes, and to performe this cure the better, *Democritus* aduiſeth to keepe them in Honny. The aſhes of Earth-Wormes duely prepared, cleanſeth Sordious, ſtinking and rotten Vlcers, conſuming and waſting away their hard lippes, or Callous edges, if it be tempered with Tarre and *Simblian* Hony, as *Pliny* affirmeth. *Dioſcorides* ſaith, that the Hony of *Sicilia* was taken for that of *Simblia* in his time. Their aſhes likewiſe draweth out Darts or Arrowes ſhot into the body, or any other matter that ſticketh in the fleſh, if they be tempered with Oyle of Roſes, and ſo applyed to the place affected. The powder alſo cureth Kibes in the heeles, and Chilblaynes on the handes, as *Marcellus* teſtifieth, for hurts that happen to the ſinnewes whē they are cut in peeces, *Quintus Serenus* hath theſe verſes;

Profuerit terræ Lumbricos indere tritos,
Queis vetus & rancens ſociari axungia,
Debet.

It is good (ſaith hee) to apply to ſinnewes that are diſſected. The powder of Earth-Wormes mixed and wrought vp with old, Rammiſh, and vnſauery Barrowes Greaſe, to be put into the griefe. *Marcellus Empiricus.* Beſides, the powder of Earth-Wormes and Axunget, addeth further, Grounſwell, and the tender toppes of the Boxe-tree with *Olibanum*: all theſe being made vp and tempered together to make an Emplaſter, he counſelleth to bee applyed to ſinnewes that are layed open, cut aſunder, or that haue receiued any puncture, or ſuffer any payne or aking whatſoeuer. *Pliny* ſaith, that there cannot be a better Medicine found out for broken bones, then Earth-worms and field-Mice dryed & pulueriſed, and ſo mixed together with Oyle of Roſes, to be layde in the forme of an emplaſter vpon the part fractured. Yea, to aſſwage and appeaſe paine, both in the ioynts & in the ſinnewes of Horſes, there hath not been found out a more notable Medicine, as we may well perceiue by the writinges, both of *Ruſſius*, *Abſyrtus*, and *Didymus*: whereupon *Cardan* hath obſerued, that all paynes whatſoeuer may bee mitigated by their apt vſing. *Carolus Cluſius* ſayth, that the Indians doe make an excellent vnguent of Earth-Wormes againſt the diſeaſe called *Eryſipelas*, beeing a ſwelling full of heat and redneſſe with paine round about, commonly called S. *Anthonies* fyre: And thus it is prepared.

They firſt take Earth-Wormes aliue, feeding them eyther with the leaues of *Maza*, or elſe with fine Meale, vntill by this meanes they grow fat; afterwards boyling them in an earthen veſſell, (remembring euer to ſcumme the ſame) they doe ſtrayne them, boyling them yet againe, to the conſiſtance almoſt of an emplaſter, which if it be rightly prepared is of a yellow-collour. And this Medicine may well be vſed for any burning or ſcalding. My purpoſe is not to vouch all thoſe authorities I might, concerning the admirable Nature and vertue of Earth-Wormes: for ſo I thinke I might alledge ſixe hundreth more, which is not meete to be inſerted in this place. I will therefore now paſſe to their qualities and medicinall vſes for irrationall creatures.

Pelagonius much commendeth Earth-VVormes as an excellent Medicine for the bots or VVormes that are in Horſes, and in the bodyes of Oxen and Kine, affirming that the beſt way is to put them aliue into their Noſthrils, although without queſtion it were farre better to conueigh them into their mawes by the meanes of ſome horne. *Tardinus* aduiſeth to giue the powder of Earth-VVormes with ſome hot fleſh, to Hawkes vvhen they cannot exonerate nature (or how Faulkners tearme it, I know not.) For that (ſayth he) will looſen their bellies. Moles doe alſo feede full fauerly vpon them, and if they fall a digging, it is ſtrange to ſee with what ſudden haſt and ſpeede then poore VVormes vvill iſſue out of the ground. In like ſort Hogges and Swyne (as *Varro* writeth) by their turning

ning vp the mudde, and rooting in the earth with their ſnouts, do by this meanes dig vp the Wormes, that they may eate them.

Albertus Magnus ſaith, that Toades doe feede vpon Wormes. *Bellonius* ſaith, that Lizards and *Tarentinus*, that the Sea-fiſh called *Gryff* or *Grample*, doth greedily deuour thē, and finally experience it ſelfe witneſſeth, that Frogs, Eeles, Gudgeons, Carpes, Breames, Roches, and Trowts, doe ſatisfie their hungry guts by feeding vppon them. *Ariſtotle* in his eyght booke *De Nat. Animal. Chap.* 3. deſcribeth a certaine Bird that liueth in the waters, which *Gaza* interpreteth *Capella*, though the Phyloſopher calleth it *Aix*, and ſome haue called it *Vdhellus*, that liueth for the moſt part vpon wormes: yea, Thruſhes, Robin-redbreaſts, Munmurderers, and Bramblings, Hens, Chaffinches, Gnar-ſnappers, Bull-finches, and all ſorts of Crowes will feede vppon them; and therefore it is that there bee more Crowes in England then in any other Country in the world, reſpecting the greatneſſe, becauſe here the ſoyle being moyſt and fat, there is aboundance of Earth-wormes ſeruing for their food, as *Polydorus Virgilius* in his firſt booke of the Hiſtory of England, (which he dedicated to King *Henry* the eyght) hath excellently deliuered.

The people of India, if wee will credit *Menardus*, doe make of theſe Wormes diuers iuncats, as we doe Tarts, Marchpanes, Wafers, and Cheeſe-cakes, to eate in ſtead of other daynties. And the Inhabitants of weſt India, do deuour them raw, as *Francis Lopez* teſtifieth. The people of Europe in no place that euer I heard or read of, can endure them to be ſet on their Tables, but for medicinall vſes onely they deſire them. *Plautus* vſeth in ſtead of a prouerb this that followeth;

In Bacchide.

Nunc ab tranſenna hic turdus Lubricum petit.

It is an allegorie taken and borrowed from a ginne or ſnare wherewith Birdes are taken: by which *Chryſalus* the bondman bringing certain Letters to *Nicobolus* an old man, ſignifieth and giueth warning, that the weake old man was by the reading of the letter no otherwiſe enſnared, intangled, & deceiued, then ſome birds are taken by ſubtile and crafty ſleights. For *Tranſenna* is nothing but a deceitfull cord ſtretched out to take Birdes, eſpecially Thruſhes or Maueſſes withall, and Wormes is there proper foode, which vvhile they endeuour to entrappe, they themſelues are deceiued and taken. Surely I ſhould not thinke that thoſe Fiſhers and Anglers to be very wiſe, who to take Wormes, vſe to poure Lye or water into the earth wherein Hemp, Sothern-wood, Centery, Worme-wood, or veruen haue bin long ſoked, or any other ſtrange moyſture, cauſing them by this meane to iſſue forth out of the earth, for the Earth-Wormes by this kind of dealing being made more bitter, vnſauory, and vnpleaſant, no fiſhes will once touch or taſt them, but rather ſeeke to anoyde them. But contrary-wiſe, if they will let them lie a whole day in VVheat Meale, putting a little Hony to it, and then bayte their hookes with them, they will be ſo ſweete, pleaſant, and delectable, as that the vnwary Fiſh will ſooner bite at it, then at *Ambroſia*, the very meat of the Gods.

Earth-Wormes doe alſo much good to men, ſeruing them to great vſe in that they do prognoſticate and fore-tell rainy weather by their ſodaine breaking or iſſuing forth of the ground: and if none appeare aboue ground ouer-night, it is a great ſigne it will be calme and fayre weather the next day. The ancient people of the world haue euer obſerued this as a generall rule, that if Wormes pierce through the earth violently, & in haſt by heaps, as if they had bored it thorow with ſome little Auger or Piercer, they tooke for it an infallible token of Raine ſhortly after to fall. For the Earth being as it were embrued, diſtayned, made moyſt, and mooued with an imperceptible motion, partly by South-wind, & partly alſo a vaporous ayre, it yeeldeth an eaſie paſſage for round VVormes to wind out of the inward places of the earth, to giue vnto them moyſt food, and to Miniſter ſtore of fat Iuyces, or fattiſh Ielly, wherewith they are altogether delighted.

Some there be found, that will faſhion and frame Iron after ſuch a manner, as that they will bring it to the hardneſſe of any ſteele, after this order following. They take of Earth-VVormes two parts, of Raddiſh-roots one part, after they are bruized together, the water is put into a Limbecke to be diſtilled, or elſe take of the diſtilled water of VVormes, l. iij. of the iuyce of Raddiſh, l. j. mixe them together, for Iron beeing often quenched in this water, will grow exceeding hard.

Another

Another. Take of Earth-wormes l. ij. deſtill them in a Limbecke with an eaſie and gentle fire, & temper your yron in this deſtilled water. Another. Take of Goates blood ſo much as you pleaſe, adding to it a little common ſalt, then bury them in the earth in a pot well glaſed and luted for thirtie dayes together. Then deſtill after this the ſame blood in Balneo, & to this deſtilled liquor, adde ſo much of the deſtilled water of Earth-worms. Another. Take of Earth-wormes, of the rootes of Apple-trees, of Rapes, of each a like-much, deſtill them apart by themſelues, and in equall portions of this water ſo deſtilled, and afterwards equally mixed, quench your yron in it, as is ſaid before. *Antonynus Gallus.*

It ſhall not be impertinent to our matter we handle, to adde a word or two concerning thoſe wormes that are found and doe breede in the ſnow, which *Theophanes* in *Strabo* calleth *Oripas*: but becauſe it may ſeeme very ſtrange & incredible, to think that any wormes breede and liue onely in the ſnow, you ſhall heare what the Auncients haue committed to writing, and eſpecially *Strabo* his opinion concerning this poynt. It is (ſaith hee) receiued amongſt the greater number of men, that in the ſnow there are certaine clots or hard lumpes that are very hollow, which waxing hard and thicke, doe containe the beſt vvater as it were in a certaine coate; and that in this caſe or purſe there doe breede vvormes. *Theophanes* calleth them *Oripas*, and *Apollonides*, *Vermes*.

Ariſtotle ſaith, that liuing creatures will breede alſo euen in thoſe things that are not ſubiect to putrefaction, as for example, in the fire and ſnow, which of all thinges in the world, one would take neuer to be apt to putrefie, and yet in old ſnowe Wormes will be bred. Old ſnow that hath lyen long, will looke ſome-what dunne, or of a dulliſh white colour, and therefore the ſnow-wormes are of the ſame hiew, and likewiſe rough & hairie. But thoſe ſnow-wormes which are found to breed when the ayre is ſomwhat warme, are great, and white in colour, and all theſe ſnow-wormes will hardly ſtirre, or mooue from place to place. And *Pliny* is of the ſame iudgement, and the Authour of that booke which is intituled *De Plantis*, falſely fathered vpon *Ariſtotle*. *Lib: 11. cap: 35.*

Yet ſome there be that denying all theſe authorities, and reiecting whatſoeuer can be obiected for confirmation thereof to the contraſie, doe ſtoutly maintaine by diuers reaſons, that creatures can breede in the ſnow: becauſe that in ſnow there is no heate, and where no quickning heate is, there can be no production of any liuing thing. Againe, *Ariſtotle* writeth that nothing will come of Iſe, becauſe it is (as hee ſaith) moſt cold: and heere-vpon they inferre that in all reaſon, nothing likewiſe can take his beginning from ſnow; neither is it credible, that husbandmen would ſo often wiſh for ſnow in Winter to deſtroy and conſume wormes, and other little vermine, that els would prooue ſo hurtfull to their corne and other fruites of the earth. And if any wormes be found in the ſnow, it followeth not straightwaies that therein they firſt receiue theyr beginning, but rather that they firſt come out of the earth, and are afterwards ſeene to be wrapped vp, and lye on heapes in the ſnow.

But by their leaues theſe reaſons are very weake, and may readily be aunſwered thus, that whereas they maintaine that nothing can breede in the ſnow, becauſe it is voyd of any heate at all, herein they build vpon a falſe ground. For if wee will adhibite credite to *Auerrhoes*, there is nothing compounded and made of the three Elements, that is abſolutely without heate. And *Ariſtotle* in his fift booke *De Generatione Animalium*, telleth vs preciſely, that there is no moyſture without heate. His wordes are *Ouden hugron aneu thermon*. Now ſnow is a compact, and faſt congealed ſubſtance, and ſome-what moyſt, for although it proceedeth by congelation, which is nothing els but a kind of exſiccation, yet notwithſtanding, the matter whereof it firſt commeth is a vapour, whoſe nature is moyſt, and with little adoe may be turned into water.

I muſt needes ſay that congelation is a kind of exſiccation, but yet not ſimply: for exſiccation is, when as humidity goeth away, it putteth forth any matter, but in ſnovv there is no humiditie that is drawne out, but it is rather wrapped in and encloſed more ſtrongly, and as it were, bounded round. Furthermore *Ariſtotle* in his firſt booke of his *Meteors* ſaith, that Snow is *Nubes congelata*, a clowde congelated or thickned together, and that in ſnow there is much heate. And in his fift booke *De Generatione Animalium*, he further addeth,

addeth, that the whitenes of the ſnow is cauſed by the ayre, that the ayre is hot and moiſt, and the ſnow is white; where-vpon we conclude, that ſnow is not ſo cold, as ſome would beare vs in hand. I well hold that nothing will take his originall from Iſe, in regard of his exceſſiue coldnes, but yet ſnow is nothing nie ſo cold as that. So then all the hinderance and let, is found to exceede of cold, which is nothing ſo effectuall or forceable as in Iſe, & the cold beeing prooued to be farre leſſer, there can nothing be alleadged to the contrary, but that it may putrefie.

Now in that ſnow is ſuch an enemie to wormes, and many other ſmall creatures, as that for the moſt part it deſtroyeth them, yet it followeth not, that the reaſon of *Ariſtotle* is quite ouer-throwne: becauſe (as wee daily ſee) that thoſe creatures which liue in the ayre, will for the moſt part be ſuffocate and dye in the water; and contrariwiſe, thoſe that liue in the water, cannot endure the ayre. Yet here-vppon it followeth not, that if they be choked in the water, that none at all will liue in the water, and the ſame reaſon is to be alleadged concerning the ayre. Therefore it is no maruell if thoſe wormes that firſt breede in the earth, and liue in the earth, be killed by the ſnow; yet it neceſſarily followeth not, that no liuing creature can take his firſt beeing either from or in the ſnow. But if it can, as *Ariſtotle* witneſſeth, it is ſo farre vnlikely that the ſame ſnow ſhould be the deſtroyer of that it firſt was bred of, as I thinke rather it cannot liue ſeperately, but of neceſſitie in the ſame ſnow; no otherwiſe then fiſhes can liue without water, from which they firſt ſprung and had theyr beginning.

And to this opinion leaneth *Theophraſtus*, in his firſt booke *De Cauſis Plantarũ*, whoſe words be theſe, *Apanta gar phainetai ta zoa, kai ta phuta, kai diamenonta, kai genomena, en tois oikeiois topois:* For all creatures (ſaith he) whatſoeuer, ſeeme, both plants to remaine, and to be generated and bred, in their owne due and proper places. And after this he addeth and vrgeth a little further, *Aparthe men hupo touton:* from his owne home and ſpeciall particuler place of abode, nothing can ſuffer, ſuſtaine harme, or be corrupted. And in his fift booke *De cauſ. Plan:* he ſetteth it downe more perſpicuouſly, how that Wormes which are bred in ſome ſpeciall trees, beeing afterwards tranſlated and changed to other trees, where they neuer came before, cannot poſſibly liue. Wherefore it is more conſonant to reaſon, and more agreeable to cõmon ſence, to affirme that thoſe wormes which are found folded and roſed vp in the ſnow, to haue beene firſt bred in the ſame ſnow, rather then to haue iſſued out of the earth.

Neither are we to make any queſtion or ſcruple concerning theyr foode; for there is no doubt, but the mother from whence they proceeded, will prouide ſufficient nouriſhment for her owne children. For as we ſaid a little before, the ſnow is no ſimple thing, but compacted and concrete together of many, and of this nature ought euery aliment to be. *Iulius Cæſar Scaliger* is of this minde, that wormes are ingendered and brought foorth in the very ſnow, becauſe there is in it much ayre and ſpyrit, which afterwards beeing heated and brought to ſome warmth together, may cauſe them to generate; for it is the nature and qualitie of ſnow to make fat the earth, of which fattiſh moyſture or Ielly, there may (heate beeing ioyned) be produced a liuing creature.

There be ſome that doe conſtantly hold, that in the midſt of certaine ſtones, of which they vſe to make Lime, there doe breede diuers creatures, of very different kindes, and ſundry proportions and ſhapes, and likewiſe wormes, with hairy backs, and many feete, which are wont to doe much hurt to Fornaces and Limbekills where they make Limbe. Yet *Cæſalpinus* in his firſt booke *De Metal.* chap. 2. thinketh the contrary, aſſuring vs that in Mettall-mines, Quarries of Marble, and other ſtones, there can neuer any liuing bodie be found. And yet in Rocks of the Sea, within the hollow places and riftes of the ſtones, they doe commonly finde certaine ſmall liuing things called *Dactili*.

I doe not doubt, whatſoeuer he ſaith to the contrary, but that many creeping, and other liuing creatures, may be found both in the ſecret Mines of ſtone, and ſome-times alſo amongſt Mettalls, although it be ſildome ſeene. And for confirmation heereof, I will alleadge one example happening not many yeeres ſince in our owne Country. At *Harleſtone*, a myle from *Holdenbie* in *Northamptonſhiere*, there was a Quarry of free ſtone found out, of which they digged for the building of Sir *Chriſtopher Hattons* houſe, where there

was

was taken vp one beeing a yard and a halfe ſquare euery way at the leaſt, and beeing clouen aſunder, there was found in the very midſt of it a great Toade aliue, but within a very ſhort ſpace after, comming to the open ayre, it dyed. This ſtone amongſt others, vvas taken very deepe out of the earth, it was ſplyt and cut aſunder by one whoſe name is *Lole*, an old man yet liuing at this day, it was ſeene of fiue hundred perſons, Gentlemen and others, of woorthy repute and eſteeme, the moſt part of them liuing at this howre, whoſe atteſtation may defend mee in this report: and ſurely, if Toades may liue in the midſt of ſtones, I can ſee no reaſon but that wormes may there be found, but as yet I could neuer ſee it.

In the yeere of Grace 970. at what time *Romualdus* the ſon of *Sergius* a young Monke, was aduaunced by the Nobilitie of *Rauenna* to be their Archbiſhoppe, there followed a great death and murren among Earth-vvormes: after that againe enſued ſcarſitie and deatth of all fruites of the earth, as *Carolus Sigonius* in his Chronicle of the Kingdome of Italy declareth. *Henry* Emperour of Rome, the ſonne of the Emperour *Henry* the third, as *Cramzius* hath written, when he tooke his voyage into Italy, beeing ſuddenly ſtayed of his intended courſe, with an Army ſent againſt him by *Matild*, that he ſhould paſſe no further then Lombardie, yet hauing taken *Mutina*, there appeared a ſtrange and vncouth ſigne in the ayre, for an innumerable company of Wormes, ſmaller and thinner then any Flyes, did flye about in the ayre, beeing ſo thicke that they might be touched with any ſmall ſticke or wand, and ſometimes with the hand, ſo that they couered the face of the earth one myle in breadth, and darkned likewiſe the ayre two or three myles in length. Some did interprete it as a ſigne or fore-telling, that ſome Chriſtian Prince ſhould goe into the *Holy-Land*.

In the yeere of our Lord God one thouſand, one hundred and foure, there were ſeene diuers fiery and flying Wormes in the ayre, in ſuch an infinite multitude, that they darkened the light of the Sunne, ſeeming to depriue mens eye-ſight thereof; and ſhortly after this monſtrous and vnnaturall wonder, there followed other ſtrange & ſildome-ſeene prodigious ſights on the earth: and what a boyſterous ſtorme of troubles, and raging Whirle-wind of Warre and blood-ſhedde ſhortly after enſued, the euent thereof did plainely manifeſt.

FINIS.

EPILOGVS GRATVLATORIVS

HONORANDO ATQVE IN OMNI ARTE, & MARTE, CVMVLATISSIMO VIRO, D: *LVDOVICO LEWKNORO*, EQVITI AVRATO, ET AVLICARVM CEREMONIARVM MAGISTRO PRINCIPALI.

NEC-NON DOCTISSIMO ET CLARISSIMO VIRO D: THOMÆ BONHAMO, *IN MEDICINIS DOCTORI.*

Xorientes stellæ (secundũ Astronomos) primũ, aspectu *transuerso atq; laterali huius vniuersitatis montium cacumina, atque arborum summitates salutant, neq; hoc vel illud regnum, aliquemue locum, personamue particularem conspicantur: verum altius ascendentes, & gradus plures ab ortu supergressæ, non solum magis oppositæ, terræ apparent, sed omnium intuentium oculos vultusq; videntur directe verberare. Ita mihi (absit iactantia) vsu-venit accidit q; illustrissime Miles; atq; Doctor venerande, postquam enim præcedentẽ de Quadrupedibus historiam (pro meo posse) absoluissem, non sine Epilogo, tanto labori valedicebam: verum neminem cuiuscunque conditionis vel specialiter respiciebat, sed generaliter, omnibus huius Britanniæ orbis, tum studiosis tum pijs insulanis proponebam. Longius vero in istiusmodi Epicyclo, seu laborum aetherea sphæra progressus, calamus, oculus, animusq; in vestram coniunctissimã, mutuamque erga has lucubrationes humanitatem, quasi irreuerberato studio conuertuntur; vobis enim, præ omnibus huius augustissimi regni, vel generosis, vel studiosis, se deuinctam atque obligatam, fatetur præsens de venenatis animalibus, historia. Quapropter, si tantum honoris, memoranda aliqua vestrorum (erga hoc opusculum) meritorum, recognitione, in vos conferre potui, quantum vestra miranda ingenua studia merentur, laborem alterum in panegyricam siue Heroicam vestram laudẽ prædicandam, libentissime subirem. Sed ne plus honestè quam modestè vobiscum agere videam, canat Musa mea hoc distichon vnum:*

Et vestræ curæ testis pia charta manebit
Quam recinet quidquid posteritatis erit.

Pergamus igitur, (summo fauente numine) si vobis placet ad tertiam de viuiparis historiam, quæ est de volatilibus cœli: tenues licet sunt fortunæ meæ, infinitæque tum paupertatis, tum pastoralis Euangelici officij curæ me quotidiè circumstant affligunt q;, non tamen quiescam, donec altè volantia, & profundè natantia animalia, (si Christus mihi propitius erit) in cœnaculis & contubernijs vestris, sine omni feritate & falsitate, tractanda, conspicanda, legenda, cognoscenda demonstrauero. O Beatissima Trinitas, tu creasti Angelos Cæli, & vermiculos terræ, non es in illis superior, in istis non es inferior, non est possibilius tibi creare vermiculũ quam Angelum, extendere folium quam cœlum, formare capillum quam corpus, non fecisti me lapidẽ, vel Auem, vel Serpentem, quia bonitas tua me ordinauit vt laudem tuam in creaturarũ cognitione annũtiarem. O Sanctissime, si amabilis est sapientia in cogitatione vel cognitione rerum cognitarum, quam amabilis est sapientia tua, quæ omnia condidit ex nihilo. Differunt certè Creator & creatura, nam ea quæ per se considerata pulchra sunt, pulchrioribus comparata vilescunt: ideo vt omnibus tui numinis pulchritudinem enarrem, secundũ misericordiam tuam, da mihi sensum capacem, intellectum facilem, memoriam tenacem, efficaciam in opere, profectum in studijs, progressum in conceptis, & gratiam in conuersatione, vt quocunq; me conuertam, vbiq; tua manus præcedat, tuaq; benedictio sequatur, quousq; omnis anima spiraculum trahens vitæ, tuam laudauerit maiestatem.

Amen.

A Table of the names of all the Foure-footed Serpents.

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